

unfoldingWord® Translation Notes

v91

Romans

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unfoldingWord® Translation Notes

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unfoldingWord® Translation Notes - Romans

Introduction to Romans

Part 1: General Introduction

Outline of Romans

1. Introduction (1:1–15)
2. Main Theme: Righteousness is received by trusting in Jesus Christ (1:16–17)
3. All mankind is condemned because of sin (1:18–3:20)
4. Righteousness is received through Jesus Christ by trusting in him (3:21–5:21)
5. Becoming like Christ in this life (6:1–8:39)
6. God's plan for Israel (9:1–11:36)
7. Instructions for living as Christians (12:1–15:13)
8. 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)

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 does not 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)

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)

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)

Romans 1

Romans 1 Chapter Introduction

Structure and Formatting

1. Introduction (1:1–15)
    - Greeting (1:1–7)
    - Paul plans to visit Rome (1:8–15)
2. Main Theme: Righteousness is received by having faith in Jesus Christ (1:16–17)
3. All mankind is condemned because of sin (1:18–3:20)
    - All non-Jews have sinned (1:18–32)

Religious and Cultural 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: believe, believer, belief, unbeliever, unbelief; and sin, sinful, sinner, sinning)

Translation Issues 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)

Romans 1:1

ULT	UST
Paul, a servant of Christ Jesus, a called apostle, set apart for the gospel of God,	*{I,} Paul, {am writing this letter}. I serve the Messiah Jesus. He called me to represent him and specially chose me to proclaim God's good news.*

ULT **Paul**
UST I,} Paul, {am writing this letter}
(Παῦλος)

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]

Support Reference: First, Second or Third Person

ULT **a servant of Christ Jesus, a called apostle**
UST I serve the Messiah Jesus. He called me to represent him
(δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **a called apostle, set apart**
UST He called me to represent him and specially chose me
(κλητὸς ἀπόστολος, ἀφωρισμένος)

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]

Support Reference: Active or Passive

> ULT **for the gospel of God**
> UST to proclaim God's good news
> (εἰς εὐαγγέλιον Θεοῦ)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **the gospel of God**
> UST to proclaim God's good news
> (εὐαγγέλιον Θεοῦ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	I,} Paul, {am writing this letter}
a servant	I serve
of Christ	the Messiah
of Christ Jesus	the Messiah Jesus
called	He called me
a … apostle	to represent him
the gospel	to proclaim God's good news
of God	to proclaim God's good news

Romans 1:2

ULT	UST
which he promised beforehand by his prophets in the holy Scriptures,	*God previously promised this good news by means of his spokesmen who prophesied about it {and wrote it down} in the sacred writings.*

ULT **which**
UST this good news
(ö)

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]

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he promised beforehand	God previously promised
prophets	spokesmen who prophesied about it
holy	{and wrote it down} in the sacred writings
the holy Scriptures	{and wrote it down} in the sacred writings

Romans 1:3

ULT	UST
concerning his Son—the one having been born from a seed of David according to the flesh,	*{This good news is} about God's Son. He was born a natural descendant of David.*

ULT **concerning his Son**
UST {This good news is} about God's Son
(περὶ τοῦ Υἱοῦ αὐτοῦ)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **his Son**
UST God's Son
(τοῦ Υἱοῦ αὐτοῦ)

Son is an important title that describes the relationship between God and Jesus.

Support Reference: Translating Son and Father

ULT **the one having been born from a seed of David**
UST He was born a … descendant of David
(τοῦ γενομένου ἐκ σπέρματος Δαυεὶδ)

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]

Support Reference: Idiom

ULT **according to the flesh**
UST natural
(κατὰ σάρκα)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Son	Son
a seed	a … descendant
of David	of David

Romans 1:4

ULT	UST
the one having been designated the Son of God in power according to the Spirit of holiness by the resurrection of dead ones—Jesus Christ our Lord,	*In accordance with the Holy Spirit, God powerfully demonstrated that Jesus is his Son by causing him to live again after he had died. {God's Son is} Jesus the Messiah, {who is} our Lord.*

ULT **the one having been designated the Son of God in power according to the Spirit of holiness by the resurrection of dead ones**
UST In accordance with the Holy Spirit, God powerfully demonstrated that Jesus is his Son by causing him to live again after he had died
(τοῦ ὁρισθέντος Υἱοῦ Θεοῦ ἐν δυνάμει κατὰ Πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν)

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.

Support Reference: Information Structure

ULT **the one having been designated the Son of God**
UST God … demonstrated that Jesus is his Son
(τοῦ ὁρισθέντος Υἱοῦ Θεοῦ)

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]

Support Reference: Active or Passive

ULT **the Son of God**
UST his Son
(Υἱοῦ Θεοῦ)

Son of God is an important title that describes the relationship between **God** and **Jesus**.

Support Reference: Translating Son and Father

ULT **having been designated the Son of God in power**
UST God powerfully demonstrated that Jesus is his Son
(ὁρισθέντος Υἱοῦ Θεοῦ ἐν δυνάμει)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Spirit of holiness**
UST In accordance with the Holy Spirit
(Πνεῦμα ἁγιωσύνης)

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.

Support Reference: Possession

ULT **by the resurrection of dead ones**
UST by causing him to live again after he had died
(ἐξ ἀναστάσεως νεκρῶν)

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]

Support Reference: Abstract Nouns

ULT **of dead ones**
UST after he had died
(νεκρῶν)

Here, the phrase translated as **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]

Support Reference: Idiom

> ULT **of dead ones**
> UST after he had died
> (νεκρῶν)

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]

Support Reference: Possession

> ULT **our**
> UST our
> (ἡμῶν)

Here, **our** refers to all Christians, so it is inclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been designated	God … demonstrated that Jesus is
the Son of God	his Son
the Spirit of holiness	In accordance with the Holy Spirit
the resurrection	causing him to live again
Jesus	{God's Son is} Jesus
Christ	the Messiah
Lord	who is … Lord

Romans 1:5

ULT	UST
through whom we received grace and apostleship for obedience of faith among all the Gentiles, for the sake of his name,	*Jesus favored us who represent him and authorized us to represent him on his behalf in order that all the nations would obey {God} by trusting {in Jesus the Messiah}.*

ULT **through whom**
UST Jesus
(δι᾽ οὗ)

Here, **whom** refers to Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: [through Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **through whom we received grace and apostleship**
UST Jesus favored us who represent him and authorized us to represent him
(δι᾽ οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν)

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]

Support Reference: Abstract Nouns

ULT **we received**
UST favored us who represent him
(ἐλάβομεν)

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]

Support Reference: Exclusive and Inclusive ‘We’

ULT **for**
UST in order that
(εἰς)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **for obedience of faith among all the Gentiles**
UST in order that all the nations would obey {God} by trusting {in Jesus the Messiah}
(εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν)

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]

Support Reference: Abstract Nouns

ULT **for obedience of faith**
UST in order that … would obey {God} by trusting {in Jesus the Messiah}
(εἰς ὑπακοὴν πίστεως)

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]

Support Reference: Possession

ULT **among all the Gentiles**
UST all the nations
(ἐν πᾶσιν τοῖς ἔθνεσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we received grace and apostleship for obedience of faith among all the Gentiles, for the sake of his name**
UST favored us who represent him and authorized us to represent him on his behalf in order that all the nations would obey {God} by trusting {in Jesus the Messiah}
(ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ)

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]

Support Reference: Information Structure

ULT **for the sake of his name**
UST on his behalf
(ὑπὲρ τοῦ ὀνόματος αὐτοῦ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we received	favored us who represent him
grace	favored us who represent him
apostleship	authorized us to represent him
of faith	by trusting {in Jesus the Messiah}
Gentiles	nations

Romans 1:6

ULT	UST
among whom you also are called ones of Jesus Christ.	*Jesus the Messiah has also called you who are {living} among the nations.*

ULT **among whom**
UST among the nations
(ἐν οἷς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you**
UST you who
(ὑμεῖς)

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]

Support Reference: Forms of 'You' — Singular

ULT **called ones of Jesus Christ**
UST Jesus the Messiah has … called
(κλητοὶ Ἰησοῦ Χριστοῦ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
called ones	has … called
of Jesus	Jesus
Christ	the Messiah

Romans 1:7

ULT	UST
To all the ones being in Rome, beloved of God, called saints: Grace to you and peace from God our Father and the Lord Jesus Christ.	*{I am writing this letter} to all of you {believers} who dwell in the city of Rome. God loves you and has called you to be people who belong to him. {May} God our Father and the Lord Jesus the Messiah {continue to} be kind to you and make you peaceful.*

ULT **To all the ones being in Rome**
UST {I am writing this letter} to all of you {believers} who dwell in the city of Rome
(πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ)

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]

Support Reference: First, Second or Third Person

ULT **beloved of God**
UST God loves you
(ἀγαπητοῖς Θεοῦ)

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]

Support Reference: Nominal Adjectives

ULT **beloved of God**
UST God loves you
(ἀγαπητοῖς Θεοῦ)

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]

Support Reference: Possession

> ULT **Grace to you and peace from God our Father and the Lord Jesus Christ**
> UST {May} God our Father and the Lord Jesus the Messiah {continue to} be kind to you and make you peaceful
> (χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ)

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]

Support Reference: Blessings

> ULT **Grace to you and peace from God our Father and the Lord Jesus Christ**
> UST {May} God our Father and the Lord Jesus the Messiah {continue to} be kind to you and make you peaceful
> (χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ)

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]

Support Reference: Abstract Nouns

> ULT **God our Father and the Lord Jesus Christ**
> UST {May} God our Father and the Lord Jesus the Messiah
> (Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ)

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]

Support Reference: Translating Son and Father

> ULT **our Father**
> UST our Father
> (Πατρὸς ἡμῶν)

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]

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Rome	the city of Rome
beloved	loves you
of God	God
called	and has called you
saints	to be people who belong to him
Grace	{continue to} be kind
peace	make you peaceful
God … Father	{May} God … Father
the Lord	the Lord
Jesus	Jesus
Christ	the Messiah

Romans 1:8

ULT	UST
First, I thank my God through Jesus Christ concerning all of you, because your faith is being proclaimed in the whole world.	*Now, {the} first {thing I want to tell you, is that} I am constantly thanking my God through Jesus the Messiah for all of you {believers in the Messiah}. {I thank him} because {people} throughout the known world are proclaiming how you trust {in Jesus}.*

ULT **First, I thank my God through Jesus Christ concerning all of you, because your faith is being proclaimed in the whole world**
UST Now, {the} first {thing I want to tell you, is that} I am constantly thanking my God through Jesus the Messiah for all of you {believers in the Messiah}. {I thank him} because {people} throughout the known world are proclaiming how you trust {in Jesus}
(πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **First**
UST Now, {the} first {thing I want to tell you, is that}
(πρῶτον μὲν)

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]

Support Reference: Connecting Words and Phrases

ULT **my God**
UST my God
(τῷ Θεῷ μου)

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]

Support Reference: Possession

> ULT **your faith**
> UST how you trust {in Jesus}
> (ἡ πίστις ὑμῶν)

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]

Support Reference: Abstract Nouns

> ULT **your faith is being proclaimed**
> UST are proclaiming how you trust {in Jesus}
> (ἡ πίστις ὑμῶν καταγγέλλεται)

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]

Support Reference: Active or Passive

> ULT **in the whole world**
> UST {people} throughout the known world
> (ἐν ὅλῳ τῷ κόσμῳ)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
Jesus	Jesus
Christ	the Messiah
faith	how you trust {in Jesus}
is being proclaimed	are proclaiming
world	{people} throughout the known world

Romans 1:9

ULT	UST
For God is my witness, whom I serve in my spirit in the gospel of his Son, how I continually make mention of you,	*{I can say this truthfully} because God testifies for me that I frequently pray for you. I serve him devotedly by proclaiming the good news about his Son{, Jesus}.*

ULT **For**
UST {I can say this truthfully} because … testifies for me
(γάρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **God is my witness, whom I serve in my spirit in the gospel of his Son, how I continually make mention of you**
UST I can say this truthfully} because God testifies for me that I frequently pray for you. I serve him devotedly by proclaiming the good news about his Son{, Jesus}
(μάρτυς & μού ἐστιν ὁ Θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ Υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι)

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]

Support Reference: Information Structure

ULT **my witness, whom I serve in my spirit in the gospel of his Son**
UST {I can say this truthfully} because … testifies for me … I serve him devotedly by proclaiming the good news about his Son{, Jesus}
(μάρτυς & μού & ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ Υἱοῦ αὐτοῦ)

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]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **my witness**
> UST {I can say this truthfully} because … testifies for me
> (μάρτυς & μού)

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]

Support Reference: Abstract Nouns

> ULT **in my spirit**
> UST devotedly
> (ἐν τῷ πνεύματί μου)

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. Alternate translation: [with my whole heart] or [wholeheartedly]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the gospel**
> UST by proclaiming the good news
> (ἐν τῷ εὐαγγελίῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the gospel of his Son**
> UST by proclaiming the good news about his Son{, Jesus}
> (ἐν τῷ εὐαγγελίῳ τοῦ Υἱοῦ αὐτοῦ)

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]

Support Reference: Possession

ULT **of … Son**
UST about … Son{, Jesus}
(τοῦ Υἱοῦ)

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

Support Reference: Translating Son and Father

ULT **continually**
UST frequently
(ἀδιαλείπτως)

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]

Support Reference: Hyperbole

ULT **I … make mention of you**
UST I … pray for you
(μνείαν ὑμῶν ποιοῦμαι)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
witness	{I can say this truthfully} because … testifies for me
God	God
I serve	I serve
spirit	devotedly
gospel	proclaiming the good news
of … Son	about … Son{, Jesus}

Romans 1:10

ULT	UST
always requesting in my prayers if somehow now at last I will be successful by the will of God to come to you.	*{When} I pray, I very often request that I might finally succeed in coming to {visit} you because God wants {me to}.*

ULT **always requesting in my prayers**
UST {When} I pray, I very often request
(πάντοτε ἐπὶ τῶν προσευχῶν μου, δεόμενος)

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]

Support Reference: Doublet

ULT **always**
UST very often
(πάντοτε)

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]

Support Reference: Hyperbole

ULT **by the will of God**
UST because God wants {me to}
(ἐν τῷ θελήματι τοῦ Θεοῦ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prayers	{When} I pray
I will be successful	I might … succeed in

ULT	UST
of God	because God wants {me to}
will of God	because God wants {me to}

Romans 1:11

ULT	UST
For I long to see you so that I may share with you some spiritual gracious gift to strengthen you,	*{I pray for this} because I deeply desire to see you {in person} in order to share some kind of gracious gift with you from the Holy Spirit in order to help you become spiritually stronger.*

ULT **For**
UST {I pray for this} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to see you**
UST to see you {in person}
(ἰδεῖν ὑμᾶς)

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]

Support Reference: Metonymy

ULT **so that**
UST in order to
(ἵνα)

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]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
spiritual	from the Holy Spirit

Romans 1:12

ULT	UST
and that is to be mutually encouraged with you through each other's faith, both yours and mine.	*In other words, {I want to share some gracious gift with you} in order that we may mutually encourage one other. Both you and I can help each other by sharing how we mutually trust in God.*

ULT **and that is**
UST In other words, {I want to share some gracious gift with you}
(τοῦτο δέ ἐστιν)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **to be mutually encouraged with you**
UST in order that we may mutually encourage one other
(συνπαρακληθῆναι ἐν ὑμῖν)

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]

Support Reference: Active or Passive

ULT **through each other's faith, both yours and mine**
UST Both you and I can help each other by sharing how we mutually trust in God
(διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν τε καὶ ἐμοῦ)

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]

Support Reference: Possession

> ULT **faith**
> UST by sharing how we mutually trust in God
> (τῆς & πίστεως)

See how you translated **faith** in 1:5

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	by sharing how we mutually trust in God

Romans 1:13

ULT	UST
Now I do not want you to be uninformed, brothers, that I often intended to come to you (but I was hindered until now), so that I might have some fruit among you also, just as also among the rest of the Gentiles.	*My fellow believers, I certainly want you to know that I planned to visit you many times. But {God} has prevented me from visiting you until the present time. {I planned to visit you} in order to lead some people to believe in Christ among you as well, just like {how I have} also {done so} among the other nations.*

ULT **Now I do not want you to be uninformed**
UST I certainly want you to know
(οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν)

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]

Support Reference: Litotes

ULT **to be uninformed**
UST I certainly want you to know
(ἀγνοεῖν)

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]

Support Reference: Active or Passive

ULT **brothers**
UST My fellow believers
(ἀδελφοί)

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]

Support Reference: When Masculine Words Include Women

ULT **but I was hindered until now**
UST But {God} has prevented me from visiting you until the present time
(καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I was hindered**
UST {God} has prevented me from visiting you
(ἐκωλύθην)

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]

Support Reference: Active or Passive

ULT **so that I might have some fruit among you also**
UST {I planned to visit you} in order to lead some people to believe in Christ among you as well
(ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν)

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. Alternate 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. Alternate translation: [so that I might strengthen you also]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to be uninformed	I certainly want you to know
fruit	people
of the Gentiles	nations

Romans 1:14

ULT	UST
I am a debtor both to Greeks and to barbarians, both to wise ones and to foolish ones.	*I am obligated {to proclaim the good news} to all non-Jewish people, whether or not they are {culturally} Greek and whether or not they are educated.*

ULT I am a debtor
UST I am obligated {to proclaim the good news}
(ὀφειλέτης εἰμί)

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. Alternate translation: [I am obliged to preach the gospel]

Support Reference: Metaphor

ULT both to Greeks and to barbarians
UST to all non-Jewish people, whether or not they are {culturally} Greek
(Ἕλλησίν τε καὶ βαρβάροις)

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]

Support Reference: Merism

ULT both to wise ones and to foolish ones
UST and whether or not they are educated
(σοφοῖς τε καὶ ἀνοήτοις)

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]

Support Reference: Merism

> ULT **both to Greeks and to barbarians, both to wise ones and to foolish ones**
> UST to all non-Jewish people, whether or not they are {culturally} Greek and whether or not they are educated
> (Ἕλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις)

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]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Greeks	to all non-Jewish people, whether or not they are {culturally} Greek
to wise ones	and whether or not they are educated
to foolish ones	and whether or not they are educated

Romans 1:15

ULT	UST
So, as it depends on me, {I am} eager to proclaim the gospel also to you, the ones in Rome.	*So then, if it were my choice, I would gladly proclaim the good news to you who dwell in Rome.*

ULT **So**
UST So then
(οὕτως)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Rome	who dwell in Rome
to proclaim the gospel	proclaim the good news to

Romans 1:16

ULT	UST
For I am not ashamed of the gospel, for it is the power of God for salvation to all the ones believing, both to the Jew first and to the Greek.	*{I would gladly do this} because I am deeply honored to proclaim the good news because it is the powerful way that God uses to save anyone who believes {it}. {This is true for} both the Jews {who} first {heard the good news} and then everyone else.*

ULT **For**
UST {I would gladly do this} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I am not ashamed**
UST I am deeply honored
(οὐ & ἐπαισχύνομαι)

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]

Support Reference: Litotes

ULT **I am not ashamed of the gospel … the power**
UST I am deeply honored to proclaim the good news … the powerful way that … uses
(οὐ & ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις)

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]

Support Reference: Metonymy

> ULT **for it is the power of God for salvation**
> UST to proclaim the good news because it is the powerful way that God uses to save
> (τὸ & δύναμις γὰρ Θεοῦ ἐστιν εἰς σωτηρίαν)

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]

Support Reference: Possession

> ULT **for salvation**
> UST to save
> (εἰς σωτηρίαν)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **for salvation to all**
> UST to save anyone
> (εἰς σωτηρίαν παντὶ)

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]

Support Reference: Abstract Nouns

> ULT **to all the ones believing**
> UST anyone who believes {it}
> (παντὶ τῷ πιστεύοντι)

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]

Support Reference: Ellipsis

ULT both to the Jew first and to the Greek
UST {This is true for} both the Jews {who} first {heard the good news} and then everyone else
(Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι)

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]

Support Reference: Generic Noun Phrases

ULT both to the Jew first
UST This is true for} both the Jews {who} first {heard the good news}
(Ἰουδαίῳ τε πρῶτον)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT to the Greek
UST everyone else
(Ἕλληνι)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I am … ashamed	I am deeply honored
of the gospel	to proclaim the good news
of God	God
salvation	to save
believing	who believes {it}
to the Jew	Jews
to the Greek	everyone else

Romans 1:17

ULT	UST
For the righteousness of God is revealed in it from faith to faith, just as it is written, "But the righteous one will live by faith."	*{This is true} because whenever {people proclaim} the good news, they reveal how God makes people righteous, which is entirely through trusting {in the Messiah}. This is what {the prophet Habakkuk meant when} he wrote {in the Scriptures}, "But the person whom God makes righteous will live forever by trusting {in God}."*

ULT **For**
UST {This is true} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the righteousness of God is revealed in it**
UST whenever {people proclaim} the good news, they reveal how God makes people righteous
(δικαιοσύνη & Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται)

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]

Support Reference: Active or Passive

ULT **the righteousness of God is revealed in it**
UST whenever {people proclaim} the good news, they reveal how God makes people righteous
(δικαιοσύνη & Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται)

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. Alternate translation: [when people preach the gospel, those who hear it learn about the righteousness of God]

Support Reference: Metaphor

> ULT **the righteousness of God**
> UST how God makes people righteous
> (δικαιοσύνη & Θεοῦ)

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]

Support Reference: Possession

> ULT **the righteousness of God**
> UST how God makes people righteous
> (δικαιοσύνη & Θεοῦ)

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]

Support Reference: Abstract Nouns

> ULT **in it**
> UST whenever {people proclaim} the good news
> (ἐν αὐτῷ)

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]

Support Reference: Pronouns — When to Use Them

> ULT **from faith to faith**
> UST which is entirely through trusting {in the Messiah}
> (ἐκ πίστεως εἰς πίστιν)

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]

Support Reference: Idiom

ULT **just as it is written**
UST This is what {the prophet Habakkuk meant when} he wrote {in the Scriptures}
(καθὼς γέγραπται)

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]

Support Reference: Quotations and Quote Margins

ULT **just as it is written**
UST This is what {the prophet Habakkuk meant when} he wrote {in the Scriptures}
(καθὼς γέγραπται)

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]

Support Reference: Active or Passive

ULT **But the righteous one will live by faith**
UST But the person whom God makes righteous will live forever by trusting {in God}
(ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται)

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.

Support Reference: Quote Markings

ULT **will live by faith**
UST will live forever by trusting {in God}
(ἐκ πίστεως ζήσεται)

Here, **live** could refer to: (1) eternal life. Alternate translation: [will live eternally by faith]; (2) the quality of one's physical life. Alternate translation: [will truly live by faith]

Support Reference: Assumed Knowledge and Implicit Information

ULT **faith**
UST trusting {in God}
(πίστεως)

See how you translated **faith** in 1:5

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the righteousness	how God makes people righteous
of God	how God makes people righteous
faith	which is entirely through trusting {in the Messiah}
faith	which is entirely through trusting {in the Messiah}
righteous one	person whom God makes righteous
faith	trusting {in God}

Romans 1:18

ULT	UST
For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, the ones holding back the truth in unrighteousness,	*{This is true} because from where God dwells he is revealing how he is furious toward {and will judge} every person who does ungodly and unrighteous things. These people suppress the things that God says are true by living in an unrighteous manner.*

ULT **For**
UST {This is true} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the wrath of God is revealed**
UST he is revealing how he is furious … and will judge
(ἀποκαλύπτεται & ὀργὴ Θεοῦ)

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]

Support Reference: Active or Passive

ULT **the wrath of God**
UST how he is furious … and will judge
(ὀργὴ Θεοῦ)

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]

Support Reference: Metonymy

ULT **against all ungodliness and unrighteousness of men**
UST toward … every person who does ungodly and unrighteous things
(ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων)

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]

Support Reference: Abstract Nouns

ULT **against all ungodliness and unrighteousness of men**
UST toward … every person who does ungodly and unrighteous things
(ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων)

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]

Support Reference: Metonymy

ULT **the ones holding back the truth in unrighteousness**
UST These people suppress the things that God says are true by living in an unrighteous manner
(τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων)

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]

Support Reference: Abstract Nouns

ULT **of men**
UST person
(ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

> ULT **the ones holding back the truth in unrighteousness**
> UST These people suppress the things that God says are true by living in an unrighteous manner
> (τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων)

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]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **the ones holding back the truth in unrighteousness**
> UST These people suppress the things that God says are true by living in an unrighteous manner
> (τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wrath	how he is furious … and will judge
of God	how he is furious … and will judge
heaven	where God dwells
ungodliness	ungodly
unrighteousness	unrighteous things
unrighteousness	by living in an unrighteous manner

Romans 1:19

ULT	UST
because that which {is} known about God is visible to them, for God made it visible to them.	*{God will judge them} because what anyone can know about God is obvious to these people since God has made it obvious to them.*

ULT **that which {is} known about God**
UST what anyone can know about God
(τὸ γνωστὸν τοῦ Θεοῦ)

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]

Support Reference: Active or Passive

ULT **them … to them**
UST these people … to them
(αὐτοῖς & αὐτοῖς)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
known	what anyone can know
about God	about God
God	God

Romans 1:20

ULT	UST
For his invisible qualities, both his eternal power and divine nature, are clearly seen from the creation of the world, being understood by the things that have been made. So they are without excuse.	*{This is true} because people can clearly perceive those things about God that they cannot see {with their eyes}. {These things are} how powerful God is and the fact that he is God. {People could perceive these things} since the time God created the universe. The things that God has made have understood {these things}. For this reason, people cannot excuse themselves {from acknowledging that God exists}.*

ULT **his invisible qualities, both his eternal power and divine nature, are clearly seen**
UST people can clearly perceive those things about God that they cannot see {with their eyes}. {These things are} how powerful God is and the fact that he is God
(τὰ & ἀόρατα αὐτοῦ & καθορᾶται; ἥ τε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης)

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]

Support Reference: Abstract Nouns

ULT **are clearly seen**
UST people can clearly perceive
(καθορᾶται)

Paul uses **seen** to refer to perceiving something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [are clearly perceived]

Support Reference: Metaphor

ULT **are clearly seen**
UST people can clearly perceive
(καθορᾶται)

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]

Support Reference: Active or Passive

ULT **of the world**
UST the universe
(κόσμου)

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]

Support Reference: Synecdoche

ULT **being understood by the things that have been made**
UST The things that God has made have understood {these things}
(τοῖς ποιήμασιν νοούμενα)

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]

Support Reference: Active or Passive

ULT **So they are without excuse**
UST For this reason, people cannot excuse themselves {from acknowledging that God exists}
(εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the creation	God created
of the world	the universe
being understood	have understood {these things}
eternal	{These things are} how powerful God is
divine nature	the fact that he is God

Romans 1:21

ULT	UST
For having known God, they did not glorify {him} as God, nor did they give {him} thanks. Instead, they became futile in their thoughts, and their senseless heart was darkened.	*{People cannot excuse themselves} because they do not honor him as God, even though they know that he exists. They also refuse to thank him. In contrast, they think about worthless things, and they are unable to understand spiritual things.*

ULT **having known God**
UST even though they know that he exists
(γνόντες τὸν Θεὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they did not glorify {him} as God, nor did they give {him} thanks**
UST they do not honor him as God … They also refuse to thank him
(οὐχ ὡς Θεὸν ἐδόξασαν ἢ ηὐχαρίστησαν)

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]

Support Reference: Doublet

ULT **did they give {him} thanks**
UST They also refuse to thank him
(ηὐχαρίστησαν)

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]

Support Reference: Metaphor

> ULT **they became futile in their thoughts, and their senseless heart was darkened**
> UST they think about worthless things, and they are unable to understand spiritual things
> (ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία)

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]

Support Reference: Doublet

> ULT **they became futile in their thoughts**
> UST they think about worthless things
> (ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν)

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]

Support Reference: Active or Passive

> ULT **their senseless heart was darkened**
> UST they are unable to understand spiritual things
> (ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία)

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. Alternate translation: [their heart became incapable of feeling or understanding spiritual things]

Support Reference: Metaphor

> ULT **heart**
> UST spiritual things
> (ἡ & καρδία)

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]

Support Reference: Metonymy

ULT **heart**
UST spiritual things
(ἡ & καρδία)

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]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having known	even though they know
God	that he exists
God	as God
they did … glorify {him}	they do … honor him
they became futile	they think about worthless things
senseless	they are unable to understand

Romans 1:22

ULT	UST
Claiming to be wise ones, they became foolish,	*{Although} they assert that they are wise, they are {actually} fools.*

> ULT **they became foolish**
> UST they are {actually} fools
> (ἐμωράνθησαν)

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]

Support Reference: Connect — Contrast Relationship

> ULT **they became foolish**
> UST they are {actually} fools
> (ἐμωράνθησαν)

Alternate translation: [they became fools] or [they acted like fools] or [they started acting like fools]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wise ones	wise
they became foolish	they are {actually} fools

Romans 1:23

ULT	UST
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.	*They stop glorifying the God who is immortal, and instead they glorify idols that resemble mortal people, birds, four-legged animals, and animals that crawl {on the ground}.*

ULT **and**
(καὶ)

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]

Support Reference: Connecting Words and Phrases

ULT **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**
UST They stop glorifying the God who is immortal, and instead they glorify idols that resemble mortal people, birds, four-legged animals, and animals that crawl {on the ground}
(καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν, καὶ τετραπόδων, καὶ ἑρπετῶν)

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. Alternate 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]

Support Reference: Metaphor

ULT **the glory of the imperishable God for a likeness of an image of perishable man**
UST glorifying the God who is immortal … idols that resemble mortal people
(τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου)

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.

Support Reference: Parallelism

ULT **the glory of the imperishable God**
UST glorifying the God who is immortal
(τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ)

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]

Support Reference: Abstract Nouns

ULT **the glory of the imperishable God**
UST glorifying the God who is immortal
(τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ)

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]

Support Reference: Possession

ULT **a likeness of an image**
UST idols that resemble
(ὁμοιώματι εἰκόνος)

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]

Support Reference: Possession

ULT **and of birds, and of four-footed beasts, and of creeping things**
UST birds, four-legged animals, and animals that crawl {on the ground}
(καὶ πετεινῶν, καὶ τετραπόδων, καὶ ἑρπετῶν)

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]

Support Reference: Ellipsis

ULT **of four-footed beasts**
UST four-legged animals
(τετραπόδων)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
glory	glorifying
of the … God	the God who is immortal
of an image	idols that resemble
perishable	mortal

Romans 1:24

ULT	UST
Therefore, God gave them over to the lusts of their hearts for uncleanness, to dishonor their bodies among themselves;	*Consequently, God lets these people do the lustful things that they desire to do, so that they become {spiritually} impure and they disgrace their bodies with one another {by doing sexually immoral acts}.*

ULT **Therefore**
UST Consequently
(διὸ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **God gave them over to the lusts of their hearts**
UST God lets these people do the lustful things that they desire to do
(παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν)

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. Alternate translation: [God permitted them to become controlled by the lusts of their hearts]

Support Reference: Metaphor

ULT **the lusts of their hearts**
UST do the lustful things that they desire to do
(ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν)

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]

Support Reference: Possession

> ULT **of their hearts**
> UST that they desire to do
> (τῶν καρδιῶν αὐτῶν)

See how you translated “heart” in 1:21.

Support Reference: Metonymy

> ULT **for uncleanness**
> UST so that they become {spiritually} impure
> (εἰς ἀκαθαρσίαν)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **for uncleanness**
> UST so that they become {spiritually} impure
> (εἰς ἀκαθαρσίαν)

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]

Support Reference: Abstract Nouns

> ULT **for uncleanness**
> UST so that they become {spiritually} impure
> (εἰς ἀκαθαρσίαν)

Paul uses **uncleanness** here 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. Alternate translation: [to become sexually immoral]

Support Reference: Metaphor

ULT **to dishonor**
UST and they disgrace … by doing sexually immoral acts
(τοῦ ἀτιμάζεσθαι)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **to dishonor their bodies**
UST and they disgrace their bodies … by doing sexually immoral acts
(τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν)

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]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
lusts	do the lustful things

Romans 1:25

ULT	UST
who exchanged the truth of God for the lie and worshiped and served the creation instead of the Creator, who is blessed to eternity. Amen.	*These people stop believing what is true about God and instead believe what is false {about idols}. They reverently worship things that God has created, instead of {worshiping} {the God} who created those things. {He is the one} whom people should bless forever! May it be so!*

ULT **who exchanged the truth of God for the lie**
UST These people stop believing what is true about God and instead believe what is false {about idols}
(οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει)

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]

Support Reference: Metaphor

ULT **the truth of God for the lie**
UST what is true about God and instead believe what is false {about idols}
(τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει)

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]

Support Reference: Abstract Nouns

ULT **the truth of God**
UST what is true about God
(τὴν ἀλήθειαν τοῦ Θεοῦ)

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]

Support Reference: Possession

> ULT **worshiped and served**
> UST They reverently worship
> (ἐσεβάσθησαν καὶ ἐλάτρευσαν)

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]

Support Reference: Doublet

> ULT **the creation**
> UST things that God has created
> (τῇ κτίσει)

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]

Support Reference: Abstract Nouns

> ULT **the Creator, who is blessed to eternity**
> UST {the God} who created those things. {He is the one} whom people should bless forever
> (τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας)

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]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **who is blessed to eternity**
> UST {He is the one} whom people should bless forever
> (ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας)

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]

Support Reference: Blessings

ULT **blessed**
UST people should bless
(εὐλογητὸς)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	about God
worshiped	They reverently worship
served	They reverently worship
creation	things that God has created
Creator	{ … God} who created those things
blessed	people should bless
Amen	May it be so

Romans 1:26

ULT	UST
For this reason, God gave them over to passions of dishonor, for both their females exchanged the natural use for that {which is} contrary to nature,	*Because {these people do that}, God lets them do the dishonorable things they strongly desire {to do}. For example, their women stop doing natural {sexual} acts {with men} and instead do unnatural {sexual} acts {with women}.*

ULT **God gave them over to**
UST God lets them do … they strongly desire {to do}
(παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς)

See how you translated this phrase in 1:24.

Support Reference: Metaphor

ULT **passions of dishonor**
UST the dishonorable things they strongly desire {to do}
(πάθη ἀτιμίας)

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]

Support Reference: Possession

ULT **passions of dishonor**
UST the dishonorable things they strongly desire {to do}
(πάθη ἀτιμίας)

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]

Support Reference: Abstract Nouns

ULT **for**
UST For example
(γὰρ)

The word translated as **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,]

Support Reference: Connecting Words and Phrases

ULT **exchanged the natural use for that {which is} contrary to nature**
UST stop doing natural {sexual} acts {with men} and instead do unnatural {sexual} acts {with women}
(μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν)

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. Alternate translation: [stopped doing natural sexual acts with men and started doing unnatural sexual acts with women]

Support Reference: Metaphor

ULT **the natural use**
UST natural {sexual} acts {with men}
(τὴν φυσικὴν χρῆσιν)

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]

Support Reference: Euphemism

> ULT **that {which is} contrary to nature**
> UST and instead do unnatural {sexual} acts {with women}
> (τὴν παρὰ φύσιν)

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]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
passions	they strongly desire {to do}
of dishonor	the dishonorable things

Romans 1:27

ULT	UST
and likewise, the males also, having left the natural use of the female, burned in their lust for one another, male with male producing shameless acts and receiving in themselves the penalty which was necessary for their perversion.	*Similarly, the men also stopped doing natural {sexual} acts with women {and} lusted intensely after other men. These men do shameless {sexual} acts with each other. They experience God penalizing them in their own bodies. {God must penalize them} because they pervert {God's natural sexual acts}.*

ULT **and likewise, the males also**
UST Similarly, the men also
(ὁμοίως τε καὶ οἱ ἄρσενες)

This phrase emphasizes that what follows is similar to 1:26. Alternate translation: [in the same way, even the males]

Support Reference: Connecting Words and Phrases

ULT **having left**
UST stopped doing
(ἀφέντες)

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. Alternate translation: [having abandoned] or [having rejected]

Support Reference: Metaphor

ULT **the natural use of the female**
UST natural {sexual} acts with women
(τὴν φυσικὴν χρῆσιν τῆς θηλείας)

See how you translated **the natural use** in the previous verse.

Support Reference: Euphemism

ULT **the natural use of the female**
UST natural {sexual} acts with women
(τὴν φυσικὴν χρῆσιν τῆς θηλείας)

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]

Support Reference: Possession

ULT **of the female**
UST with women
(τῆς θηλείας)

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]

Support Reference: Generic Noun Phrases

ULT **burned in their lust for one another**
UST {and} lusted intensely after other men … other
(ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους)

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. Alternate translation: [passionately lusted after one another] or [intensely desired each other]

Support Reference: Metaphor

ULT **burned in their lust for one another**
UST {and} lusted intensely after other men … other
(ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους)

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]

Support Reference: Abstract Nouns

ULT **male with male producing shameless acts**
UST These men do shameless {sexual} acts with each
(ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι)

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]

Support Reference: Euphemism

ULT **producing**
UST do
(κατεργαζόμενοι)

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. Alternate translation: [committing] or [engaging in]

Support Reference: Metaphor

ULT **and receiving in themselves the penalty which was necessary for their perversion**
UST They experience God penalizing them in their own bodies. {God must penalize them} because they pervert {God's natural sexual acts}
(καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν, ἐν ἑαυτοῖς ἀπολαμβάνοντες)

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]

Support Reference: Information Structure

ULT **and**
(καὶ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **receiving in themselves**
UST They experience … in their own bodies
(ἐν ἑαυτοῖς ἀπολαμβάνοντες)

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. Alternate translation: [experiencing in their own bodies] or [receiving among themselves]

Support Reference: Metaphor

ULT **the penalty**
UST God penalizing them
(τὴν ἀντιμισθίαν)

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]

Support Reference: Abstract Nouns

ULT **which was necessary for their perversion**
UST God must penalize them} because they pervert {God's natural sexual acts}
(ἣν ἔδει τῆς πλάνης αὐτῶν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lust	{and} lusted intensely … other
shameless acts	shameless {sexual}
penalty	God penalizing them
receiving	They experience

Romans 1:28

ULT	UST
And just as they did not approve of having God in their full awareness, God gave them over to a disapproved mind, to do the things that are not proper,	*As these people thought that acknowledging God was worthless, God let their minds become worthless. As a result, they do inappropriate things.*

ULT **they did not approve of having God in their full awareness**
UST these people thought that acknowledging God was worthless
(οὐκ ἐδοκίμασαν, τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει)

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]

Support Reference: Idiom

ULT **having God in their full awareness**
UST that acknowledging God
(τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει)

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]

Support Reference: Abstract Nouns

ULT **God gave them over to**
UST God let their minds become worthless
(παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς)

See how you translated this phrase in 1:24 and 26.

Support Reference: Metaphor

ULT **to a disapproved mind**
UST minds … worthless
(εἰς ἀδόκιμον νοῦν)

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]

Support Reference: Generic Noun Phrases

ULT **to a disapproved mind**
UST minds … worthless
(εἰς ἀδόκιμον νοῦν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to do**
UST As a result, they do
(ποιεῖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the things that are not proper**
UST inappropriate things
(τὰ μὴ καθήκοντα)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
their full awareness	that acknowledging
God	God
a … mind	minds … worthless

Romans 1:29

ULT	UST
filled with all unrighteousness, wickedness, covetousness, {and} malice, they are full of envy, murder, strife, deceit, {and} evil intent. {They are} gossips,	*{These people} are completely controlled by all kinds of unrighteous, wicked, covetous, and malicious {thoughts}. They are completely willing to be jealous, take another's life, argue, deceive, and commit evil deeds {against others}. They reveal secrets {about others}.*

ULT **filled with all unrighteousness, wickedness, covetousness, {and} malice**
UST These people} are completely controlled by all kinds of unrighteous, wicked, covetous, and malicious {thoughts}
(πεπληρωμένους πάσῃ ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ)

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]

Support Reference: Metaphor

ULT **filled**
UST {These people} are completely controlled by
(πεπληρωμένους)

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]

Support Reference: Active or Passive

ULT **filled with all unrighteousness, wickedness, covetousness, {and} malice**
UST These people} are completely controlled by all kinds of unrighteous, wicked, covetous, and malicious {thoughts}
(πεπληρωμένους πάσῃ ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ)

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]

Support Reference: Abstract Nouns

> ULT **they are full of envy, murder, strife, deceit, {and} evil intent**
> UST They are completely willing to be jealous, take another's life, argue, deceive, and commit evil deeds {against others}
> (μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας)

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]

Support Reference: Metaphor

> ULT **they are full of envy, murder, strife, deceit, {and} evil intent**
> UST They are completely willing to be jealous, take another's life, argue, deceive, and commit evil deeds {against others}
> (μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with … unrighteousness	unrighteous
wickedness	wicked
covetousness	covetous
{and} malice	and malicious {thoughts}
of envy	be jealous
strife	argue
deceit	deceive
{They are} gossips	They reveal secrets {about others}

Romans 1:30

ULT	UST
slanderers, haters of God, insolent, arrogant, boastful, inventors of evil things, disobedient to parents,	*They speak badly of {other people}. They hate God. They act violently. They think too highly of themselves. They boast {about themselves}. They think of {new kinds of} evil things {to do}. They do not obey their parents.*

ULT **haters of God, insolent, arrogant, boastful … disobedient**
UST They hate God. They act violently. They think too highly of themselves. They boast {about themselves} … They do not obey their parents
(θεοστυγεῖς, ὑβριστάς, ὑπερηφάνους, ἀλαζόνας & ἀπειθεῖς)

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]

Support Reference: Nominal Adjectives

ULT **slanderers … inventors of evil things**
UST They speak badly of {other people} … They think of {new kinds of} evil things {to do}
(καταλάλους & ἐφευρετὰς κακῶν)

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]

Support Reference: Abstract Nouns

ULT **inventors of evil things**
UST They think of {new kinds of} evil things {to do}
(ἐφευρετὰς κακῶν)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
slanderers	They speak badly of {other people}
arrogant	They think too highly of themselves

ULT	UST
of evil things	They think of {new kinds of} evil things {to do}

Romans 1:31

ULT	UST
senseless, faithless, heartless, {and} merciless.	*These people are {morally} foolish. They do not do what they promise to do. They do not care {about other people}. They do not show mercy {to others}.*

ULT **senseless, faithless, heartless, {and} merciless**

UST These people are {morally} foolish. They do not do what they promise to do. They do not care {about other people}. They do not show mercy {to others}

(ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀνελεήμονας)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
senseless	These people are {morally} foolish

Romans 1:32

ULT	UST
Who, having fully known the righteous decree of God, that the ones practicing such things are worthy of death, they not only do these things, but they also give consent to the ones practicing them.	*These people fully understand that God has righteously declared that people who keep doing such {inappropriate} things deserve to die {spiritually}. {Nevertheless,} they not only keep on doing those {inappropriate} things, but they even happily approve of people who do such things!*

ULT **the righteous decree**
UST that … has righteously declared
(τὸ δικαίωμα)

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]

Support Reference: Abstract Nouns

ULT **the righteous decree of God**
UST that God has righteously declared
(τὸ δικαίωμα τοῦ Θεοῦ)

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]

Support Reference: Possession

ULT **that**
UST that
(ὅτι)

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]

Support Reference: Connecting Words and Phrases

ULT **such things … these things … the ones practicing them**
UST such {inappropriate} things … those {inappropriate} things … of people who do such things
(τὰ τοιαῦτα & αὐτὰ & τοῖς πράσσουσιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **worthy of death**
UST deserve to die {spiritually}
(ἄξιοι θανάτου)

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]

Support Reference: Nominal Adjectives

ULT **are worthy of death**
UST deserve to die {spiritually}
(ἄξιοι θανάτου εἰσίν)

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]

Support Reference: Abstract Nouns

ULT **are worthy of death**
UST deserve to die {spiritually}
(ἄξιοι θανάτου εἰσίν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteous decree	that … has righteously declared

ULT	UST
of God	God
having fully known	fully understand

Romans 2

Romans 2 Chapter Introduction

Structure and Formatting

1. 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: judge, judgment; and believe, believer, belief, unbeliever, unbelief)

Religious and Cultural 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: Collective Nouns; and law, law of Moses, law of Yahweh, law of God)

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: Singular Pronouns that refer to Groups; and Collective Nouns)

Romans 2:1

ULT	UST
Therefore, you are without excuse, O man—everyone judging—for in that which you judge the other you condemn yourself; for you, the one judging practice the same things.	*Consequently, any one of you who judges another person cannot excuse yourself {at all} {when God condemns you}. {This is} because you are actually condemning yourself when you judge someone else, since you who judge someone else do the exact same things {that they do}!*

ULT **Therefore**
UST Consequently
(διὸ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you are … you judge … you condemn yourself … you, the one judging practice**
UST one of you … you are actually condemning yourself … you judge … you who judge someone else do
(εἶ & κρίνεις & σεαυτὸν κατακρίνεις & πράσσεις, ὁ κρίνων)

Paul uses the singular pronoun **you** here to refer to all people in general. See the discussion of this in the introduction 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]

Support Reference: Singular Pronouns that refer to Groups

ULT **without excuse**
UST cannot excuse yourself {at all} {when God condemns you}
(ἀναπολόγητος)

See how you translated this phrase in 1:20.

Support Reference: Connect — Reason-and-Result Relationship

ULT **O man**
UST one of you
(ὦ ἄνθρωπε)

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]

Support Reference: Exclamations

ULT **man**
UST one of you
(ἄνθρωπε)

Here, **man** is a singular noun that refers to humanity in general. See the discussion of this in the introduction for this chapter. Alternate translation: [human being]

Support Reference: Collective Nouns

ULT **for**
UST {This is} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in that which**
UST when
(ἐν ᾧ)

The word translated as **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]

Support Reference: Pronouns — When to Use Them

ULT **the other**
UST someone else
(τὸν ἕτερον)

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]

Support Reference: Generic Noun Phrases

ULT **for**
UST {This is} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the same things**
UST the exact same things {that they do}
(τὰ & αὐτὰ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
judging	who judges another person
you judge	you … judge
you condemn	are actually condemning … you
judging	who judge someone else

Romans 2:2

ULT	UST
Now we know that the judgment of God is according to truth against the ones practicing such things.	*Certainly, we acknowledge that God will correctly judge those people who continue doing such {inappropriate} things.*

ULT **we know**
UST we acknowledge
(οἴδαμεν)

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.

Support Reference: Exclusive and Inclusive ‘We’

ULT **the judgment of God**
UST God will … judge
(τὸ κρίμα τοῦ Θεοῦ)

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]

Support Reference: Possession

ULT **the judgment of God is according to truth**
UST God will correctly judge
(τὸ κρίμα τοῦ Θεοῦ ἐστιν κατὰ ἀλήθειαν)

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]

Support Reference: Abstract Nouns

ULT according to truth
UST correctly
(κατὰ ἀλήθειαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT such things
UST such {inappropriate} things
(τὰ τοιαῦτα)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we know	we acknowledge
judgment	God will … judge
of God	God will … judge

Romans 2:3

ULT	UST
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?	*You who judge the people who continue to do such {inappropriate} things while you do the exact same things yourself should certainly not think that you can escape when God judges you!*

> ULT **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**
> UST You who judge the people who continue to do such {inappropriate} things while you do the exact same things yourself should certainly not think that you can escape when God judges you
> (λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ)

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!]

Support Reference: Rhetorical Question

> ULT **this**
> (τοῦτο)

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]

Support Reference: Pronouns — When to Use Them

> ULT **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**
> UST You who judge the people who continue to do such {inappropriate} things while … do the exact same things yourself … that you can escape when God judges you
> (τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ)

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]

Support Reference: Information Structure

> ULT **O man**
> UST You
> (ὦ ἄνθρωπε)

See how you translated this phrase in 2:1.

Support Reference: Exclamations

> ULT **such things … the same things**
> UST such {inappropriate} things … the exact same things yourself
> (τὰ τοιαῦτα & αὐτά)

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.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **that you will escape from the judgment of God**
> UST that you can escape when God judges
> (ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ)

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]

Support Reference: Personification

> ULT **the judgment of God**
> UST when God judges
> (τὸ κρίμα τοῦ Θεοῦ)

See how you translated this phrase in 2:2.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
judging	who judge
judgment	when God judges
of God	when God judges

Romans 2:4

ULT	UST
Or do you scorn the wealth of his kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?	*You who despise {how} abundantly kind, tolerant, and patient God is must certainly know that God's kind acts {are meant to} cause you to repent.*

ULT **Or do you scorn the wealth of his kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance**
UST You who despise {how} abundantly kind, tolerant, and patient God is must certainly know that God's kind acts {are meant to} cause you to repent
(ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ, καὶ τῆς ἀνοχῆς, καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ, εἰς μετάνοιάν σε ἄγει)

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!]

Support Reference: Rhetorical Question

ULT **do you scorn … you**
UST You who despise … you
(καταφρονεῖς & σε)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **the wealth of his kindness and forbearance and patience**
UST {how} abundantly kind, tolerant, and patient God is
(τοῦ πλούτου τῆς χρηστότητος αὐτοῦ, καὶ τῆς ἀνοχῆς, καὶ τῆς μακροθυμίας)

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. Alternate translation: [acquiring his wonderful kindness and forbearance and patience]

Support Reference: Metaphor

ULT **of his kindness and forbearance and patience**
UST kind, tolerant, and patient God is
(τῆς χρηστότητος αὐτοῦ, καὶ τῆς ἀνοχῆς, καὶ τῆς μακροθυμίας)

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]

Support Reference: Abstract Nouns

ULT **of his kindness and forbearance and patience … the kindness of God**
UST kind, tolerant, and patient God is … God's kind acts
(τῆς χρηστότητος αὐτοῦ, καὶ τῆς ἀνοχῆς, καὶ τῆς μακροθυμίας & τὸ χρηστὸν τοῦ Θεοῦ)

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]

Support Reference: Possession

ULT **the kindness of God leads you to repentance**
UST God's kind acts {are meant to} cause you to repent
(τὸ χρηστὸν τοῦ Θεοῦ, εἰς μετάνοιάν σε ἄγει)

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]

Support Reference: Personification

ULT **leads you to repentance**
UST {are meant to} cause you to repent
(εἰς μετάνοιάν σε ἄγει)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **repentance**
UST to repent
(μετάνοιάν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
patience	patient
not knowing	must certainly know
of God	God’s
repentance	to repent

Romans 2:5

ULT	UST
But according to your hardness and unrepentant heart, you are storing up for yourself wrath on the day of wrath and of the revelation of the righteous judgment of God,	*Instead, because you are stubborn and refuse to repent, you are causing God to punish you even more severely. {This will happen} when God punishes {sinners} and reveals how justly he judges.*

ULT **But according to your hardness**
UST Instead, because you are stubborn
(κατὰ δὲ τὴν σκληρότητά σου)

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. Alternate translation: [But according to your stubbornness]

Support Reference: Metaphor

ULT **unrepentant heart**
UST refuse to repent
(ἀμετανόητον καρδίαν)

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]

Support Reference: Metonymy

ULT **you are storing up for yourself wrath**
UST you are causing God to punish you even more severely
(θησαυρίζεις σεαυτῷ ὀργὴν)

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. Alternate translation: [you are increasing how much wrath God has against you]

Support Reference: Metaphor

ULT **wrath … of wrath**
UST God to punish … punishes {sinners}
(ὀργὴν & ὀργῆς)

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.

Support Reference: Metonymy

ULT **on the day of wrath and of the revelation of the righteous judgment of God**
UST {This will happen} when God punishes {sinners} and reveals how justly he judges
(ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on the day of wrath and of the revelation of the righteous judgment of God**
UST {This will happen} when God punishes {sinners} and reveals how justly he judges
(ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ)

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]

Support Reference: Possession

ULT **on the day of wrath and of the revelation of the righteous judgment of God**
UST {This will happen} when God punishes {sinners} and reveals how justly he judges
(ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ)

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]

Support Reference: Abstract Nouns

> ULT **of the revelation of the righteous judgment of God**
> UST God … reveals how justly he judges
> (ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ)

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]

Support Reference: Possession

> ULT **of the righteous judgment of God**
> UST God … how justly he judges
> (δικαιοκρισίας τοῦ Θεοῦ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hardness	you are stubborn
wrath	God to punish
the day	{This will happen} when
of wrath	punishes {sinners}
of God	God

Romans 2:6

ULT	UST
who will pay back to each one according to his deeds:	*God will {justly} reward or punish everyone for whatever they do.*

ULT **will pay back to each one according to his deeds**
UST will {justly} reward or punish everyone for whatever they do
(ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ)

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"]

Support Reference: Direct and Indirect Quotations

ULT **will pay back to each one according to his deeds**
UST will {justly} reward or punish everyone for whatever they do
(ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ)

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]

Support Reference: Metaphor

ULT **his deeds**
UST they do
(τὰ ἔργα αὐτοῦ)

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]

Support Reference: Abstract Nouns

Romans 2:7

ULT	UST
Indeed, eternal life to the ones, according to endurance of good work, seeking glory and honor and incorruptibility,	*Living eternally {is how God repays} those people who keep striving for God to glorify, honor, and preserve them {forever}. {They do this} by persisting in doing what is good.*

ULT **eternal life to the ones, according to endurance of good work, seeking glory and honor and incorruptibility**
UST Living eternally {is how God repays} those people who keep striving for God to glorify, honor, and preserve them {forever}. {They do this} by persisting in doing what is good
(τοῖς & καθ’ ὑπομονὴν ἔργου ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν, ζωὴν αἰώνιον)

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]

Support Reference: Information Structure

ULT **eternal life**
UST Living eternally {is how God repays}
(ζωὴν αἰώνιον)

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]

Support Reference: Ellipsis

ULT **to the ones … seeking**
UST those people who keep striving for
(τοῖς & ζητοῦσιν)

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. Alternate translation: [to those who … keep trying to attain]

Support Reference: Metaphor

ULT **eternal life to the ones, according to endurance of good work, seeking glory and honor and incorruptibility**
UST Living eternally {is how God repays} those people who keep striving for God to glorify, honor, and preserve them {forever}. {They do this} by persisting in doing what is good
(τοῖς & καθ’ ὑπομονὴν ἔργου ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν, ζωὴν αἰώνιον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **according to endurance of good work**
UST {They do this} by persisting in doing what is good
(καθ’ ὑπομονὴν ἔργου ἀγαθοῦ)

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]

Support Reference: Abstract Nouns

ULT **glory and honor and incorruptibility**
UST God to glorify, honor, and preserve them {forever}
(δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
endurance	persisting in
good	what is good
glory	God to glorify
honor	honor
seeking	who keep striving for
eternal	Living eternally {is how God repays}

Romans 2:8

ULT	UST
but to the ones from selfish ambition indeed being disobedient to the truth and becoming obedient to unrighteousness, wrath and anger.	*By contrast, God will fiercely punish those people who refuse to do what he says is true and right because they are selfishly ambitious.*

ULT **from selfish ambition**
UST because they are selfishly ambitious
(ἐξ ἐριθείας)

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]

Support Reference: Abstract Nouns

ULT **indeed being disobedient to the truth and becoming obedient to unrighteousness, wrath and anger**
UST God will fiercely punish … refuse to do what he says is true and right
(καὶ ἀπειθοῦσι τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ ὀργὴ καὶ θυμός)

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]

Support Reference: Doublet

ULT **being disobedient to the truth and becoming obedient to unrighteousness**
UST refuse to do what he says is true and right
(ἀπειθοῦσι τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ)

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]

Support Reference: Personification

> ULT **to the truth … to unrighteousness**
> UST refuse to do what he says is true and right
> (τῇ ἀληθείᾳ & τῇ ἀδικίᾳ)

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]

Support Reference: Abstract Nouns

> ULT **wrath and anger**
> UST God will fiercely punish
> (ὀργὴ καὶ θυμός)

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]

Support Reference: Ellipsis

> ULT **wrath**
> UST God will fiercely punish
> (ὀργὴ)

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.

Support Reference: Metonymy

> ULT **wrath and anger**
> UST God will fiercely punish
> (ὀργὴ καὶ θυμός)

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]

Support Reference: Abstract Nouns

> ULT **wrath and anger**
> UST God will fiercely punish
> (ὀργὴ καὶ θυμός)

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]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to unrighteousness	refuse to do what he says is true and right
wrath	God will fiercely punish

Romans 2:9

ULT	UST
Tribulation and distress {will be} on every soul of man that produces the evil, both to the Jew first and to the Greek.	*{God will cause} every human being who does what is evil to become distressed and troubled. {This will happen} especially to the Jew {who does what is evil} and also to everyone else {who does so}.*

ULT **Tribulation and distress {will be} on every soul of man that produces the evil**
UST {God will cause} every human being who does what is evil to become distressed and troubled
(θλῖψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν)

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]

Support Reference: Metaphor

ULT **Tribulation and distress**
UST to become distressed and troubled
(θλῖψις καὶ στενοχωρία)

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]

Support Reference: Abstract Nouns

ULT **Tribulation and distress**
UST to become distressed and troubled
(θλῖψις καὶ στενοχωρία)

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]

Support Reference: Doublet

> ULT **every soul of man**
> UST {God will cause} every human being
> (πᾶσαν ψυχὴν ἀνθρώπου)

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]

Support Reference: Synecdoche

> ULT **of man**
> UST human being
> (ἀνθρώπου)

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]

Support Reference: When Masculine Words Include Women

> ULT **the evil**
> UST what is evil
> (τὸ κακόν)

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]

Support Reference: Nominal Adjectives

> ULT **both to the Jew first and to the Greek**
> UST This will happen} especially to the Jew {who does what is evil} and also to everyone else {who does so}
> (Ἰουδαίου τε πρῶτον καὶ Ἕλληνος)

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]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT to the Greek**
> **UST** to everyone else {who does so}
> (Ἕλληνος)

See how you translated this phrase in 1:16.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Tribulation	to become distressed
distress	troubled
soul	human being
evil	what is evil
to the Jew	This will happen … to the Jew {who does what is evil}
to the Greek	to everyone else {who does so}

Romans 2:10

ULT	UST
But glory and honor and peace will be to everyone working the good, both to the Jew first and to the Greek.	*By contrast, God will glorify, honor, and reconcile every person who does what is good. {This will happen} especially to the Jew {who does what is good} and also to everyone else {who does so}.*

ULT **glory and honor and peace will be to everyone**
UST God will glorify, honor, and reconcile every person
(δόξα & καὶ τιμὴ, καὶ εἰρήνη, παντὶ)

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]

Support Reference: Abstract Nouns

ULT **peace**
UST reconcile
(εἰρήνη)

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”

Support Reference: Abstract Nouns

ULT **the good**
UST what is good
(τὸ ἀγαθόν)

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]

Support Reference: Nominal Adjectives

ULT **both to the Jew first and to the Greek**
UST This will happen} especially to the Jew {who does what is good} and also to everyone else {who does so}
(Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι)

See how you translated this phrase in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
glory	God will glorify
honor	honor
peace	reconcile
working	who does
good	what is good
to the Jew	This will happen … to the Jew {who does what is good}
to the Greek	to everyone else {who does so}

Romans 2:11

ULT	UST
For there is no favoritism with God.	*{These things are true} because God is impartial.*

> **ULT there is no favoritism with God**
> UST God is impartial
> (οὐ & ἐστιν προσωποληµψία παρὰ τῷ Θεῷ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
favoritism	impartial
God	God

Romans 2:12

ULT	UST
For as many as have sinned without the law will also perish without the law, and as many as have sinned with the law will be judged by the law.	*{We know this about God,} because he will punish forever all people who sin without {knowing} the laws {that God gave the Jews} {even though} they do not know those laws. At the same time, God will judge according to his laws whoever sins while knowing those laws.*

ULT **For**
UST {We know this about God,} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **as many as have sinned without the law**
UST all people who sin without {knowing} the laws {that God gave the Jews}
(ὅσοι & ἀνόμως ἥμαρτον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **without the law … without the law … the law … the law**
UST without {knowing} the laws {that God gave the Jews} {even though} they do not know those laws … his laws … while knowing those laws
(ἀνόμως & ἀνόμως & νόμῳ & νόμου)

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 introduction for this chapter. Alternate translation: [without God's laws … without God's laws … God's laws … God's laws]

Support Reference: Collective Nouns

ULT **without the law … without the law**
UST without {knowing} the laws {that God gave the Jews} {even though} they do not know those laws
(ἀνόμως & ἀνόμως)

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]

Support Reference: Idiom

ULT **will also perish**
UST he will punish forever
(καὶ ἀπολοῦνται)

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]

Support Reference: Metonymy

ULT **as many as have sinned with the law**
UST whoever sins while knowing those laws
(ὅσοι ἐν νόμῳ ἥμαρτον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will be judged by the law**
UST God will judge according to his laws
(διὰ νόμου κριθήσονται)

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]

Support Reference: Active or Passive

> ULT **by the law**
> UST according to his laws
> (διὰ νόμου)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have sinned	all people who sin
will … perish	he will punish forever
the law	while knowing those laws
have sinned	sins
the law	his laws
will be judged	God will judge

Romans 2:13

ULT	UST
For the hearers of the law {are} not righteous with God, but the doers of the law will be justified.	*{God will judge everyone who sins} because God does not make righteous those people who {only} hear his laws. Rather, God will make righteous those people who obey his laws.*

ULT **For**
UST {God will judge everyone who sins} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **of the law … of the law**
UST his laws … his laws
(νόμου & νόμου)

See how you translated **the law** in the previous verse.

Support Reference: Collective Nouns

ULT **{are} not righteous with God**
UST God does not make righteous
(οὐ & δίκαιοι παρὰ τῷ Θεῷ)

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. Alternate translation: [are not made righteous by God]

Support Reference: Metaphor

ULT **the doers of the law will be justified**
UST God will make righteous those people who obey his laws
(οἱ ποιηταὶ νόμου δικαιωθήσονται)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the law	his laws
are … righteous	God does … make righteous
God	God does … make righteous
of the law	his laws
will be justified	God will make righteous

Romans 2:14

ULT	UST
For when Gentiles, the ones not having the law, do by nature the things of the law, they, not having the law, are a law to themselves,	*{God will judge everyone who sins} because whenever nations which do not know the laws {that God gave the Jews} naturally obey rules from those laws, {they prove that} they know laws within their minds even though they do not know God's laws.*

ULT **For**
UST {God will judge everyone who sins} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the ones not having the law … not having the law**
UST which do not know the laws {that God gave the Jews} … even though they do not know God's laws
(τὰ μὴ νόμον ἔχοντα & νόμον μὴ ἔχοντες)

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. Alternate translation: [who are unaware of God's law … who are unaware of God's law]

Support Reference: Metaphor

ULT **the law … of the law … the law**
UST laws {that God gave the Jews} … rules from those laws … God's laws
(νόμον & τοῦ νόμου & νόμον)

See how you translated **the law** in 2:12.

Support Reference: Collective Nouns

ULT **do by nature**
UST naturally obey
(φύσει & ποιῶσιν)

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]

Support Reference: Abstract Nouns

ULT **the things of the law**
UST rules from those laws
(τὰ τοῦ νόμου)

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]

Support Reference: Possession

ULT **are a law to themselves**
UST { … prove that} they know laws within their minds
(ἑαυτοῖς εἰσιν νόμος)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gentiles	nations
the law	laws {that God gave the Jews}
of … law	rules from those laws
the law	God's laws
a law	{ … prove that} they know laws within their minds

Romans 2:15

ULT	UST
who show the work of the law written in their hearts, their conscience bearing witness, the thoughts between themselves both accusing or even defending them	*{By naturally following some laws that God gave through Moses,} these people demonstrate that God has made each person aware of how to obey his laws. What they think shows that this is true, in that what each of them thinks will either accuse or even defend their actions.*

ULT **who show the work of the law written in their hearts**
UST {By naturally following some laws that God gave through Moses,} these people demonstrate that God has made each person aware of how to obey his laws
(οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου, γραπτὸν ἐν ταῖς καρδίαις αὐτῶν)

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]

Support Reference: Metaphor

ULT **the work of the law written in their hearts**
UST that God has made each person aware of how to obey his laws
(τὸ ἔργον τοῦ νόμου, γραπτὸν ἐν ταῖς καρδίαις αὐτῶν)

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]

Support Reference: Metaphor

> ULT **the work of the law**
> UST how to obey his laws
> (τὸ ἔργον τοῦ νόμου)

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]

Support Reference: Possession

> ULT **written in their hearts**
> UST that God has made each person aware of
> (γραπτὸν ἐν ταῖς καρδίαις αὐτῶν)

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]

Support Reference: Active or Passive

> ULT **in their hearts**
> UST that God has made each person aware of
> (ἐν ταῖς καρδίαις αὐτῶν)

See how you translated "heart" in 1:21.

Support Reference: Metonymy

> ULT **their conscience bearing witness**
> UST What they think shows that this is true
> (συνμαρτυρούσης αὐτῶν τῆς συνειδήσεως)

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]

Support Reference: Generic Noun Phrases

ULT **their conscience bearing witness**
UST What they think shows that this is true
(συνμαρτυρούσης αὐτῶν τῆς συνειδήσεως)

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]

Support Reference: Personification

ULT **bearing witness, the thoughts between themselves both accusing or even defending them**
UST shows that this is true, in that what each of them thinks will either accuse or even defend their actions
(συνμαρτυρούσης & καὶ μεταξὺ ἀλλήλων, τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **the thoughts between themselves both accusing or even defending them**
UST in that what each of them thinks will either accuse or even defend their actions
(καὶ μεταξὺ ἀλλήλων, τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the law	how to obey his laws
bearing witness	shows that this is true
conscience	What they think

Romans 2:16

ULT	UST
on the day when God will judge the secrets of men, according to my gospel, through Christ Jesus.	*{This will happen} at the time when God {finally} judges the hidden thoughts that people think. {God's} good news that I proclaim teaches that he will judge {mankind} through the Messiah Jesus.*

ULT **on the day**
UST {This will happen} at the time
(ἐν ἡμέρᾳ)

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]

Support Reference: Metonymy

ULT **on the day when God will judge**
UST {This will happen} at the time when God {finally} judges
(ἐν ἡμέρᾳ ὅτε κρίνει ὁ Θεὸς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the secrets of men**
UST the hidden thoughts that people think
(τὰ κρυπτὰ τῶν ἀνθρώπων)

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]

Support Reference: Possession

ULT **the secrets of men**
UST the hidden thoughts that people think
(τὰ κρυπτὰ τῶν ἀνθρώπων)

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]

Support Reference: Abstract Nouns

ULT **of men**
UST that people
(τῶν ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

ULT **according to my gospel, through Christ Jesus**
UST {God's} good news that I proclaim teaches that he will judge {mankind} through the Messiah Jesus
(κατὰ τὸ εὐαγγέλιόν μου, διὰ Χριστοῦ Ἰησοῦ)

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]

Support Reference: Information Structure

ULT **according to my gospel**
UST God's} good news that I proclaim teaches that he will judge {mankind}
(κατὰ τὸ εὐαγγέλιόν μου)

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. Alternate translation: [according to God's gospel that I preach]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the day	{This will happen} at the time
will judge	judges
God	God
gospel	{God's} good news that … proclaim teaches that he will judge {mankind}

ULT	UST
Christ	the Messiah
Christ Jesus	the Messiah Jesus

Romans 2:17

ULT	UST
But if you name yourself a Jew and rely upon the law and boast in God,	*Now, {I am addressing} you who identify yourselves as Jews: You depend on the laws {God gave you} {to avoid God's judgment}. You brag that you know God.*

ULT **But**
UST Now, {I am addressing}
(δὲ)

But here indicates that in 2:17–29 Paul changes topics from talking about non-Jewish people who do not 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]

Support Reference: Connecting Words and Phrases

ULT **if**
(εἰ)

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]

Support Reference: Connect — Factual Conditions

ULT **you**
UST yourselves
(σὺ)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **you name yourself a Jew**
UST you who identify yourselves as Jews
(σὺ Ἰουδαῖος ἐπονομάζῃ)

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. Alternate translation: [you call yourself Jewish] or [you regard yourself as truly Jewish]

Support Reference: Metaphor

ULT **rely upon the law**
UST You depend on the laws {God gave you} {to avoid God's judgment}
(ἐπαναπαύῃ νόμῳ)

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]

Support Reference: Ellipsis

ULT **boast in God**
UST You brag that you know God
(καυχᾶσαι ἐν Θεῷ)

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. Alternate translation: [brag that you are the only ones who know God]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a Jew	as Jews
the law	on the laws {God gave you} {to avoid God's judgment}
God	that you know God

Romans 2:18

ULT	UST
and know his will and approve of the things that are excellent, being instructed from the law;	*You know what God wants. Also, since {some people} have taught you {God's law}, you approve of what is superior.*

ULT **and know his will and approve of the things that are excellent, being instructed from the law**
UST You know what God wants. Also, since {some people} have taught you {God's law}, you approve of what is superior
(καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **his will**
UST what God wants
(τὸ θέλημα)

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]

Support Reference: Abstract Nouns

ULT **being instructed from the law**
UST since {some people} have taught you {God's law}
(κατηχούμενος ἐκ τοῦ νόμου)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
know	You know
his will	what God wants
being instructed	since {some people} have taught you

ULT	UST
law	God’s law

Romans 2:19

ULT	UST
and you have become confident that you are a guide to blind men, a light to the ones in darkness,	*You have even convinced yourselves that you {Jews} are the only ones who can teach those {non-Jewish people} who do not know {about God}. {You are convinced that} only you can enable ignorant people to understand {who God is}.*

ULT **and you have become confident that you are a guide**
UST You have even convinced yourselves that you {Jews} are the only ones who can teach
(πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι)

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]

Support Reference: Reflexive Pronouns

ULT **that … are a guide to blind men**
UST that you {Jews} are the only ones who can teach those {non-Jewish people} who do not know {about God}
(ὁδηγὸν εἶναι τυφλῶν)

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. Alternate translation: [that you are a helper to those separated from God]

Support Reference: Metaphor

ULT **that … are a guide to blind men**
UST that you {Jews} are the only ones who can teach those {non-Jewish people} who do not know {about God}
(ὁδηγὸν εἶναι τυφλῶν)

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]

Support Reference: Abstract Nouns

ULT **to blind men**
UST those {non-Jewish people} who do not know {about God}
(τυφλῶν)

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]

Support Reference: When Masculine Words Include Women

ULT **a guide to blind men, a light to the ones in darkness**
UST that you {Jews} are the only ones who can teach those {non-Jewish people} who do not know {about God}. {You are convinced that} only you can enable ignorant people to understand {who God is}
(ὁδηγὸν & τυφλῶν, φῶς τῶν ἐν σκότει)

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]

Support Reference: Doublet

ULT **a light to the ones in darkness**
UST You are convinced that} only you can enable ignorant people to understand {who God is}
(φῶς τῶν ἐν σκότει)

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]

Support Reference: Metaphor

Romans 2:20

ULT	UST
an instructor of foolish men, a teacher of little children, having in the law the form of the knowledge and of the truth,	*{You have convinced yourself that} you should instruct people who are foolish. {You have convinced yourself that} you should teach {people who are as ignorant as} infants. {You think this way} because you know the laws {God gave the Jews}, which fully contain what we can know and what is true.*

ULT **an instructor of foolish men, a teacher of little children, having in the law the form of the knowledge and of the truth**
UST {You have convinced yourself that} you should instruct people who are foolish. {You have convinced yourself that} you should teach {people who are as ignorant as} infants. {You think this way} because you know the laws {God gave the Jews}, which fully contain what we can know and what is true
(παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **an instructor of foolish men, a teacher of little children, having in the law**
UST You have convinced yourself that} you should instruct people who are foolish. {You have convinced yourself that} you should teach {people who are as ignorant as} infants. {You think this way} because you know the laws {God gave the Jews}
(παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα & ἐν τῷ νόμῳ)

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]

Support Reference: Doublet

ULT **a teacher of little children**
UST {You have convinced yourself that} you should teach {people who are as ignorant as} infants
(διδάσκαλον νηπίων)

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. Alternate translation: [people who are spiritually ignorant]

Support Reference: Metaphor

ULT **having in the law the form of the knowledge and of the truth**
UST {You think this way} because you know the laws {God gave the Jews}, which fully contain what we can know and what is true
(ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ)

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. Alternate translation: [understanding through God's law how a person can truly know God]

Support Reference: Metaphor

ULT **the form of the knowledge and of the truth**
UST which fully contain what we can know and what is true
(τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας)

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]

Support Reference: Possession

ULT **of the knowledge and of the truth**
UST what we can know and what is true
(τῆς γνώσεως καὶ τῆς ἀληθείας)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an instructor	{You have convinced yourself that} you should instruct
of foolish men	people who are foolish
a teacher	{You have convinced yourself that} you should teach
of the knowledge	what we can know
law	the laws {God gave the Jews}

Romans 2:21

ULT	UST
then you, the one teaching another, do you not teach yourself? You, the one preaching not to steal, do you steal?	*So {even though you Jews have convinced yourself that these things are true}, you should teach yourselves to do what you teach others to do {because you do not do those things}! You keep telling others that they should not steal, but you steal!*

ULT **then you, the one teaching another, do you not teach yourself? You, the one preaching not to steal, do you steal**
UST So {even though you Jews have convinced yourself that these things are true}, you should teach yourselves to do what you teach others to do {because you do not do those things}! You keep telling others that they should not steal, but you steal
(ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις? ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις)

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!]

Support Reference: Rhetorical Question

ULT **then**
UST So {even though you Jews have convinced yourself that these things are true}
(οὖν)

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]

Support Reference: Connecting Words and Phrases

ULT **another**
UST others
(ἕτερον)

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]

Support Reference: Collective Nouns

ULT **do you not teach yourself**
UST you should teach yourselves to do
(σεαυτὸν οὐ διδάσκεις)

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 do not obey the law, do you not teach yourself]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
preaching	You keep telling others

Romans 2:22

ULT	UST
You, the one saying not to commit adultery, do you commit adultery? You, the one abhorring idols, do you rob temples?	*You keep telling {people} not to have sexual relations with people whom they did not marry, {but} you do so! You {supposedly} detest idols, {but} you ransack temples {that contain idols}!*

ULT **You, the one saying not to commit adultery, do you commit adultery? You, the one abhorring idols, do you rob temples**
UST You keep telling {people} not to have sexual relations with people whom they did not marry, {but} you do so! You {supposedly} detest idols, {but} you ransack temples {that contain idols}
(ὁ λέγων μὴ μοιχεύειν, μοιχεύεις? ὁ βδελυσσόμενος τὰ εἴδωλα, ἱεροσυλεῖς)

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!]

Support Reference: Rhetorical Question

ULT **do you rob temples**
UST but} you ransack temples {that contain idols}
(ἱεροσυλεῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to commit adultery	to have sexual relations with people whom they did not marry
do you commit adultery	{but} you do so
idols	idols

Romans 2:23

ULT	UST
You, who boast in the law, do you dishonor God through the transgression of the law?	*You brag about {how well you understand} the laws {God gave you}, {but} you disgrace God by disobeying those laws!*

ULT **You, who boast in the law, do you dishonor God through the transgression of the law**
UST You brag about {how well you understand} the laws {God gave you}, {but} you disgrace God by disobeying those laws
(ὃς ἐν νόμῳ καυχᾶσαι διὰ τῆς παραβάσεως τοῦ νόμου, τὸν Θεὸν ἀτιμάζεις)

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!]

Support Reference: Rhetorical Question

ULT **You, who boast in the law**
UST You brag about {how well you understand} the laws {God gave you}
(ὃς ἐν νόμῳ καυχᾶσαι)

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. Alternate translation: [You, who brag that you are the only ones who know God's law]

Support Reference: Metaphor

ULT **through the transgression of the law**
UST by disobeying those laws
(διὰ τῆς παραβάσεως τοῦ νόμου)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law	the laws {God gave you}
transgression	disobeying
of the law	those laws
God	God

Romans 2:24

ULT	UST
For “the name of God is blasphemed among the Gentiles because of you,” just as it is written.	*{These things are true} because it is what {the prophet Isaiah meant when} he wrote {in the Scriptures}, “The nations say bad things about God because of {how wickedly} you {Jews act}.”*

ULT **For “the name of God is blasphemed among the Gentiles because of you,” just as it is written**
UST These things are true} because it is what {the prophet Isaiah meant when} he wrote {in the Scriptures}, “The nations say bad things about God because of {how wickedly} you {Jews act}
(τὸ γὰρ ὄνομα τοῦ Θεοῦ δι’ ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται)

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.”]

Support Reference: Information Structure

ULT **For**
UST {These things are true} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the name of God is blasphemed among the Gentiles because of you**
UST The nations say bad things about God because of {how wickedly} you {Jews act}
(τὸ & ὄνομα τοῦ Θεοῦ δι’ ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν)

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.

Support Reference: Quote Markings

> ULT **the name of God**
> UST God
> (τὸ & ὄνομα τοῦ Θεοῦ)

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]

Support Reference: Possession

> ULT **the name of God**
> UST God
> (τὸ & ὄνομα τοῦ Θεοῦ)

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.

Support Reference: Synecdoche

> ULT **the name of God is blasphemed among the Gentiles because of you**
> UST The nations say bad things about God because of {how wickedly} you {Jews act}
> (τὸ & ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν)

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]

Support Reference: Active or Passive

> ULT **the name of God is blasphemed among the Gentiles because of you**
> UST The nations say bad things about God because of {how wickedly} you {Jews act}
> (τὸ & ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **because of you**
UST because of {how wickedly} you {Jews act}
(δι᾽ ὑμᾶς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **because of you**
UST because of {how wickedly} you {Jews act}
(δι᾽ ὑμᾶς)

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]

Support Reference: Forms of 'You' — Singular

ULT **just as it is written**
UST it is what {the prophet Isaiah meant when} he wrote {in the Scriptures}
(καθὼς γέγραπται)

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]

Support Reference: Active or Passive

ULT **just as it is written**
UST it is what {the prophet Isaiah meant when} he wrote {in the Scriptures}
(καθὼς γέγραπται)

See how you translated this phrase in 1:17.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	God
is blasphemed	say bad things about

ULT	UST
Gentiles	nations

Romans 2:25

ULT	UST
For circumcision indeed benefits if you practice the law, but if you are a transgressor of the law, your circumcision has become uncircumcision.	*{You Jews who have sinned will be judged} because, being circumcised {only} benefits you if you obey the laws {God gave you}. However, if you disobey those laws, being circumcised does not benefit you at all.*

ULT **For**
UST {You Jews who have sinned will be judged} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **circumcision … your circumcision has become uncircumcision**
UST being circumcised … being circumcised does not benefit you at all
(περιτομὴ & ἡ περιτομή σου, ἀκροβυστία γέγονεν)

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]

Support Reference: Abstract Nouns

ULT **benefits**
UST {only} benefits you
(ὠφελεῖ)

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]

Support Reference: Ellipsis

ULT **a transgressor of the law**
UST disobey those laws
(παραβάτης νόμου)

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]

Support Reference: Possession

ULT **your circumcision has become uncircumcision**
UST being circumcised does not benefit you at all
(ἡ περιτομή σου, ἀκροβυστία γέγονεν)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
circumcision	being circumcised
benefits	{only} benefits you
the law	the laws {God gave you}
a transgressor	disobey
of the law	those laws
circumcision	being circumcised
uncircumcision	does not benefit … at all

Romans 2:26

ULT	UST
If, then, the uncircumcision keeps the requirements of the law, will not his uncircumcision be considered as circumcision?	*So then, if uncircumcised people obey what God requires in the laws {he gave the Jews}, God will regard those uncircumcised people as being circumcised.*

ULT **If, then**
UST So then, if
(ἐὰν οὖν)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **the uncircumcision**
UST uncircumcised people
(ἡ ἀκροβυστία)

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]

Support Reference: Nominal Adjectives

ULT **keeps**
UST obey
(φυλάσσῃ)

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]

Support Reference: Idiom

ULT **the requirements of the law**
UST what God requires in the laws {he gave the Jews}
(τὰ δικαιώματα τοῦ νόμου)

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]

Support Reference: Possession

ULT **will not his uncircumcision be considered as circumcision**
UST God will regard those uncircumcised people as being circumcised
(οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται)

Paul is using a rhetorical question here to emphasize how important it is 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]

Support Reference: Rhetorical Question

ULT **will not his uncircumcision be considered as circumcision**
UST God will regard those uncircumcised people as being circumcised
(οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται)

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]

Support Reference: Active or Passive

ULT **his uncircumcision … circumcision**
UST those uncircumcised people … being circumcised
(ἡ ἀκροβυστία αὐτοῦ & περιτομὴν)

See how you translated **uncircumcision** and **circumcision** in the previous verse.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
uncircumcision	uncircumcised people
requirements	what God requires

ULT	UST
of the law	in the laws {he gave the Jews}
uncircumcision	those uncircumcised people
circumcision	being circumcised

Romans 2:27

ULT	UST
And the uncircumcision by nature, fulfilling the law, will judge you who {are}, through letter and circumcision, a transgressor of the law!	*And people who are physically uncircumcised yet fully obey the laws {from God} will judge you {Jews}! Although {you know} the written rules {God gave the Jews} and you are circumcised, you have disobeyed those laws!*

ULT **the uncircumcision by nature, fulfilling the law, will judge**
UST people who are physically uncircumcised yet fully obey the laws {from God} will judge
(κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελοῦσα)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the uncircumcision**
UST people who are … uncircumcised
(ἡ & ἀκροβυστία)

See how you translated this in the previous verse.

Support Reference: Nominal Adjectives

ULT **the uncircumcision by nature**
UST people who are physically uncircumcised
(ἡ ἐκ φύσεως ἀκροβυστία)

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]

Support Reference: Abstract Nouns

ULT **fulfilling**
UST yet fully obey
(τελοῦσα)

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]

Support Reference: Idiom

ULT **through letter and circumcision**
UST Although {you know} the written rules {God gave the Jews} and you are circumcised
(διὰ γράμματος καὶ περιτομῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **letter**
UST you know} the written rules {God gave the Jews}
(γράμματος)

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]

Support Reference: Metonymy

ULT **circumcision**
UST you are circumcised
(περιτομῆς)

See how you translated **circumcision** in the previous two verses.

Support Reference: Abstract Nouns

ULT **a transgressor of the law**
UST you have disobeyed those laws
(παραβάτην νόμου)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will judge	will judge
uncircumcision	people who are … uncircumcised
law	the laws {from God}
fulfilling	yet fully obey

ULT	UST
circumcision	you are circumcised
a transgressor	you have disobeyed
of the law	those laws

Romans 2:28

ULT	UST
For he is not a Jew who {is} one visibly, neither is this circumcision visible in the flesh,	*{This is true} because a {true} Jew is not someone who does Jewish rituals that people can see. {Similarly,} people cannot see {true} circumcision on a person's body.*

ULT **For**
UST {This is true} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **a Jew**
UST a {true} Jew
(Ἰουδαῖός)

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]

Support Reference: Metonymy

ULT **visibly**
UST someone who does Jewish rituals that people can see
(ἐν τῷ φανερῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **this circumcision**
UST {true} circumcision
(ἡ & περιτομή)

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]

Support Reference: Metonymy

ULT **in the flesh**
UST on a person's body
(ἐν σαρκὶ)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a Jew	a {true} Jew
circumcision	{true} circumcision

Romans 2:29

ULT	UST
but the Jew in secret {is}, and circumcision {is} of the heart in the Spirit, not in the letter; whose the praise {is} not from men but from God.	*Rather, a {true} Jew is one {by means of something} that people cannot see. {True} circumcision {happens} in a person's mind {and} the {Holy} Spirit does it. {Obeying} the written rules {God gave the Jews} cannot do it. God commends a true Jew, but other people do not.*

ULT **Jew in secret {is}**
UST a {true} Jew is one {by means of something} that people cannot see
(ἐν τῷ κρυπτῷ Ἰουδαῖος)

The word translated as **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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Jew**
UST a {true} Jew
(Ἰουδαῖος)

Here Paul uses **Jew** in the same way he did in the previous verse. See how you translated this word in the previous verse.

Support Reference: Metonymy

ULT **circumcision {is} of the heart**
UST {True} circumcision {happens} in a person's mind
(περιτομὴ καρδίας)

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]

Support Reference: Possession

ULT **circumcision {is} of the heart**
UST {True} circumcision {happens} in a person's mind
(περιτομὴ καρδίας)

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]

Support Reference: Idiom

ULT **of the heart**
UST {happens} in a person's mind
(καρδίας)

See how you translated this word in 1:21.

Support Reference: Metonymy

ULT **in the Spirit, not in the letter**
UST {and} the {Holy} Spirit does it. {Obeying} the written rules {God gave the Jews} cannot do it
(ἐν Πνεύματι, οὐ γράμματι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the Spirit**
UST {and} the {Holy} Spirit does it
(ἐν Πνεύματι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the letter**
UST Obeying} the written rules {God gave the Jews} … do it
(γράμματι)

See how you translated **letter** in 2:27.

Support Reference: Metonymy

ULT **whose the praise**
UST commends a true Jew
(οὗ ὁ ἔπαινος)

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]

Support Reference: Pronouns — When to Use Them

ULT **whose the praise**
UST commends a true Jew
(οὗ ὁ ἔπαινος)

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]

Support Reference: Possession

ULT **from men**
UST other people
(ἐξ ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jew	a {true} Jew
circumcision {is}	{True} circumcision
the Spirit	{and} the {Holy} Spirit does it
praise	commends
God	God

Romans 3

Romans 3 Chapter Introduction

Structure and Formatting

1. 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)
2. 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.

Translation Issues 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: Rhetorical Question; and Quote Markings)

Romans 3:1

ULT	UST
What then {is} the advantage of the Jew, or what {is} the benefit of the circumcision?	*{You Jews might say,} "{If what you have said is true,} then surely being a Jew is not advantageous! Surely being circumcised is not beneficial at all!"*

> **Note:** (3:1-9)

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."

Support Reference: Rhetorical Question

> ULT **What then {is}**
> UST {You Jews might say,} "{If what you have said is true,} then surely being a Jew is not advantageous
> (τί οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **What then {is} the advantage of the Jew, or what {is} the benefit of the circumcision**
> UST {You Jews might say,} "{If what you have said is true,} then surely being a Jew is not advantageous! Surely being circumcised is not beneficial at all
> (τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλια τῆς περιτομῆς)

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!]

Support Reference: Rhetorical Question

ULT **What then {is} the advantage of the Jew, or what {is} the benefit of the circumcision**
UST {You Jews might say,} "{If what you have said is true,} then surely being a Jew is not advantageous! Surely being circumcised is not beneficial at all
(τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλια τῆς περιτομῆς)

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.

Support Reference: Quote Markings

ULT **What then {is} the advantage of the Jew, or what {is} the benefit of the circumcision**
UST {You Jews might say,} "{If what you have said is true,} then surely being a Jew is not advantageous! Surely being circumcised is not beneficial at all
(τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλια τῆς περιτομῆς)

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]

Support Reference: Abstract Nouns

ULT **of the Jew**
UST {You Jews might say,} "{If what you have said is true,} then surely being a Jew is not advantageous
(τοῦ Ἰουδαίου)

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]

Support Reference: Possession

ULT **of the circumcision**
UST Surely being circumcised is not beneficial at all
(τῆς περιτομῆς)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Jew	{You Jews might say,} "{If what you have said is true,} then surely being a Jew is not advantageous
benefit	Surely being circumcised is not beneficial at all
of the circumcision	Surely being circumcised is not beneficial at all

Romans 3:2

ULT	UST
Great in every way! For indeed first, that they were entrusted with the sayings of God.	*{Then I would say,} "{Being a Jew benefits a person} in many ways!" {This is} certainly {true} because, first of all, God trusted the Jews with preserving what he had said {in the Scriptures}.*

> ULT **Great in every way**
> UST {Then I would say,} "{Being a Jew benefits a person} in many ways
> (πολὺ κατὰ πάντα τρόπον)

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!"]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Great in every way**
> UST {Then I would say,} "{Being a Jew benefits a person} in many ways
> (πολὺ κατὰ πάντα τρόπον)

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]

Support Reference: Ellipsis

> ULT **Great in every way**
> UST {Then I would say,} "{Being a Jew benefits a person} in many ways
> (πολὺ κατὰ πάντα τρόπον)

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]

Support Reference: Hyperbole

ULT **indeed first, that**
UST certainly … first of all
(πρῶτον μὲν & ὅτι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they were entrusted with the sayings of God**
UST God trusted the Jews with preserving what he had said {in the Scriptures}
(ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ)

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]

Support Reference: Active or Passive

ULT **with the sayings of God**
UST what he had said {in … } … Scriptures
(τὰ λόγια τοῦ Θεοῦ)

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]

Support Reference: Metonymy

ULT **with the sayings of God**
UST what he had said {in … } … Scriptures
(τὰ λόγια τοῦ Θεοῦ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	he

Romans 3:3

ULT	UST
For what if some were unfaithful? Their unfaithfulness will not nullify the faithfulness of God, will it?	*{So you might say,} "Some of these {Jews} were certainly unfaithful {to God}! How unfaithful those people are certainly cannot invalidate how faithful God is!"*

ULT **For**
UST So you might say,} "Some of these {Jews} were certainly unfaithful {to God}
(γάρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **what if some were unfaithful? Their unfaithfulness will not nullify the faithfulness of God, will it**
UST {So you might say,} "Some of these {Jews} were certainly unfaithful {to God}! How unfaithful those people are certainly cannot invalidate how faithful God is
(τί & εἰ ἠπίστησάν τινες? μὴ ἡ ἀπιστία αὐτῶν, τὴν πίστιν τοῦ Θεοῦ καταργήσει)

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!]

Support Reference: Rhetorical Question

ULT **For what if some were unfaithful? Their unfaithfulness will not nullify the faithfulness of God, will it**
UST {So you might say,} "Some of these {Jews} were certainly unfaithful {to God}! How unfaithful those people are certainly cannot invalidate how faithful God is
(τί γάρ εἰ ἠπίστησάν τινες? μὴ ἡ ἀπιστία αὐτῶν, τὴν πίστιν τοῦ Θεοῦ καταργήσει)

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.

Support Reference: Quote Markings

ULT **some**
UST So you might say,} "Some of these {Jews} were certainly unfaithful {to God}
(τινες)

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]

Support Reference: Pronouns — When to Use Them

ULT **Their unfaithfulness will not nullify the faithfulness of God, will it**
UST How unfaithful those people are certainly cannot invalidate how faithful God is
(μὴ ἡ ἀπιστία αὐτῶν, τὴν πίστιν τοῦ Θεοῦ καταργήσει)

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]

Support Reference: Abstract Nouns

ULT **the faithfulness of God**
UST How unfaithful those people are certainly cannot invalidate how faithful God is
(τὴν πίστιν τοῦ Θεοῦ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were unfaithful	So you might say,} "Some of these {Jews} were certainly unfaithful {to God}

ULT	UST
unfaithfulness	How unfaithful those people are certainly cannot invalidate how faithful God is
faithfulness	How unfaithful those people are certainly cannot invalidate how faithful God is
of God	How unfaithful those people are certainly cannot invalidate how faithful God is

Romans 3:4

ULT	UST
May it never be! Instead, let God be true, but every man a liar. Just as it is written, "So that you might be justified in your words and you will prevail when you are judged."	*{Then I would say,} "Of course not! On the contrary, God {is always} truthful, but everyone else is not. This is what {David meant when} he wrote {in the Scriptures}, "The result {of my sin} is that people will acknowledge that you{, God,} are right when you speak and victorious when people {try to} judge you."*

ULT **May it never be**
UST {Then I would say,} "Of course not
(μὴ γένοιτο)

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!"]

Support Reference: Assumed Knowledge and Implicit Information

ULT **May it never be**
UST {Then I would say,} "Of course not
(μὴ γένοιτο)

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]

Support Reference: Exclamations

ULT **Instead**
UST On the contrary
(δὲ)

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]

Support Reference: Connect — Contrast Relationship

> ULT **let God be true**
> UST God {is always} truthful
> (γινέσθω & ὁ Θεὸς ἀληθής)

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]

Support Reference: Imperatives — Other Uses

> ULT **every man a liar**
> UST but everyone else is not
> (πᾶς & ἄνθρωπος ψεύστης)

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]

Support Reference: Abstract Nouns

> ULT **every man a liar**
> UST but everyone else is not
> (πᾶς & ἄνθρωπος ψεύστης)

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]

Support Reference: Ellipsis

> ULT **every man**
> UST but everyone else
> (πᾶς & ἄνθρωπος)

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]

Support Reference: When Masculine Words Include Women

ULT **Just as it is written**
UST This is what {David meant when} he wrote {in the Scriptures}
(καθὼς γέγραπται)

See how you translated this phrase in 1:17.

Support Reference: Quotations and Quote Margins

ULT **Just as it is written**
UST This is what {David meant when} he wrote {in the Scriptures}
(καθὼς γέγραπται)

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]

Support Reference: Active or Passive

ULT **So that you might be justified in your words and you will prevail when you are judged**
UST The result {of my sin} is that people will acknowledge that you{, God,} are right when you speak and victorious when people {try to} judge you
(ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσεις ἐν τῷ κρίνεσθαί σε)

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.

Support Reference: Quote Markings

ULT **So that**
UST The result {of my sin} is that
(ὅπως)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **So that you might be justified in your words and you will prevail when you are judged**
UST The result {of my sin} is that people will acknowledge that you{, God,} are right when you speak and victorious when people {try to} judge you
(ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσεις ἐν τῷ κρίνεσθαί σε)

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.

Support Reference: Forms of 'You' — Singular

ULT **you might be justified … when you are judged**
UST The result {of my sin} is that people will acknowledge that you{, God,} are right … when people {try to} judge you
(ἂν δικαιωθῇς & ἐν τῷ κρίνεσθαί σε)

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]

Support Reference: Active or Passive

ULT **in your words**
UST when you speak
(ἐν τοῖς λόγοις σου)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
you might be justified	The result {of my sin} is that people will acknowledge that you{, God,} are right
when … are judged	when people {try to} judge

Romans 3:5

ULT	UST
But if our unrighteousness commends the righteousness of God, what will we say? God {is} not unrighteous for imposing his wrath, {is he}? (I speak according to men.)	*But {you might say,} "Suppose {this is true and} how unrighteous we {Jews} are {actually} confirms how righteous God is. {That} could not {possibly mean} that God is unrighteous because he punishes {us}!" (When I talk like this, I am expressing how human beings think.)*

ULT **But if**
UST But {you might say,} "Suppose {this is true and}
(εἰ δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **But if our unrighteousness commends the righteousness of God, what will we say? God {is} not unrighteous for imposing his wrath, {is he}**
UST But {you might say,} "Suppose {this is true and} how unrighteous we {Jews} are {actually} confirms how righteous God is. {That} could not {possibly mean} that God is unrighteous because he punishes {us}
(εἰ δὲ ἡ ἀδικία ἡμῶν, Θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν? μὴ ἄδικος ὁ Θεὸς, ὁ ἐπιφέρων τὴν ὀργήν)

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.

Support Reference: Quote Markings

ULT **if our unrighteousness commends the righteousness of God, what will we say**
UST Suppose {this is true and} how unrighteous we {Jews} are {actually} confirms how righteous God is. {That} could not {possibly mean} that God is unrighteous because he punishes {us}
(εἰ & ἡ ἀδικία ἡμῶν, Θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **our … will we say**
UST we {Jews} are … That} could not {possibly mean} that God is unrighteous because he punishes {us}
(ἡμῶν & ἐροῦμεν)

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]

Support Reference: Exclusive and Inclusive 'We'

ULT **our unrighteousness … the righteousness of God**
UST how unrighteous we {Jews} are … how righteous God is
(ἡ ἀδικία ἡμῶν, Θεοῦ δικαιοσύνην)

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]

Support Reference: Abstract Nouns

ULT **God {is} not unrighteous for imposing his wrath, {is he}**
UST That} could not {possibly mean} that God is unrighteous because he punishes {us}
(μὴ ἄδικος ὁ Θεὸς, ὁ ἐπιφέρων τὴν ὀργήν)

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!]

Support Reference: Rhetorical Question

ULT **if our unrighteousness commends the righteousness of God, what will we say? God {is} not unrighteous for imposing his wrath, {is he}**
UST Suppose {this is true and} how unrighteous we {Jews} are {actually} confirms how righteous God is. {That} could not {possibly mean} that God is unrighteous because he punishes {us}
(εἰ & ἡ ἀδικία ἡμῶν, Θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν? μὴ ἄδικος ὁ Θεὸς, ὁ ἐπιφέρων τὴν ὀργήν)

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!]

Support Reference: Information Structure

ULT **for imposing his wrath**
UST That} could not {possibly mean} that God is unrighteous because he punishes {us}
(ὁ ἐπιφέρων τὴν ὀργήν)

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.

Support Reference: Metonymy

ULT **I speak according to men**
UST When I talk like this, I am expressing how human beings think
(κατὰ ἄνθρωπον λέγω)

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]

Support Reference: Aside

> ULT **I speak according to men**
> UST When I talk like this, I am expressing how human beings think
> (κατὰ ἄνθρωπον λέγω)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
unrighteousness	how unrighteous
of God	God is
the righteousness	how righteous
unrighteous	That} could not {possibly mean} that God is unrighteous because he punishes {us}
God	That} could not {possibly mean} that God is unrighteous because he punishes {us}
wrath	That} could not {possibly mean} that God is unrighteous because he punishes {us}

Romans 3:6

ULT	UST
May it never be! Otherwise, how will God judge the world?	*{Then I would say,} "Of course not! If God were unrighteous when he punishes us, then he could not {possibly} judge {anyone in} the world!"*

ULT **May it never be**
UST {Then I would say,} "Of course not
(μὴ γένοιτο)

See how you translated this in 3:4.

Support Reference: Exclamations

ULT **Otherwise, how will God judge the world**
UST If God were unrighteous when he punishes us, then he could not {possibly} judge {anyone in} the world
(ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **how will God judge the world**
UST then he could not {possibly} judge {anyone in} the world
(πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον)

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!]

Support Reference: Rhetorical Question

> ULT **the world**
> UST then he could not {possibly} judge {anyone in} the world
> (τὸν κόσμον)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will … judge	then he could not {possibly} judge {anyone in} the world
God	then he could not {possibly} judge {anyone in} the world
world	then he could not {possibly} judge {anyone in} the world

Romans 3:7

ULT	UST
But if the truth of God through my lie abounds to his glory, why am I still being judged as a sinner?	*But {then you might say,} "Suppose {this is true, and} my lying further glorifies God {and} how truthful he is. {If that is so,} then {surely} God should not still judge me as if I were sinning!*

ULT **But if**
UST But {then you might say,} "Suppose {this is true, and}
(εἰ δὲ)

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.

Support Reference: Connecting Words and Phrases

ULT **if the truth of God through my lie abounds to his glory, why am I still being judged as a sinner**
UST Suppose {this is true, and} my lying further glorifies God {and} how truthful he is. {If that is so,} then {surely} God should not still judge me as if I were sinning
(εἰ & ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **But if the truth of God through my lie abounds to his glory**
UST But {then you might say,} "Suppose {this is true, and} my lying further glorifies God {and} how truthful he is
(εἰ δὲ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ)

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]

Support Reference: Information Structure

> ULT **the truth of God**
> UST {and} how truthful he is
> (ἡ ἀλήθεια τοῦ Θεοῦ)

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]

Support Reference: Abstract Nouns

> ULT **the truth of God**
> UST {and} how truthful he is
> (ἡ ἀλήθεια τοῦ Θεοῦ)

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]

Support Reference: Possession

> ULT **through my lie … am I … as a sinner**
> UST my lying … {If that is so,} then {surely} God should not still judge me as if I were sinning
> (ἐν τῷ ἐμῷ ψεύσματι & κἀγὼ ὡς ἁμαρτωλὸς)

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. Alternate translation: [when we Jews act falsely … are we … as sinners] or [when we Jews lie … are we … as sinners]

Support Reference: Exclusive and Inclusive 'We'

> ULT **through my lie**
> UST my lying
> (ἐν τῷ ἐμῷ ψεύσματι)

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]

Support Reference: Abstract Nouns

> ULT **to his glory**
> UST glorifies God
> (εἰς τὴν δόξαν αὐτοῦ)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **to his glory**
> UST glorifies God
> (εἰς τὴν δόξαν αὐτοῦ)

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]

Support Reference: Abstract Nouns

> ULT **why am I still being judged as a sinner**
> UST {If that is so,} then {surely} God should not still judge me as if I were sinning
> (τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι)

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!]

Support Reference: Rhetorical Question

> ULT **am I still being judged**
> UST {If that is so,} then {surely} God should not still judge me as if I were sinning
> (ἔτι κἀγὼ & κρίνομαι)

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]

Support Reference: Active or Passive

> ULT **a sinner**
> UST {If that is so,} then {surely} God should not still judge me as if I were sinning
> (ἁμαρτωλὸς)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	{and} how truthful he is
abounds	further
glory	glorifies God
a sinner	{If that is so,} then {surely} God should not still judge me as if I were sinning
being judged	{If that is so,} then {surely} God should not still judge me as if I were sinning

Romans 3:8

ULT	UST
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"?—whose judgment is just.	*And {if this is true, then} you should {just} tell us to act wickedly in order that good things can happen!" (This is exactly what some people say falsely about me and claim that I say. It is right {for God} to condemn people {who speak and act} this way!)*

ULT **And**
UST And {if this is true, then}
(καὶ)

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]

Support Reference: Connecting Words and Phrases

ULT **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**
UST And {if this is true, then} you should {just} tell us to act wickedly in order that good things can happen!" (This is exactly what some people say falsely about me and claim that I say
(καὶ μὴ καθὼς βλασφημούμεθα, καὶ καθώς φασίν τινες ἡμᾶς λέγειν & ποιήσωμεν τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγαθά)

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?]

Support Reference: Information Structure

ULT **And not**
UST And {if this is true, then} you should {just} tell us to act wickedly in order that good things can happen
(καὶ μὴ)

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]

Support Reference: Ellipsis

ULT **not … Let us do the evil things, so that the good things may come**
UST you should {just} tell us to act wickedly in order that good things can happen
(μὴ & ποιήσωμεν τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγαθά)

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!"]

Support Reference: Rhetorical Question

ULT **just as we are blasphemed and just as some affirm us to say**
UST This is exactly what some people say falsely about me and claim that I say
(καθὼς βλασφημούμεθα, καὶ καθώς φασίν τινες ἡμᾶς λέγειν)

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]

Support Reference: Aside

ULT **we are blasphemed … us**
UST This is exactly what some people say falsely about me … claim that I say
(βλασφημούμεθα & ἡμᾶς)

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]

Support Reference: Exclusive and Inclusive 'We'

ULT **we are blasphemed**
UST This is exactly what … say falsely about me
(βλασφημούμεθα)

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]

Support Reference: Active or Passive

ULT **not (just as we are blasphemed and just as some affirm us to say), “Let us do the evil things**
UST you should {just} tell us to act wickedly in order that good things can happen!” (This is exactly what some people say falsely about me and claim that I say
(μὴ καθὼς βλασφημούμεθα, καὶ καθώς φασίν τινες ἡμᾶς λέγειν & ποιήσωμεν τὰ κακὰ)

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]

Support Reference: Direct and Indirect Quotations

ULT **whose judgment is just**
UST It is right {for God} to condemn people {who speak and act} this way
(ὧν τὸ κρίμα ἔνδικόν ἐστιν)

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.

Support Reference: Aside

ULT **whose judgment is just**
UST It is right {for God} to condemn people {who speak and act} this way
(ὧν τὸ κρίμα ἔνδικόν ἐστιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **whose judgment is just**
UST It is right {for God} to condemn people {who speak and act} this way
(ὧν τὸ κρίμα ἔνδικόν ἐστιν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we are blasphemed	This is exactly what … say falsely about me
evil things	you should {just} tell us to act wickedly in order that good things can happen
good things	you should {just} tell us to act wickedly in order that good things can happen
judgment	{for God} to condemn
just	It … right

Romans 3:9

ULT	UST
What then? Are we better off? Not at all. For we have already accused both Jews and Greeks, all of them, of being under sin.	*{You Jews might then say,} "{If what you have said is true,} then we are surely not superior {to non-Jewish people}!" {And I would say that} indeed we are not. {I say this} because I have previously charged that all Jews and non-Jewish people cannot stop being sinful.*

ULT **What then? Are we better off**
UST You Jews might then say,} "{If what you have said is true,} then we are surely not superior {to non-Jewish people}
(τί οὖν? προεχόμεθα)

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.

Support Reference: Connect — Reason-and-Result Relationship

ULT **Are we better off**
UST You Jews might then say,} "{If what you have said is true,} then we are surely not superior {to non-Jewish people}
(προεχόμεθα)

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!]

Support Reference: Rhetorical Question

ULT **Are we better off**
UST You Jews might then say,} "{If what you have said is true,} then we are surely not superior {to non-Jewish people}
(προεχόμεθα)

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]

Support Reference: Exclusive and Inclusive 'We'

ULT **Not at all**
UST {And I would say that} indeed we are not
(οὐ πάντως)

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!]

Support Reference: Exclamations

ULT **Not at all**
UST {And I would say that} indeed we are not
(οὐ πάντως)

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]

Support Reference: Ellipsis

ULT **For we have already accused**
UST {I say this} because I have previously charged that
(προῃτιασάμεθα γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **we have already accused**
UST I have previously charged that
(προῃτιασάμεθα)

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.

Support Reference: Exclusive and Inclusive ‘We’

> ULT **Greeks**
> UST non-Jewish people
> (Ἕλληνας)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **under sin**
> UST cannot stop being sinful
> (ὑφ’ ἁμαρτίαν)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jews
Greeks	non-Jewish people
sin	cannot stop being sinful

Romans 3:10

ULT	UST
Just as it is written: “There is none righteous, not even one.	*This is what {the prophets meant when} they wrote {in the Scriptures}, “No one is righteous, no one at all!”*

ULT Just as it is written
UST This is what {the prophets meant when} they wrote {in the Scriptures}
(καθὼς γέγραπται)

See how you translated this phrase in 1:17.

Support Reference: Quotations and Quote Margins

ULT Just as it is written
UST This is what {the prophets meant when} they wrote {in the Scriptures}
(καθὼς γέγραπται)

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]

Support Reference: Active or Passive

ULT There is none righteous, not even one
UST No one is righteous, no one at all
(οὐκ ἔστιν δίκαιος οὐδὲ εἷς)

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.

Support Reference: Quote Markings

> ULT **There is none righteous, not even one**
> UST No one is righteous, no one at all
> (οὐκ ἔστιν δίκαιος οὐδὲ εἷς)

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]

Support Reference: Parallelism

> ULT **There is none righteous, not even one**
> UST No one is righteous, no one at all
> (οὐκ ἔστιν δίκαιος οὐδὲ εἷς)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteous	righteous

Romans 3:11

ULT	UST
There is none who understands. There is none who seeks out God.	*“No one thinks wisely. No one is even trying to know God!*

> ULT **There is none who understands. There is none who seeks out God**
> UST No one thinks wisely. No one is even trying to know God
> (οὐκ ἔστιν ὁ συνίων; οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν)

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.

Support Reference: Quote Markings

> ULT **There is none … There is none**
> UST No one thinks wisely. No one is
> (οὐκ ἔστιν & οὐκ ἔστιν)

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]

Support Reference: Nominal Adjectives

> ULT **There is none who understands**
> UST No one thinks wisely
> (οὐκ ἔστιν ὁ συνίων)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **who seeks out God**
> UST even trying to know God
> (ὁ ἐκζητῶν τὸν Θεόν)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
understands	No one thinks wisely
seeks out	even trying to know
God	God

Romans 3:12

ULT	UST
All of them turned away. They together became useless. There is none doing kindness—there is not even one."	*Everyone has refused to obey {God}. As a whole, they are worthless {for doing what God wants}. No one is kind, no one at all!"*

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

UST Everyone has refused to obey {God}. As a whole, they are worthless {for doing what God wants}. No one is kind, no one at all

(πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν; οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός)

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.

Support Reference: Quote Markings

ULT **turned away**

UST has refused to obey {God}

(ἐξέκλιναν)

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. Alternate translation: [refused to live the way God requires]

Support Reference: Metaphor

ULT **They together became useless**

UST As a whole, they are worthless {for doing what God wants}

(ἅμα ἠχρεώθησαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **There is none doing kindness—there is not even one**
UST No one is kind, no one at all
(οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός)

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]

Support Reference: Parallelism

ULT **none … one**
UST No one is kind, no one at all
(οὐκ & ἑνός)

See how you translated **none** and **one** in 3:10.

Support Reference: Nominal Adjectives

ULT **kindness**
UST No one is kind
(χρηστότητα)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kindness	No one is kind

Romans 3:13

ULT	UST
“Their throat {is} an opened grave. They keep deceiving with their tongues. The poison of asps {is} under their lips,”	*“What people say is morally corrupt {like the smell of rotten corpses in} a grave! They constantly deceive {people} by what they say!” “What they say hurts people, like the venom of venomous snakes!”*

ULT **Their throat {is} an opened grave. They keep deceiving with their tongues**
UST What people say is morally corrupt {like the smell of rotten corpses in} a grave! They constantly deceive {people} by what they say
(τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν; ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν)

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.

Support Reference: Quote Markings

ULT **Their throat {is} an opened grave. They keep deceiving with their tongues. The poison of asps {is} under their lips**
UST What people say is morally corrupt {like the smell of rotten corpses in} a grave! They constantly deceive {people} by what they say!” “What they say hurts people, like the venom of venomous snakes
(τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν; ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν; ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν)

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]

Support Reference: Parallelism

ULT **Their throat**
UST What people say
(ὁ λάρυγξ αὐτῶν)

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]

Support Reference: Generic Noun Phrases

ULT **Their throat**
UST What people say
(ὁ λάρυγξ αὐτῶν)

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]

Support Reference: Metonymy

ULT **Their throat {is} an opened grave**
UST What people say is morally corrupt {like the smell of rotten corpses in} a grave
(τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν)

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. Alternate translation: [Their words express moral corruption]

Support Reference: Metaphor

ULT **with their tongues**
UST by what they say
(ταῖς γλώσσαις αὐτῶν)

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]

Support Reference: Metonymy

ULT **The poison of asps {is} under their lips**
UST What they say hurts people, like the venom of venomous snakes
(ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν)

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.

Support Reference: Quote Markings

ULT **The poison of asps**
UST hurts people, like the venom of venomous snakes
(ἰὸς ἀσπίδων)

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]

Support Reference: Possession

ULT **The poison of asps**
UST hurts people, like the venom of venomous snakes
(ἰὸς ἀσπίδων)

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. Alternate translation: [What hurts people like a poisonous snake bite] or [Speech that hurts people]

Support Reference: Metaphor

ULT **{is} under their lips**
UST What they say
(ὑπὸ τὰ χείλη αὐτῶν)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} an … grave	is morally corrupt {like the smell of rotten corpses in} a grave
with … tongues	by what … say
They keep deceiving	They constantly deceive {people}

Romans 3:14

ULT	UST
“whose mouth is full of cursing and bitterness.”	*“They constantly curse {others} and speak harshly {against them}.”*

ULT **whose mouth is full of cursing and bitterness**
UST They constantly curse {others} and speak harshly {against them}
(ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει)

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.

Support Reference: Quote Markings

ULT **mouth**
UST speak
(τὸ στόμα)

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]

Support Reference: Generic Noun Phrases

ULT **whose mouth**
UST They … speak
(ὧν τὸ στόμα)

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]

Support Reference: Metonymy

> ULT **is full of cursing and bitterness**
> UST constantly curse {others} and … harshly {against them}
> (ἀρᾶς καὶ πικρίας γέμει)

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. Alternate translation: [habitually curses and says bitter things against others]

Support Reference: Metaphor

Romans 3:15

ULT	UST
“Their feet {are} swift to pour out blood.	*“They rush eagerly to murder people.*

> **Note:** (3:15-17)

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.

Support Reference: Quote Markings

> ULT **Their feet**
> UST They rush eagerly
> (οἱ πόδες αὐτῶν)

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]

Support Reference: Synecdoche

> ULT **to pour out blood**
> UST to murder people
> (ἐκχέαι αἷμα)

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. Alternate translation: [to murder others]

Support Reference: Metaphor

Romans 3:16

ULT	UST
Destruction and suffering {are} in their ways.	*Wherever they go, they destroy lives and make people suffer.*

ULT **Destruction and suffering**
UST they destroy lives and make people suffer
(σύντριμμα καὶ ταλαιπωρία)

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]

Support Reference: Abstract Nouns

ULT **{are} in their ways**
UST Wherever they go
(ἐν ταῖς ὁδοῖς αὐτῶν)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
suffering	make people suffer

Romans 3:17

ULT	UST
And they do not know a way of peace.”	*They do not understand how to live peacefully {with others}.”*

ULT **a way**
UST how to live
(ὁδὸν)

See how you translated “ways” in the previous verse.

Support Reference: Idiom

ULT **a way of peace**
UST how to live peacefully {with others}
(ὁδὸν εἰρήνης)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of peace	peacefully {with others}
they do … know	They do … understand

Romans 3:18

ULT	UST
“There is no fear of God before their eyes.”	*“They do not fear God {at all}!”*

ULT **There is no fear of God before their eyes**
UST They do not fear God {at all}
(οὐκ ἔστιν φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν)

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.

Support Reference: Quote Markings

ULT **There is no fear of God**
UST They do not fear God
(οὐκ ἔστιν φόβος Θεοῦ)

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]

Support Reference: Abstract Nouns

ULT **fear of God**
UST fear God
(φόβος Θεοῦ)

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]

Support Reference: Possession

> ULT **before their eyes**
> UST at all
> (ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fear	fear
of God	God

Romans 3:19

ULT	UST
Now we know that as many things as the law says, it speaks to the ones with the law, so that every mouth may be shut and all the world may become accountable to God	*Certainly, we Jews know all that God says in his laws applies to {the Jews,} to whom God gave his laws. This is in order that no one can excuse themselves {from being judged by God.} {This is} also in order that God can justly punish everyone in the world as guilty.*

ULT **Now**
UST Certainly
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **we know**
UST we Jews know
(οἴδαμεν)

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]

Support Reference: Exclusive and Inclusive 'We'

ULT **as many things as the law says, it speaks**
UST all … God says in his laws applies
(ὅσα ὁ νόμος λέγει & λαλεῖ)

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]

Support Reference: Personification

> ULT **the law … the law**
> UST in his laws … to {the Jews,} to whom God gave his laws
> (ὁ νόμος & τῷ νόμῳ)

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]

Support Reference: Metonymy

> ULT **to the ones with the law**
> UST to {the Jews,} to whom God gave his laws
> (τοῖς ἐν τῷ νόμῳ)

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. Alternate translation: [to Jews] or [to those who know the law]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **so that**
> UST This is in order that
> (ἵνα)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **every mouth may be shut**
> UST no one can excuse themselves {from being judged by God … }
> (πᾶν στόμα φραγῇ)

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]

Support Reference: Idiom

ULT **may be shut**
UST can excuse themselves {from being judged by God … }
(φραγῇ)

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]

Support Reference: Active or Passive

ULT **all the world**
UST everyone in the world as guilty
(πᾶς ὁ κόσμος)

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]

Support Reference: Synecdoche

ULT **may become accountable to God**
UST God can justly punish
(ὑπόδικος γένηται & τῷ Θεῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we know	we Jews know
law	in his laws
law	to {the Jews,} to whom God gave his laws
accountable	justly punish
world	everyone in the world as guilty
to God	God

Romans 3:20

ULT	UST
because not any flesh will be justified by works of law before him; for full awareness of sin {is} through law.	*{This is true} because God will not make anyone righteous with himself {simply} because they obey the laws {he gave the Jews}. {This is so} because those laws {only} make people aware of how sinful they are.*

ULT **because**
UST {This is true} because
(διότι)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **not any flesh will be justified**
UST God will not make anyone righteous
(οὐ δικαιωθήσεται πᾶσα σὰρξ)

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]

Support Reference: Active or Passive

ULT **flesh**
UST anyone
(σὰρξ)

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]

Support Reference: Synecdoche

> ULT **by works of law … full awareness of sin {is} through law**
> UST simply} because they obey the laws {he gave the Jews} … those laws {only} make people aware of how sinful they are
> (ἐξ ἔργων νόμου & διὰ & νόμου ἐπίγνωσις ἁμαρτίας)

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]

Support Reference: Personification

> ULT **by works of law**
> UST simply} because they obey the laws {he gave the Jews}
> (ἐξ ἔργων νόμου)

See how you translated a similar phrase in 2:15.

Support Reference: Possession

> ULT **of law … law**
> UST simply} because they obey the laws {he gave the Jews} … those laws
> (νόμου & νόμου)

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.

Support Reference: Collective Nouns

> ULT **before him**
> UST with himself
> (ἐνώπιον αὐτοῦ)

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]

Support Reference: Idiom

ULT **full awareness of sin**
UST {only} make people aware of how sinful they are
(ἐπίγνωσις ἁμαρτίας)

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]

Support Reference: Abstract Nouns

ULT **full awareness of sin**
UST {only} make people aware of how sinful they are
(ἐπίγνωσις ἁμαρτίας)

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]

Support Reference: Possession

ULT **{is} through law**
UST those laws
(διὰ & νόμου)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of law	simply} because they obey the laws {he gave the Jews}
will be justified	God will … make … righteous
law	those laws
full awareness	{only} make people aware of
of sin	how sinful they are

Romans 3:21

ULT	UST
But now, apart from the law, the righteousness of God has been made visible, being witnessed by the Law and the Prophets;	*But now God has revealed how he makes people righteous. {Becoming righteous} is not related to obeying the laws {God gave the Jews}. {Yet,} in what they wrote {in the Scriptures} Moses and the prophets testify {about how God makes people righteous}.*

ULT **But now**
UST But now
(νυνὶ δὲ)

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]

Support Reference: Connect — Contrast Relationship

ULT **But now, apart from the law, the righteousness of God has been made visible**
UST But now God has revealed how he makes people righteous. {Becoming righteous} is not related to obeying the laws {God gave the Jews}
(νυνὶ δὲ χωρὶς νόμου, δικαιοσύνη Θεοῦ πεφανέρωται)

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]

Support Reference: Information Structure

ULT **the law … the Law**
UST {Becoming righteous} is not related to obeying the laws {God gave the Jews}. {Yet,} in what they wrote {in the Scriptures} Moses and the prophets
(νόμου & τοῦ νόμου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **apart from the law**
UST Becoming righteous} is not related to obeying the laws {God gave the Jews}
(χωρὶς νόμου)

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]

Support Reference: Possession

ULT **the righteousness of God has been made visible**
UST God has revealed how he makes people righteous
(δικαιοσύνη Θεοῦ πεφανέρωται)

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]

Support Reference: Active or Passive

ULT **the righteousness of God**
UST how he makes people righteous
(δικαιοσύνη Θεοῦ)

See how you translated this phrase in 1:17.

Support Reference: Possession

ULT **being witnessed by the Law and the Prophets**
UST Yet,} in what they wrote {in the Scriptures} Moses and the prophets testify {about how God makes people righteous}
(μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν)

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]

Support Reference: Active or Passive

> ULT **being witnessed by the Law and the Prophets**
> UST Yet,} in what they wrote {in the Scriptures} Moses and the prophets testify {about how God makes people righteous}
> (μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν)

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]

Support Reference: Personification

> ULT **by the Law and the Prophets**
> UST {Yet,} in what they wrote {in the Scriptures} Moses and the prophets
> (ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law	Becoming righteous} is not related to obeying the laws {God gave the Jews}
the righteousness	how he makes people righteous
of God	how he makes people righteous
being witnessed	testify {about how God makes people righteous}
Law	{Yet,} in what they wrote {in the Scriptures} Moses and the prophets
Prophets	{Yet,} in what they wrote {in the Scriptures} Moses and the prophets

Romans 3:22

ULT	UST
but the righteousness of God {is} through faith in Jesus Christ for all the ones believing, for there is no distinction.	*How God makes people righteous is by trusting in Jesus the Messiah. {God will make} all {types of} people {righteous} if they trust in {Jesus}. {This is} because God does not distinguish {between different types of people}.*

ULT **but**
UST How
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **the righteousness of God**
UST God makes people righteous
(δικαιοσύνη & Θεοῦ)

See how you translated this phrase in the previous verse.

Support Reference: Possession

ULT **{is} through faith in Jesus Christ**
UST is by trusting in Jesus the Messiah
(διὰ πίστεως Ἰησοῦ Χριστοῦ)

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]

Support Reference: Possession

ULT **the ones believing**
UST if they trust in {Jesus}
(τοὺς πιστεύοντας)

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]

Support Reference: Ellipsis

ULT **for**
UST {This is} because
(γάρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **there is no distinction**
UST God does not distinguish {between different types of people}
(οὐ & ἐστιν διαστολή)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the righteousness	God makes people righteous
of God	God makes people righteous
faith	trusting
in Jesus	in Jesus
Christ	the Messiah
believing	if they trust in {Jesus}

Romans 3:23

ULT	UST
For all sinned and fall short of the glory of God,	*{This is} because all {types of} people sin and fail to acquire the glorious status from God.*

ULT **For**
UST {This is} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **all**
UST all {types of} people
(πάντες)

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]

Support Reference: Nominal Adjectives

ULT **fall short of the glory of God**
UST fail to acquire the glorious status from God
(ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ)

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. Alternate translation: [lack the glory of God] or [fail to attain the glory of God]

Support Reference: Metaphor

> ULT **of the glory of God**
> UST the glorious status from God
> (τῆς δόξης τοῦ Θεοῦ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sinned	sin
of the glory	the glorious status
of God	from God

Romans 3:24

ULT	UST
being justified freely by his grace through the redemption that {is} in Christ Jesus;	*God makes {these sinful people} righteous as a gift because he is so kind. {People receive this gift from God} when God unites them to Jesus the Messiah, who redeemed them {from being punished for being sinful}.*

ULT **being justified freely by his grace**
UST God makes {these sinful people} righteous as a gift because he is so kind
(δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι)

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]

Support Reference: Personification

ULT **being justified freely**
UST God makes {these sinful people} righteous as a gift
(δικαιούμενοι δωρεὰν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **freely**
UST as a gift
(δωρεὰν)

Alternate translation: [as a gift] or [without payment]

ULT **by his grace through the redemption that {is} in Christ Jesus**
UST because he is so kind. {People receive this gift from God} when God unites them to Jesus the Messiah, who redeemed them {from being punished for being sinful}
(τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ)

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]

Support Reference: Abstract Nouns

ULT **redemption**
UST who redeemed them {from being punished for being sinful}
(ἀπολυτρώσεως)

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. Alternate translation: [redemption from eternal punishment]; (2) Jesus redeems people from being enslaved to sin. Alternate translation: [redemption from enslavement to sin]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that {is} in Christ Jesus**
UST when God unites them to Jesus the Messiah, who redeemed them {from being punished for being sinful}
(τῆς ἐν Χριστῷ Ἰησοῦ)

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. Alternate translation: [that comes through union with Christ Jesus] or [that is through being united to Christ Jesus]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being justified	God makes {these sinful people} righteous
freely	as a gift
by … grace	because … is so kind
redemption	who redeemed them {from being punished for being sinful}

ULT	UST
Christ	to … the Messiah
Jesus	Jesus
in Christ Jesus	when God unites them to Jesus the Messiah

Romans 3:25

ULT	UST
whom God presented {as} a propitiation through faith in his blood for a demonstration of his righteousness, because of the overlooking of the sins that happened previously	*God offered Jesus as the one who atones {for everyone's sins}. {People are rescued from being punished for being sinful} by trusting in his {sacrificial} death. {God did this} in order to show how God makes people righteous. {This happened} because God disregarded people's sinful acts that they had previously done.*

ULT **whom God presented {as} a propitiation**
UST God offered Jesus as the one who atones {for everyone's sins}
(ὃν προέθετο ὁ Θεὸς ἱλαστήριον)

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. Alternate translation: [whom God offered to atone for the sins of humanity]

Support Reference: Metaphor

ULT **{as} a propitiation through faith … for a demonstration of his righteousness**
UST as the one who atones {for everyone's sins}. {People are rescued from being punished for being sinful} by trusting … {God did this} in order to show how God makes people righteous
(ἱλαστήριον, διὰ πίστεως & εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ)

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]

Support Reference: Abstract Nouns

ULT **in his blood**
UST in his {sacrificial} death
(ἐν τῷ αὐτοῦ αἵματι)

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]

Support Reference: Metonymy

ULT **for a demonstration of his righteousness**
UST {God did this} in order to show how God makes people righteous
(εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **of his righteousness**
UST how God makes people righteous
(τῆς δικαιοσύνης αὐτοῦ)

See how you translated "the righteousness of God" in 1:17.

Support Reference: Possession

ULT **because of the overlooking of the sins**
UST {This happened} because God disregarded people's sinful acts that they had previously done
(διὰ τὴν πάρεσιν τῶν & ἁμαρτημάτων)

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]

Support Reference: Abstract Nouns

ULT **of the sins that happened previously**
UST people's sinful acts that they had previously done
(τῶν προγεγονότων ἁμαρτημάτων)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
{as} a propitiation	as the one who atones {for everyone's sins}
faith	trusting
a demonstration	show
of … righteousness	how God makes people righteous

ULT	UST
of … sins	people’s sinful acts

Romans 3:26

ULT	UST
in the forbearance of God, for the demonstration of his righteousness at this present time, so that he could be just and justifying the one who {is} from faith in Jesus.	*{God did this} because he is so tolerant. {God also did this} in order to show how he makes people righteous during our time. {This is} for the purpose of showing that God is righteous and that he makes people righteous {if} they trust in Jesus.*

ULT **in**
UST {God did this} because
(ἐν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in the forbearance of God**
UST {God did this} because he is so tolerant
(ἐν τῇ ἀνοχῇ τοῦ Θεοῦ)

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]

Support Reference: Abstract Nouns

ULT **in the forbearance of God**
UST {God did this} because he is so tolerant
(ἐν τῇ ἀνοχῇ τοῦ Θεοῦ)

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]

Support Reference: Possession

ULT **for the demonstration of his righteousness**
UST {God also did this} in order to show how he makes people righteous
(πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ)

See how you translated this phrase in the previous verse.

Support Reference: Possession

ULT **at this present time**
UST during our time
(ἐν τῷ νῦν καιρῷ)

Alternate translation: [at this time in history] or [currently]

ULT **so that he could be**
UST {This is} for the purpose of showing that God is
(εἰς τὸ εἶναι αὐτὸν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the one who {is} from faith in Jesus**
UST {if} they trust in Jesus
(τὸν ἐκ πίστεως Ἰησοῦ)

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]

Support Reference: Generic Noun Phrases

ULT **the one who {is} from faith in Jesus**
UST {if} they trust in Jesus
(τὸν ἐκ πίστεως Ἰησοῦ)

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]

Support Reference: Possession

> ULT **faith in Jesus**
> UST {if} they trust in Jesus
> (πίστεως Ἰησοῦ)

See how you translated this phrase in 3:22.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	he
demonstration	show
of … righteousness	how … makes people righteous
time	our time
present time	our time
just	righteous
justifying	he makes people righteous
faith	{if} they trust in Jesus
in Jesus	{if} they trust in Jesus

Romans 3:27

ULT	UST
Where then {is} the boasting? It is excluded. Through what kind of law? Of the works? No! But through a law of faith.	*{You Jews might say,} "{If what you have said is true,} then surely no one can boast!" {Then I would say,} "Indeed, no one can!" {Then you might say,} "Surely {we can become righteous} by obeying the laws {God gave the Jews}! Surely doing {those things} {will make us righteous}!" {Then I would say,} "Absolutely not! On the contrary, {people become righteous} by trusting {in Jesus the Messiah}.*

Note: (3:27-31)

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.

Support Reference: Rhetorical Question

ULT **then**
UST {You Jews might say,} "{If what you have said is true,} then surely no one can boast
(οὖν)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Where then {is} the boasting**
UST {You Jews might say,} "{If what you have said is true,} then surely no one can boast
(ποῦ οὖν ἡ καύχησις)

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!]

Support Reference: Rhetorical Question

ULT **Where then {is} the boasting**
UST {You Jews might say,} "{If what you have said is true,} then surely no one can boast
(ποῦ οὖν ἡ καύχησις)

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. Alternate translation: [Then can anyone boast]

Support Reference: Metaphor

ULT **Where then {is} the boasting**
UST {You Jews might say,} "{If what you have said is true,} then surely no one can boast
(ποῦ οὖν ἡ καύχησις)

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]

Support Reference: Abstract Nouns

ULT **It is excluded**
UST {Then I would say,} "Indeed, no one can
(ἐξεκλείσθη)

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!"]

Support Reference: Assumed Knowledge and Implicit Information

ULT **It is excluded**
UST {Then I would say,} "Indeed, no one can
(ἐξεκλείσθη)

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]

Support Reference: Active or Passive

ULT Through what kind of law? Of the works … through a law of faith
UST Then you might say,} "Surely {we can become righteous} by obeying the laws {God gave the Jews}! Surely doing {those things} {will make us righteous} … people become righteous} by trusting {in Jesus the Messiah}
(διὰ ποίου νόμου? τῶν ἔργων & διὰ νόμου πίστεως)

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]

Support Reference: Ellipsis

ULT Through what kind of law? Of the works
UST Then you might say,} "Surely {we can become righteous} by obeying the laws {God gave the Jews}! Surely doing {those things} {will make us righteous}
(διὰ ποίου νόμου? τῶν ἔργων)

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!]

Support Reference: Rhetorical Question

ULT Of the works
UST Surely doing {those things} {will make us righteous}
(τῶν ἔργων)

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?]

Support Reference: Possession

ULT **No! But through a law of faith**
UST Then I would say,} “Absolutely not! On the contrary, {people become righteous} by trusting {in Jesus the Messiah}
(οὐχί, ἀλλὰ διὰ νόμου πίστεως)

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.”]

Support Reference: Assumed Knowledge and Implicit Information

ULT **No**
UST {Then I would say,} “Absolutely not
(οὐχί)

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!]

Support Reference: Exclamations

ULT **through a law of faith**
UST people become righteous} by trusting {in Jesus the Messiah}
(διὰ νόμου πίστεως)

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]

Support Reference: Possession

ULT **of faith**
UST people become righteous} by trusting {in Jesus the Messiah}
(πίστεως)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of law	Then you might say,} “Surely {we can become righteous} by obeying the laws {God gave the Jews}

ULT	UST
a law	people become righteous} by trusting {in Jesus the Messiah}
of faith	people become righteous} by trusting {in Jesus the Messiah}

Romans 3:28

ULT	UST
For we reckon a man to be justified by faith apart from works of the law.	*Indeed, we {Jewish Christians} consider people to become righteous by trusting {in Jesus the Messiah}. {Being righteous} is not related to doing those things {that God commanded} in the laws {he gave the Jews}."*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **we reckon**
UST we {Jewish Christians} consider
(λογιζόμεθα)

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]

Support Reference: Exclusive and Inclusive 'We'

ULT **a man**
UST people
(ἄνθρωπον)

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]

Support Reference: When Masculine Words Include Women

ULT **a man to be justified**
UST people to become righteous
(δικαιοῦσθαι & ἄνθρωπον)

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]

Support Reference: Active or Passive

ULT **by faith**
UST by trusting {in Jesus the Messiah}
(πίστει)

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]

Support Reference: Abstract Nouns

ULT **works of the law**
UST doing those things {that God commanded} in the laws {he gave the Jews}
(ἔργων νόμου)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to be justified	to become righteous
by faith	by trusting {in Jesus the Messiah}
of the law	in the laws {he gave the Jews}

Romans 3:29

ULT	UST
Or {is he} God of Jews only? {Is he} not also of Gentiles? Yes, also of Gentiles,	*{Or you might say,} "Surely God is not only the God of the Jews. Surely he is the God of {all} the nations too!" {So I would say,} "Absolutely! He is the God of {all} the nations too.*

ULT **Or**
UST Or you might say
(ἢ)

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]

Support Reference: Connecting Words and Phrases

ULT **{Is he} not also of Gentiles? Yes, also of Gentiles**
UST Surely he is the God of {all} the nations too!" {So I would say,} "Absolutely! He is the God of {all} the nations too
(οὐχὶ καὶ ἐθνῶν? ναὶ, καὶ ἐθνῶν)

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]

Support Reference: Ellipsis

ULT **of Gentiles … of Gentiles**
UST Surely he is the God of {all} the nations too … He is the God of {all} the nations
(ἐθνῶν & ἐθνῶν)

See how you translated **Gentiles** in 1:5.

Support Reference: Assumed Knowledge and Implicit Information

ULT {is he} God of Jews only? {Is he} not also of Gentiles
UST Surely God is not only the God of the Jews. Surely he is the God of {all} the nations too
(Ἰουδαίων ὁ Θεὸς μόνον? οὐχὶ καὶ ἐθνῶν)

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!]

Support Reference: Rhetorical Question

ULT Yes, also of Gentiles
UST {So I would say,} “Absolutely! He is the God of {all} the nations too
(ναὶ, καὶ ἐθνῶν)

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”]

Support Reference: Assumed Knowledge and Implicit Information

ULT Yes
UST {So I would say,} “Absolutely
(ναὶ)

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!]

Support Reference: Exclamations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Jews	Surely God is not only the God of the Jews
{is he} God	Surely God is not only the God of the Jews
of Gentiles	Surely he is the God of {all} the nations too
of Gentiles	He is the God of {all} the nations

Romans 3:30

ULT	UST
if, indeed, God {is} one, who will justify the circumcision by faith and the uncircumcision through the {same} faith.	*{This is true} because there is certainly {only} one God {for all people}. He will make righteous {both} the Jews who trust {in Jesus} and the non-Jewish people who trust in {Jesus}.”*

ULT **if, indeed**
UST {This is true} because … certainly
(εἴπερ)

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]

Support Reference: Connect — Factual Conditions

ULT **if, indeed**
UST {This is true} because … certainly
(εἴπερ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **God {is} one**
UST there is … only} one God {for all people}
(εἷς ὁ Θεός)

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. Alternate translation: [there is only one God]

Support Reference: Metaphor

ULT **who will justify the circumcision by faith and the uncircumcision through the {same} faith**
UST He will make righteous {both} the Jews who trust {in Jesus} and the non-Jewish people who trust in {Jesus}
(ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **the circumcision … the uncircumcision**
UST {both} the Jews who … the non-Jewish people who
(περιτομὴν & ἀκροβυστίαν)

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]

Support Reference: Collective Nouns

ULT **the circumcision … the uncircumcision**
UST {both} the Jews who … the non-Jewish people who
(περιτομὴν & ἀκροβυστίαν)

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]

Support Reference: Metonymy

ULT **by faith … through the {same} faith**
UST trust {in Jesus} … trust in {Jesus}
(ἐκ πίστεως & διὰ τῆς πίστεως)

See how you translated this phrase in 3:26.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God {for all people}

ULT	UST
will justify	will make righteous
the circumcision	{both} the Jews who
faith	trust {in Jesus}
the uncircumcision	the non-Jewish people who
faith	trust in {Jesus}

Romans 3:31

ULT	UST
Do we then nullify the law through the {same} faith? May it never be! Instead, we uphold the law.	*{You Jews might say,} "Then surely we make the laws {God gave us} invalid by trusting in {Jesus}!" {So I would say,} "Of course not! On the contrary, we confirm that {what God said in} those laws is valid."*

ULT **Do we then nullify the law**
UST {You Jews might say,} "Then surely we make the laws {God gave us} invalid
(νόμον οὖν καταργοῦμεν)

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']

Support Reference: Connecting Words and Phrases

ULT **Do we then nullify the law through the {same} faith**
UST You Jews might say,} "Then surely we make the laws {God gave us} invalid by trusting in {Jesus}
(νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως)

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!]

Support Reference: Rhetorical Question

ULT **Do we then nullify**
UST {You Jews might say,} "Then surely we make … invalid
(οὖν καταργοῦμεν)

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]

Support Reference: Exclusive and Inclusive 'We'

ULT **Do we then nullify the law**
UST {You Jews might say,} "Then surely we make the laws {God gave us} invalid
(νόμον οὖν καταργοῦμεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **through the {same} faith**
UST by trusting in {Jesus}
(διὰ τῆς πίστεως)

See how you translated this phrase in the previous verse.

Support Reference: Possession

ULT **May it never be! Instead, we uphold the law**
UST {So I would say,} "Of course not! On the contrary, we confirm that {what God said in} those laws is valid
(μὴ γένοιτο! ἀλλὰ νόμον ἱστάνομεν)

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"]

Support Reference: Assumed Knowledge and Implicit Information

ULT **May it never be**
UST {So I would say,} "Of course not
(μὴ γένοιτο)

See how you translated this phrase in 3:6.

Support Reference: Exclamations

> ULT **we uphold the law**
> UST we confirm that {what God said in} those laws is valid
> (νόμον ἱστάνομεν)

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]

Support Reference: Exclusive and Inclusive ‘We’

> ULT **we uphold the law**
> UST we confirm that {what God said in} those laws is valid
> (νόμον ἱστάνομεν)

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. Alternate translation: [we confirm that the law is useful] or [we affirm that the law has value]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law	the laws {God gave us}
faith	by trusting in {Jesus}
the law	{what God said in} those laws

Romans 4

Romans 4 Chapter Introduction

Structure and Formatting

1. 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.

Religious and Cultural 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: just, justice, unjust, injustice, justify, justification; and law, law of Moses, law of Yahweh, law of God; and faith)

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: circumcise, circumcised, circumcision, uncircumcised, uncircumcision; and covenant)

Translation Issues 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

ULT	UST
What then will we say that Abraham, our forefather according to the flesh, has discovered?	*{You Jews might say,} "{If what you have said is true,} then surely our physical ancestor Abraham found out {about it}.*

Note: (4:1-12)

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."

Support Reference: Rhetorical Question

ULT **What then**
UST You Jews might say,} "{If what you have said is true,} then surely our physical ancestor Abraham found out {about it}
(τί οὖν)

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.

Support Reference: Connect — Reason-and-Result Relationship

ULT **What then will we say that Abraham, our forefather according to the flesh, has discovered**
UST You Jews might say,} "{If what you have said is true,} then surely our physical ancestor Abraham found out {about it}
(τί οὖν ἐροῦμεν, εὑρηκέναι Ἀβραὰμ τὸν προπάτορα ἡμῶν κατὰ σάρκα)

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!]

Support Reference: Rhetorical Question

ULT **What then will we say that Abraham, our forefather according to the flesh, has discovered**
UST You Jews might say,} "{If what you have said is true,} then surely our physical ancestor Abraham found out {about it}
(τί οὖν ἐροῦμεν, εὑρηκέναι Ἀβραὰμ τὸν προπάτορα ἡμῶν κατὰ σάρκα)

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.

Support Reference: Quote Markings

ULT **will we say**
UST You Jews might say,} "{If what you have said is true,} then surely our physical ancestor Abraham found out {about it}
(ἐροῦμεν)

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]

Support Reference: Exclusive and Inclusive 'We'

ULT **that Abraham, our forefather according to the flesh, has discovered**
UST You Jews might say,} "{If what you have said is true,} then surely our physical ancestor Abraham found out {about it}
(εὑρηκέναι Ἀβραὰμ τὸν προπάτορα ἡμῶν κατὰ σάρκα)

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]

Support Reference: Information Structure

ULT **according to the flesh**
UST You Jews might say,} "{If what you have said is true,} then surely our physical ancestor Abraham found out {about it}
(κατὰ σάρκα)

See how you translated **according to the flesh** in 1:3.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abraham	You Jews might say,} “{If what you have said is true,} then surely our physical ancestor Abraham found out {about it}

Romans 4:2

ULT	UST
For if Abraham was justified by works, he has a boast, but not before God.	*{This must be true} because if Abraham became righteous based on doing the things {that God commanded in his laws}, then he could brag {about it}." On the contrary, {I would say that} {Abraham could} not possibly {boast about it} to God!*

ULT **For if Abraham was justified by works, he has a boast**
UST This must be true} because if Abraham became righteous based on doing the things {that God commanded in his laws}, then he could brag {about it}
(εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα)

These clauses continue 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.

Support Reference: Quote Markings

ULT **For**
UST {This must be true} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **if Abraham was justified by works, he has a boast**
UST if Abraham became righteous based on doing the things {that God commanded in his laws}, then he could brag {about it}
(εἰ & Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα)

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.

Support Reference: Connect — Factual Conditions

> ULT **Abraham was justified**
> UST Abraham became righteous
> (Ἀβραὰμ & ἐδικαιώθη)

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]

Support Reference: Active or Passive

> ULT **by works**
> UST based on doing the things {that God commanded in his laws}
> (ἐξ ἔργων)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **but not before God**
> UST On the contrary, {I would say that} {Abraham could} not possibly {boast about it} to God
> (ἀλλ᾽ οὐ πρὸς Θεόν)

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!"]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **but not before God**
> UST On the contrary, {I would say that} {Abraham could} not possibly {boast about it} to God
> (ἀλλ᾽ οὐ πρὸς Θεόν)

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 am emphatic contrast. Alternate translation: [but certainly not before God!] or [however, not from God's perspective!]

Support Reference: Connect — Contrast Relationship

> ULT **before God**
> UST {I would say that} {Abraham could} not possibly {boast about it} to God
> (πρὸς Θεόν)

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. Alternate translation: [from God's perspective]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abraham	Abraham
was justified	became righteous
God	{I would say that} {Abraham could} not possibly {boast about it} to God

Romans 4:3

ULT	UST
For what does the scripture say? "And Abraham believed God, and it was credited to him as righteousness."	*{I say this} because, {Moses} surely tells {us} in the Scriptures, "Abraham trusted in God, and God considered Abraham to be righteous because he trusted in him."*

ULT **For**
UST {I say this} because, {Moses} surely tells {us} in the Scriptures
(γὰρ)

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. Alternate translation: [This is true because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **what does the scripture say**
UST {I say this} because, {Moses} surely tells {us} in the Scriptures
(τί & ἡ Γραφὴ λέγει)

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]

Support Reference: Rhetorical Question

ULT **what does the scripture say**
UST {I say this} because, {Moses} surely tells {us} in the Scriptures
(τί & ἡ Γραφὴ λέγει)

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]

Support Reference: Personification

ULT **what does the scripture say**
UST {I say this} because, {Moses} surely tells {us} in the Scriptures
(τί & ἡ Γραφὴ λέγει)

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]

Support Reference: Quotations and Quote Margins

ULT **the scripture**
UST {I say this} because, {Moses} surely tells {us} in the Scriptures
(ἡ Γραφὴ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it was credited to him as righteousness**
UST God considered Abraham to be righteous because he trusted in him
(ἐλογίσθη αὐτῷ εἰς δικαιοσύνην)

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]

Support Reference: Active or Passive

ULT **it was credited**
UST God considered … because he trusted in him
(ἐλογίσθη)

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]

Support Reference: Pronouns — When to Use Them

ULT **righteousness**
UST to be righteous
(δικαιοσύνην)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
scripture	{I say this} because, {Moses} surely tells {us} in the Scriptures
believed	trusted
Abraham	Abraham
God	in God
righteousness	to be righteous

Romans 4:4

ULT	UST
Now to the one working, the wage is not credited according to grace, but according to obligation.	*Indeed, when a person works, he does not consider the wage {he earns} to be a gracious gift. On the contrary, {that person considers the wage he earns} to be what his employer owes him.*

ULT **Now**
UST Indeed
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **to the one working**
UST when a person works
(τῷ & ἐργαζομένῳ)

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.

Support Reference: When to Keep Information Implicit

ULT **the wage is not credited according to grace**
UST he does not consider the wage {he earns} to be a gracious gift
(ὁ μισθὸς οὐ λογίζεται κατὰ χάριν)

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]

Support Reference: Active or Passive

> ULT **according to grace … according to obligation**
> UST to be a gracious gift … {that person considers the wage he earns} to be what his employer owes him
> (κατὰ χάριν & κατὰ ὀφείλημα)

Alternate translation: [as a matter of grace … as a matter of obligation] or [as a gift … as an obligation]

> ULT **according to grace … according to obligation**
> UST to be a gracious gift … {that person considers the wage he earns} to be what his employer owes him
> (κατὰ χάριν & κατὰ ὀφείλημα)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
working	when a person works
wage	wage {he earns}
grace	to be a gracious gift

Romans 4:5

ULT	UST
Now to the one not working, but believing on the one justifying the ungodly, his faith is credited as righteousness.	*By contrast, when a person does not obey {the laws God gave the Jews}, but trusts in the God who can make unrighteous people righteous, God considers him to be righteous because he trusted in him.*

ULT **Now**
UST By contrast
(δὲ)

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]

Support Reference: Connect — Contrast Relationship

ULT **to the one not working**
UST when a person does not obey {the laws God gave the Jews}
(τῷ & μὴ ἐργαζομένῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one justifying**
UST in the God who can make … righteous
(τὸν δικαιοῦντα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the ungodly**
UST unrighteous people
(τὸν ἀσεβῆ)

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]

Support Reference: Nominal Adjectives

ULT **his faith is credited as righteousness**
UST God considers him to be righteous because he trusted in him
(λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην)

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]

Support Reference: Active or Passive

ULT **his faith … as righteousness**
UST him to be righteous because he trusted in him
(ἡ πίστις αὐτοῦ εἰς δικαιοσύνην)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
working	when a person does … obey {the laws God gave the Jews}
believing	trusts
justifying	in the God who can make … righteous
ungodly	unrighteous people
faith	because he trusted in him
righteousness	him to be righteous

Romans 4:6

ULT	UST
Even as David also speaks {of} the blessedness of the man to whom God credits righteousness apart from works:	*This is also the same thing that David wrote {in the Scriptures} about how blessed people are when God considers them to be righteous, even though they do not do those things {that God commanded}. {David wrote:}*

ULT **David also speaks {of}**
UST also … David wrote {in the Scriptures}
(καὶ Δαυεὶδ λέγει)

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]

Support Reference: Quotations and Quote Margins

ULT **the blessedness of the man**
UST about how blessed people are
(τὸν μακαρισμὸν τοῦ ἀνθρώπου)

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]

Support Reference: Abstract Nouns

ULT **the blessedness of the man**
UST about how blessed people are
(τὸν μακαρισμὸν τοῦ ἀνθρώπου)

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]

Support Reference: Possession

ULT **of the man**
UST people are
(τοῦ ἀνθρώπου)

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]

Support Reference: Generic Noun Phrases

ULT **to whom God credits righteousness apart from works**
UST when God considers them to be righteous, even though they do not do those things {that God commanded}. {David wrote … }
(ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **credits righteousness**
UST considers them to be righteous
(λογίζεται δικαιοσύνην)

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]

Support Reference: Abstract Nouns

ULT **apart from works**
UST even though they do not do those things {that God commanded}. {David wrote … }
(χωρὶς ἔργων)

See how you translated this phrase in 3:28.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
blessedness	about how blessed
God	God
righteousness	to be righteous

Romans 4:7

ULT	UST
“Blessed {are those} whose lawless deeds have been forgiven, and whose sins have been covered.	*“People are so happy when God forgives their lawless acts! People are so happy when God no longer acknowledges their sinful acts!*

ULT **Blessed {are those} whose lawless deeds have been forgiven, and whose sins have been covered**
UST People are so happy when God forgives their lawless acts! People are so happy when God no longer acknowledges their sinful acts
(μακάριοι, ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι)

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.

Support Reference: Quote Markings

ULT **Blessed {are those} whose lawless deeds have been forgiven, and whose sins have been covered**
UST People are so happy when God forgives their lawless acts! People are so happy when God no longer acknowledges their sinful acts
(μακάριοι, ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι)

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]

Support Reference: Parallelism

ULT **whose lawless deeds … whose sins**
UST People are so happy … their lawless acts! People are so happy when God no longer acknowledges their sinful acts
(ὧν & αἱ ἀνομίαι & ὧν & αἱ ἁμαρτίαι)

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]

Support Reference: Abstract Nouns

> **ULT have been forgiven … have been covered**
> **UST** when God forgives … People are so happy when God no longer acknowledges
> (ἀφέθησαν & ἐπεκαλύφθησαν)

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]

Support Reference: Active or Passive

> **ULT whose sins have been covered**
> **UST** People are so happy when God no longer acknowledges their sinful acts
> (ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι)

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]

Support Reference: Ellipsis

> **ULT have been covered**
> **UST** People are so happy when God no longer acknowledges
> (ἐπεκαλύφθησαν)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed {are those}	People are so happy
have been forgiven	when God forgives
lawless deeds	their lawless acts
sins	their sinful acts

Romans 4:8

ULT	UST
Blessed {is} a man whose sin the Lord does certainly not count."	*Any person whom the Lord never again considers to be sinful is so happy!"*

ULT **Blessed {is} a man whose sin the Lord does certainly not count**
UST Any person whom the Lord never again considers to be sinful is so happy
(μακάριος ἀνὴρ, οὗ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν)

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.

Support Reference: Quote Markings

ULT **Blessed {is} a man whose sin the Lord does certainly not count**
UST Any person whom the Lord never again considers to be sinful is so happy
(μακάριος ἀνὴρ, οὗ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν)

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!]

Support Reference: Parallelism

ULT **a man**
UST Any person
(ἀνὴρ)

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]

Support Reference: Generic Noun Phrases

ULT **sin**
UST to be sinful
(ἁμαρτίαν)

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]

Support Reference: Abstract Nouns

> ULT **does certainly not count**
> UST never again considers
> (οὐ μὴ λογίσηται)

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]

Support Reference: Metaphor

> ULT **certainly not**
> UST never again
> (οὐ μὴ)

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]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed {is}	is so happy
the Lord	the Lord
sin	to be sinful

Romans 4:9

ULT	UST
Then {is} this blessedness upon the circumcision, or also upon the uncircumcision? For we say, "His faith was credited to Abraham as righteousness."	*Therefore, these happy people are not only circumcised {Jews} but even uncircumcised people {who are not Jews}! {This must be true} because we {Jews} quote {the scripture that states,} "God considers Abraham to be righteous because he trusted {in him}."*

ULT **Then**
UST Therefore
(οὖν)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{is} this blessedness upon the circumcision, or also upon the uncircumcision**
UST these happy people are not only circumcised {Jews} but even uncircumcised people {who are not Jews}
(ὁ μακαρισμὸς & οὗτος ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν)

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!]

Support Reference: Rhetorical Question

ULT **{is} this blessedness**
UST these happy people
(ὁ μακαρισμὸς & οὗτος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} this blessedness upon the circumcision … upon the uncircumcision**
UST these happy people are not only circumcised {Jews} … uncircumcised people {who are not Jews}
(ὁ μακαρισμὸς & οὗτος ἐπὶ τὴν περιτομὴν & ἐπὶ τὴν ἀκροβυστίαν)

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]

Support Reference: Metaphor

ULT **the circumcision … the uncircumcision**
UST are not only circumcised {Jews} … uncircumcised people {who are not Jews}
(τὴν περιτομὴν & τὴν ἀκροβυστίαν)

See how you translated these words in 3:30.

Support Reference: Collective Nouns

ULT **For**
UST {This must be true} because
(γάρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **we say**
UST we {Jews} quote {the scripture that states … }
(λέγομεν)

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]

Support Reference: Exclusive and Inclusive ‘We’

> ULT **we say**
> UST we {Jews} quote {the scripture that states … }
> (λέγομεν)

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]

Support Reference: Quotations and Quote Margins

> ULT **His faith was credited to Abraham as righteousness**
> UST God considers Abraham to be righteous because he trusted {in him}
> (ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην)

See how you translated the similar clauses in 4:3 and 4:5.

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is … blessedness	happy people
circumcision	are not only circumcised {Jews}
uncircumcision	uncircumcised people {who are not Jews}
to Abraham	Abraham
faith	because he trusted {in him}
righteousness	to be righteous

Romans 4:10

ULT	UST
How then was it credited? Being in circumcision, or in uncircumcision? {It was} not in circumcision, but in uncircumcision.	*So then, {you surely know} when Abraham trusted in God and God considered {him to be righteous}! {You surely know whether this happened} before he was circumcised or afterward! {Indeed,} it was not while Abraham was circumcised, but while he was still uncircumcised {that God considered him to be righteous}.*

> ULT **How then was it credited? Being in circumcision, or in uncircumcision**
> UST So then, {you surely know} when Abraham trusted in God and God considered {him to be righteous}! {You surely know whether this happened} before he was circumcised or afterward
> (πῶς οὖν ἐλογίσθη? ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ)

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!]

Support Reference: Rhetorical Question

> ULT **How then**
> UST So then, {you surely know} when Abraham trusted in God and God considered {him to be righteous}
> (πῶς οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **How**
UST So then, {you surely know} when Abraham trusted in God and God considered {him to be righteous}
(πῶς)

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]

Support Reference: Idiom

ULT **was it credited … {It was} not in circumcision**
UST So then, {you surely know} when Abraham trusted in God and God considered {him to be righteous} … {Indeed,} it was not while Abraham was circumcised
(ἐλογίσθη & οὐκ ἐν περιτομῇ)

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]

Support Reference: Pronouns — When to Use Them

ULT **How then was it credited**
UST So then, {you surely know} when Abraham trusted in God and God considered {him to be righteous}
(πῶς οὖν ἐλογίσθη)

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]

Support Reference: Active or Passive

> ULT **Being in circumcision, or in uncircumcision? {It was} not in circumcision, but in uncircumcision**
> UST You surely know whether this happened} before he was circumcised or afterward! {Indeed,} it was not while Abraham was circumcised, but while he was still uncircumcised {that God considered him to be righteous}
> (ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ? οὐκ ἐν περιτομῇ, ἀλλ᾽ ἐν ἀκροβυστίᾳ)

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]

Support Reference: Ellipsis

> ULT **Being in circumcision, or in uncircumcision? {It was} not in circumcision, but in uncircumcision**
> UST You surely know whether this happened} before he was circumcised or afterward! {Indeed,} it was not while Abraham was circumcised, but while he was still uncircumcised {that God considered him to be righteous}
> (ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ? οὐκ ἐν περιτομῇ, ἀλλ᾽ ἐν ἀκροβυστίᾳ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
circumcision	{You surely know whether this happened} before he was circumcised or afterward
uncircumcision	{You surely know whether this happened} before he was circumcised or afterward
circumcision	Abraham was circumcised
uncircumcision	while he was still uncircumcised {that God considered him to be righteous}

Romans 4:11

ULT	UST
And he received the sign of circumcision, a seal of the righteousness of the faith that {he had} in his uncircumcision so that he would be the father of all the ones believing through uncircumcision, so that the righteousness would be credited to them;	*Abraham was circumcised as a mark {in his body} to prove that God had made him righteous because Abraham trusted {in him} before he was circumcised. {This happened} in order for him to become the {spiritual} ancestor for every non-Jewish person who trusts in God in order that God would consider them to be righteous {because they trust in him}.*

ULT **of circumcision … in his uncircumcision … through uncircumcision**
UST Abraham was circumcised … before he was circumcised … non-Jewish person
(περιτομῆς & ἐν τῇ ἀκροβυστίᾳ & δι’ ἀκροβυστίας)

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]

Support Reference: Abstract Nouns

ULT **the sign of circumcision**
UST Abraham was circumcised as a mark {in his body}
(σημεῖον & περιτομῆς)

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]

Support Reference: Possession

ULT **a seal of the righteousness of the faith that {he had} in his uncircumcision**
UST to prove that God had made him righteous because Abraham trusted {in him} before he was circumcised
(σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **a seal of the righteousness**
UST to prove that God had made him righteous
(σφραγῖδα τῆς δικαιοσύνης)

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]

Support Reference: Possession

ULT **of the righteousness of the faith**
UST that God had made him righteous because Abraham trusted {in him}
(τῆς δικαιοσύνης τῆς πίστεως)

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]

Support Reference: Possession

ULT **that {he had} in his uncircumcision**
UST before he was circumcised
(τῆς ἐν τῇ ἀκροβυστίᾳ)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **in his uncircumcision**
UST before he was circumcised
(ἐν τῇ ἀκροβυστίᾳ)

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]

Support Reference: Metaphor

ULT **so that he would be**
UST {This happened} in order for him to become
(εἰς τὸ εἶναι αὐτὸν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the father of all the ones believing through uncircumcision**
UST the {spiritual} ancestor for every non-Jewish person who trusts in God
(πατέρα πάντων τῶν πιστευόντων δι’ ἀκροβυστίας)

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. Alternate translation: [the spiritual representative of all those who believe through uncircumcision] or [like the father of all those who believe through uncircumcision]

Support Reference: Metaphor

ULT **through uncircumcision**
UST non-Jewish person
(δι’ ἀκροβυστίας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that the righteousness would be credited to them**
UST in order that God would consider them to be righteous {because they trust in him}
(εἰς τὸ λογισθῆναι αὐτοῖς τὴν δικαιοσύνην)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **so that the righteousness would be credited to them**
UST in order that God would consider them to be righteous {because they trust in him}
(εἰς τὸ λογισθῆναι αὐτοῖς τὴν δικαιοσύνην)

See how you translated **counted** in 4:3–5 and 9–10.

Support Reference: Active or Passive

ULT **the righteousness**
UST to be righteous {because they trust in him}
(τὴν δικαιοσύνην)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sign	as a mark {in his body}
he received	Abraham was circumcised
of circumcision	Abraham was circumcised
a seal	to prove
of the righteousness	that God had made him righteous
of the faith	because Abraham trusted {in him}
uncircumcision	before he was circumcised
believing	who trusts in God
uncircumcision	non-Jewish person
righteousness	to be righteous {because they trust in him}

Romans 4:12

ULT	UST
and 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.	*{This} also {happened in order for Abraham to become} the {spiritual} ancestor of those people who are circumcised, that is, those circumcised {Jews} {who are not only circumcised in their bodies}, but who also trust in God the same way that our ancestor Abraham did even before he was circumcised.*

ULT **and the father of circumcision**
UST {This} also {happened in order for Abraham to become} the {spiritual} ancestor of those people who are circumcised
(καὶ πατέρα περιτομῆς)

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]

Support Reference: Connecting Words and Phrases

ULT **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**
UST This … {happened in order for Abraham to become} the {spiritual} ancestor of those people who are circumcised, that is, those circumcised {Jews} {who are not only circumcised in their bodies}, but who also trust in God the same way that our ancestor Abraham did even before he was circumcised
(πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἴχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως, τοῦ πατρὸς ἡμῶν Ἀβραάμ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **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**
UST that is, those circumcised {Jews} {who are not only circumcised in their bodies}, but who also trust in God the same way that our ancestor Abraham did even before he was circumcised
(τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἴχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως, τοῦ πατρὸς ἡμῶν Ἀβραάμ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the ones also following in the steps of the faith of our father Abraham**
UST who also trust in God the same way that our ancestor Abraham did
(καὶ τοῖς στοιχοῦσιν τοῖς ἴχνεσιν τῆς & πίστεως, τοῦ πατρὸς ἡμῶν Ἀβραάμ)

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]

Support Reference: Idiom

ULT **of the faith of our father Abraham**
UST who … trust in God the same way that our ancestor Abraham did
(τῆς & πίστεως, τοῦ πατρὸς ἡμῶν Ἀβραάμ)

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]

Support Reference: Possession

ULT **of our father Abraham**
UST our ancestor Abraham
(τοῦ πατρὸς ἡμῶν Ἀβραάμ)

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]

Support Reference: Exclusive and Inclusive 'We'

> ULT **in uncircumcision**
> UST even before he was circumcised
> (ἐν ἀκροβυστίᾳ)

Here, **in uncircumcision** has the same meaning as "through circumcision" stated in the previous verse. See how you translated the phrase there.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of circumcision	of those people who are circumcised
the circumcision	that is, those circumcised {Jews} {who are … } … circumcised
uncircumcision	even before he was circumcised
of the faith	who … trust in God the same way that … did
of … Abraham	Abraham

Romans 4:13

ULT	UST
For the promise to Abraham or to his seed that he would be heir of the world {was} not through the law but through the righteousness of faith.	*{This is true} because {when} God promised Abraham and those who descend from him that the {whole} world would belong to him, {God did not promise this} because {Abraham obeyed} the laws {God gave the Jews}. Rather, {God promised this} because God had made {Abraham} righteous because Abraham trusted {in him}.*

ULT **For**
UST {This is true} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the promise … that he would be heir of the world**
UST {when} God promised … that the {whole} world would belong to
(ἡ ἐπαγγελία & τὸ κληρονόμον αὐτὸν εἶναι κόσμου)

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]

Support Reference: Abstract Nouns

ULT **or**
UST and
(ἢ)

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]

Support Reference: Connecting Words and Phrases

ULT **to his seed**
UST those who descend from him … him
(τῷ σπέρματι αὐτοῦ)

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]

Support Reference: Metaphor

ULT **of the world**
UST the {whole} world
(κόσμου)

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]

Support Reference: Synecdoche

ULT **{was} not through the law but through the righteousness**
UST {God did not promise this} because {Abraham obeyed} the laws {God gave the Jews}. Rather, {God promised this} because God had made {Abraham} righteous
(οὐ & διὰ νόμου & ἀλλὰ διὰ δικαιοσύνης)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the law**
UST Abraham obeyed} the laws {God gave the Jews}
(νόμου)

See how you translated **the law** in 3:21.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the righteousness of faith**
> UST God had made {Abraham} righteous because Abraham trusted {in him}
> (δικαιοσύνης πίστεως)

See how you translated the similar phrase in 4:11.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law	Abraham obeyed} the laws {God gave the Jews}
promise	{when} God promised
to Abraham	Abraham
to … seed	those who descend from him
heir	that … belong to
of the world	the {whole} world
the righteousness	God had made {Abraham} righteous
of faith	because Abraham trusted {in him}

Romans 4:14

ULT	UST
For if the heirs {are} from the law, the faith has been emptied, and the promise has been nullified.	*{This is true} because, if people could inherit {what God promised Abraham} by obeying the laws {he gave the Jews}, {then} trusting {in God} would become useless! What God promised would also become invalid.*

ULT **For**
UST {This is true} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **if the heirs {are} from the law, the faith has been emptied**
UST if people could inherit {what God promised Abraham} by obeying the laws {he gave the Jews}, {then} trusting {in God} would become useless
(εἰ & οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **the heirs {are} from the law, the faith … the promise**
UST people could inherit {what God promised Abraham} by obeying the laws {he gave the Jews}, {then} trusting {in God} … What God promised
(οἱ ἐκ νόμου κληρονόμοι & ἡ πίστις & ἡ ἐπαγγελία)

See how you translated "heir", **the law**, and **faith** in the previous verse.

Support Reference: Abstract Nouns

ULT **heirs {are}**
UST people could inherit {what God promised Abraham}
(κληρονόμοι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the heirs {are} from the law**
UST people could inherit {what God promised Abraham} by obeying the laws {he gave the Jews}
(οἱ ἐκ νόμου κληρονόμοι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the faith has been emptied**
UST {then} trusting {in God} would become useless
(κεκένωται ἡ πίστις)

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. Alternate translation: [then it would be impossible to become righteous by trusting in God]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law	by obeying the laws {he gave the Jews}
heirs {are}	people could inherit {what God promised Abraham}
faith	then} trusting {in God}
promise	What God promised

Romans 4:15

ULT	UST
For the law brings about wrath, but where there is no law, neither {is there} transgression.	*{This is} because the laws {God gave the Jews} are intended to punish {those who disobey them}. However, where God's laws do not exist, no one can disobey {them}.*

ULT **For**
UST {This is} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the law brings about wrath**
UST the laws {God gave the Jews} are intended to punish {those who disobey them}
(ὁ & νόμος ὀργὴν κατεργάζεται)

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. Alternate translation: [the law results in wrath for those who do not obey it]

Support Reference: Personification

ULT **wrath**
UST to punish {those who disobey them}
(ὀργὴν)

See how you translated the same use of this word in 1:18.

Support Reference: Metonymy

ULT **but where there is no law, neither {is there} transgression**
UST However, where God's laws do not exist, no one can disobey {them}
(οὗ δὲ οὐκ ἔστιν νόμος, οὐδὲ παράβασις)

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. Alternate 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]

Support Reference: Metaphor

ULT **transgression**
UST can disobey {them}
(παράβασις)

See how you translated the same use of **transgression** in 2:23.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	the laws {God gave the Jews}
wrath	to punish {those who disobey them}
law	God's laws
transgression	can disobey {them}

Romans 4:16

ULT	UST
For this reason {it is} by faith, in order that {it may be} according to grace, so that the promise might be certain to all the seed—not only to the one from the law, but also to the one from the faith of Abraham, who is the father of us all,	*This is why what God promised comes by trusting in him in order to show how kind he is. {God was so kind} in order that he could secure what he promised to everyone who has {spiritually} descended {from Abraham}. {Those who have spiritually descended from Abraham} are not only those {Jews} who obey the laws {God gave them}, but also those who trust {in God} as Abraham did. Abraham is the {spiritual} ancestor of all of us {who trust in God}.*

ULT **{it is} by faith**
UST what God promised comes by trusting in him
(ἐκ πίστεως)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{it is} by faith**
UST what God promised comes by trusting in him
(ἐκ πίστεως)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in order that {it may be}**
UST in order to
(ἵνα)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **according to grace**
UST show how kind he is
(κατὰ χάριν)

Alternate translation: [by grace] or [on the basis of grace]

ULT **grace**
UST show how kind he is
(χάριν)

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]

Support Reference: Abstract Nouns

ULT **so that the promise might be certain**
UST {God was so kind} in order that he could secure what he promised
(εἰς τὸ εἶναι βεβαίαν, τὴν ἐπαγγελίαν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the promise**
UST what he promised
(τὴν ἐπαγγελίαν)

See how you translated **promise** in 4:13.

Support Reference: Abstract Nouns

ULT **to all the seed**
UST to everyone who has {spiritually} descended {from Abraham}
(παντὶ τῷ σπέρματι)

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]

Support Reference: Collective Nouns

ULT **to all the seed**
UST to everyone who has {spiritually} descended {from Abraham}
(παντὶ τῷ σπέρματι)

See how you translated **seed** in 4:13.

Support Reference: Metaphor

ULT **not only to the one from the law, but also to the one from the faith of Abraham**
UST {Those who have spiritually descended from Abraham} are not only those {Jews} who obey the laws {God gave them}, but also those who trust {in God} as Abraham did
(οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **from the law**
UST who obey the laws {God gave them}
(ἐκ τοῦ νόμου)

See how you translated this phrase in 4:14.

Support Reference: Assumed Knowledge and Implicit Information

ULT **from the faith of Abraham**
UST who trust {in God} as Abraham did
(ἐκ πίστεως Ἀβραάμ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **who is the father of us all**
UST Abraham is the {spiritual} ancestor of all of us {who trust in God}
(ὅς ἐστιν πατὴρ πάντων ἡμῶν)

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. Alternate translation: [who spiritually represents all of us who believe]

Support Reference: Metaphor

ULT **of us all**
UST of all of us {who trust in God}
(πάντων ἡμῶν)

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]

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	trusting in him
grace	show how kind he is
promise	what he promised
to … the seed	everyone who has {spiritually} descended {from Abraham}
law	who obey the laws {God gave them}
the faith	who trust {in God}
of Abraham	as Abraham did

Romans 4:17

ULT	UST
just as it is written, “I have appointed you the father of many nations,” in the presence of God whom he trusted, the one making the dead ones live and calling the things not existing as existing;	*(This is exactly what {God} said in the Scriptures {about Abraham}: “I have chosen you to be a {spiritual} ancestor for numerous people groups.”) God considers {Abraham to be our spiritual ancestor}. Abraham trusted God. {God is the one} who causes dead people to become alive {again}. He also commands things that do not exist {to exist}, then they exist.*

ULT **just as it is written, “I have appointed you the father of many nations**
UST This is exactly what {God} said in the Scriptures {about Abraham}: “I have chosen you to be a {spiritual} ancestor for numerous people groups
(καθὼς γέγραπται & πατέρα πολλῶν ἐθνῶν τέθεικά σε)

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.

Support Reference: Information Structure

ULT **just as it is written**
UST This is exactly what {God} said in the Scriptures {about Abraham}
(καθὼς γέγραπται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **just as it is written**
UST This is exactly what {God} said in the Scriptures {about Abraham}
(καθὼς γέγραπται)

See how you translated this phrase in 1:17.

Support Reference: Quotations and Quote Margins

> ULT **just as it is written**
> UST This is exactly what {God} said in the Scriptures {about Abraham}
> (καθὼς γέγραπται)

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]

Support Reference: Active or Passive

> ULT **I have appointed you the father of many nations**
> UST I have chosen you to be a {spiritual} ancestor for numerous people groups
> (πατέρα πολλῶν ἐθνῶν τέθεικά σε)

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.

Support Reference: Quote Markings

> ULT **I have appointed you … he trusted**
> UST I have chosen you … Abraham trusted God
> (τέθεικά σε & ἐπίστευσεν)

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]

Support Reference: Pronouns — When to Use Them

> ULT **the father of many nations**
> UST to be a {spiritual} ancestor for numerous people groups
> (πατέρα πολλῶν ἐθνῶν)

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. Alternate translation: [the spiritual representative of numerous groups of people]

Support Reference: Metaphor

ULT **in the presence of God whom he trusted**
UST God considers {Abraham to be our spiritual ancestor}. Abraham trusted God
(κατέναντι οὗ ἐπίστευσεν Θεοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the presence of God**
UST God considers {Abraham to be our spiritual ancestor}
(κατέναντι & Θεοῦ)

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. Alternate translation: [according to what God thinks] or [in God’s view]

Support Reference: Metaphor

ULT **whom he trusted, the one making the dead ones live and calling the things not existing as existing**
UST Abraham trusted God. {God is the one} who causes dead people to become alive {again}. He also commands things that do not exist {to exist}, then they exist
(οὗ ἐπίστευσεν & τοῦ ζῳοποιοῦντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα)

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]

Support Reference: Distinguishing Versus Informing or Reminding

> **ULT calling the things not existing as existing**
> **UST** He … commands things that do not exist {to exist}, then they exist
> (καλοῦντος τὰ μὴ ὄντα ὡς ὄντα)

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. Alternate translation: [summons into being things that did not previously exist] or [by speaking, creates things that did not previously exist]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … nations	people groups
I have appointed	I have chosen
he trusted	Abraham trusted God
God	God
calling	He … commands

Romans 4:18

ULT	UST
who against hope believed on the basis of hope so that he might become the father of many nations according to what {was} said, "So will your seed be."	*Abraham trusted {in God} by hoping {in God} despite what seemed hopeless. As a result, he became the {spiritual} ancestor for numerous people groups. {This happened} just as God had promised {him} {in the Scriptures}: "The people who descend from you will become as numerous {as the stars in the sky}."*

ULT **who … he … your**
UST Abraham … he … you
(ὃς & αὐτὸν & σου)

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.

Support Reference: Pronouns — When to Use Them

ULT **who against hope believed on the basis of hope**
UST Abraham trusted {in God} by hoping {in God} despite what seemed hopeless
(ὃς παρ' ἐλπίδα, ἐπ' ἐλπίδι ἐπίστευσεν)

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]

Support Reference: Idiom

ULT **who against hope believed on the basis of hope**
UST Abraham trusted {in God} by hoping {in God} despite what seemed hopeless
(ὃς παρ' ἐλπίδα, ἐπ' ἐλπίδι ἐπίστευσεν)

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]

Support Reference: Abstract Nouns

> ULT **believed**
> UST trusted {in God}
> (ἐπίστευσεν)

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]

Support Reference: Ellipsis

> ULT **so that he might become**
> UST As a result, he became
> (εἰς τὸ γενέσθαι αὐτὸν)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **the father of many nations**
> UST the {spiritual} ancestor for numerous people groups
> (πατέρα πολλῶν ἐθνῶν)

See how you translated this phrase in 4:17.

Support Reference: Metaphor

> ULT **what {was} said**
> UST God had promised {him} {in the Scriptures}
> (τὸ εἰρημένον)

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]

Support Reference: Quotations and Quote Margins

ULT **what {was} said**
UST God had promised {him} {in the Scriptures}
(τὸ εἰρημένον)

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]

Support Reference: Active or Passive

ULT **So will your seed be**
UST The people who descend from you will become as numerous {as the stars in the sky}
(οὕτως ἔσται τὸ σπέρμα σου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **seed**
UST The people who descend from
(τὸ σπέρμα)

See how you translated **seed** in 4:16.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hope	hoping {in God}
hope	despite what seemed hopeless
believed	trusted {in God}
of … nations	people groups
seed	The people who descend from

Romans 4:19

ULT	UST
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.	*Abraham thought that his body was too old to produce children. (He was almost 100 years old!) {He also thought} that {his wife} Sarah was unable to become pregnant {because she never had been able to do so before}. {Nevertheless,} Abraham kept on trusting {God}.*

ULT **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**
UST Abraham thought that his body was too old to produce children. (He was almost 100 years old!) {He also thought} that {his wife} Sarah was unable to become pregnant {because she never had been able to do so before}. {Nevertheless,} Abraham kept on trusting {God}
(καὶ μὴ ἀσθενήσας τῇ πίστει, κατενόησεν τὸ ἑαυτοῦ σῶμα ἤδη νενεκρωμένον, ἑκατονταετής που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας)

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]

Support Reference: Information Structure

ULT **And not weakening in the faith**
UST Nevertheless,} Abraham kept on trusting {God}
(καὶ μὴ ἀσθενήσας τῇ πίστει)

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]

Support Reference: Litotes

> ULT **not weakening in the faith**
> UST Nevertheless,} Abraham kept on trusting {God}
> (μὴ ἀσθενήσας τῇ πίστει)

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]

Support Reference: Metaphor

> ULT **in the faith**
> UST Nevertheless,} Abraham kept on trusting {God}
> (τῇ πίστει)

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]

Support Reference: Abstract Nouns

> ULT **as already being dead**
> UST that his body was too old … produce children
> (ἤδη νενεκρωμένον)

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. Alternate translation: [unable to father a child] or [useless for procreating]

Support Reference: Metaphor

> ULT **being about a hundred years old**
> UST He was almost 100 years old
> (ἑκατονταετής που ὑπάρχων)

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]

Support Reference: Background Information

> ULT **the deadness of the womb of Sarah**
> UST to … He … thought} that {his wife} Sarah was unable to become pregnant {because she never had been able to do so before}
> (τὴν νέκρωσιν τῆς μήτρας Σάρρας)

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]

Support Reference: Ellipsis

> ULT **the deadness of the womb of Sarah**
> UST to … He … thought} that {his wife} Sarah was unable to become pregnant {because she never had been able to do so before}
> (τὴν νέκρωσιν τῆς μήτρας Σάρρας)

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]

Support Reference: Abstract Nouns

> ULT **the deadness of the womb of Sarah**
> UST to … He … thought} that {his wife} Sarah was unable to become pregnant {because she never had been able to do so before}
> (τὴν νέκρωσιν τῆς μήτρας Σάρρας)

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. Alternate translation: [how Sarah was unable to conceive] or [that Sarah could not bear children]

Support Reference: Metaphor

ULT **the deadness of the womb of Sarah**
UST to … He … thought} that {his wife} Sarah was unable to become pregnant {because she never had been able to do so before}
(τὴν νέκρωσιν τῆς μήτρας Σάρρας)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the faith	Nevertheless,} Abraham kept on trusting {God}
of the womb	to … He … { … thought} that … was unable to become pregnant {because she never had been able to do so before}
of Sarah	{his wife} Sarah

Romans 4:20

ULT	UST
But toward the promise of God, he did not waver in unbelief, but was strengthened in the faith, having given glory to God,	*Indeed, Abraham did not faithlessly doubt what God had promised. On the contrary, God empowered Abraham to continue trusting {in him} while Abraham was glorifying God.*

ULT **But toward the promise of God, he did not waver in unbelief**
UST Indeed, Abraham did not faithlessly doubt what God had promised
(εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ, οὐ διεκρίθη τῇ ἀπιστίᾳ)

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]

Support Reference: Information Structure

ULT **But**
UST Indeed
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **toward the promise of God**
UST what God had promised
(εἰς & τὴν ἐπαγγελίαν τοῦ Θεοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the promise of God**
> UST what God had promised
> (τὴν ἐπαγγελίαν τοῦ Θεοῦ)

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]

Support Reference: Possession

> ULT **the promise of God**
> UST what God had promised
> (τὴν ἐπαγγελίαν τοῦ Θεοῦ)

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]

Support Reference: Abstract Nouns

> ULT **he did not waver in unbelief**
> UST Abraham did not faithlessly doubt
> (οὐ διεκρίθη τῇ ἀπιστίᾳ)

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]

Support Reference: Double Negatives

> ULT **in unbelief … in the faith**
> UST faithlessly … trusting {in him}
> (τῇ ἀπιστίᾳ & τῇ πίστει)

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]

Support Reference: Abstract Nouns

ULT **was strengthened in the faith**
UST God empowered Abraham to continue trusting {in him}
(ἐνεδυναμώθη τῇ πίστει)

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]

Support Reference: Active or Passive

ULT **was strengthened in the faith**
UST God empowered Abraham to continue trusting {in him}
(ἐνεδυναμώθη τῇ πίστει)

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]

Support Reference: Metaphor

ULT **having given glory to God**
UST while Abraham was glorifying God
(δοὺς δόξαν τῷ Θεῷ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
promise	what … had promised
of God	God
in unbelief	faithlessly
in the faith	trusting {in him}
glory	while Abraham was glorifying
to God	God

Romans 4:21

ULT	UST
and having been fully convinced that what he had promised, he is also able to do.	*God also totally assured Abraham that he is able to do what he had promised {to do}.*

ULT having been fully convinced
UST God … totally assured Abraham
(πληροφορηθεὶς)

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]

Support Reference: Active or Passive

ULT he had promised, he is
UST he is … he had promised {to do}
(ἐπήγγελται & ἐστιν)

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]

Support Reference: Pronouns — When to Use Them

ULT what he had promised
UST what he had promised {to do}
(ὃ ἐπήγγελται)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he had promised	he had promised {to do}

Romans 4:22

ULT	UST
And therefore, “it was credited to him as righteousness.”	*And this is why, “God considered Abraham to be righteous because he trusted in him.”*

ULT **And therefore**
UST And this is why
(διὸ καὶ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **it was credited to him as righteousness**
UST God considered Abraham to be righteous because he trusted in him
(ἐλογίσθη αὐτῷ εἰς δικαιοσύνην)

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.

Support Reference: Quote Markings

ULT **it was credited to him as righteousness**
UST God considered Abraham to be righteous because he trusted in him
(ἐλογίσθη αὐτῷ εἰς δικαιοσύνην)

See how you translated this in 4:3.

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteousness	to be righteous

Romans 4:23

ULT	UST
Now it was not written only for his sake, "It was credited to him,"	*Yet, when {Moses} wrote {in the Scriptures}, "God considered how Abraham trusted {him}," {these words} not only refer to Abraham.*

ULT **it was not written only for his sake, "It was credited to him**
UST when {Moses} wrote {in the Scriptures}, "God considered how Abraham trusted {him}," {these words} not only refer to Abraham
(οὐκ ἐγράφη & δι' αὐτὸν μόνον & ἐλογίσθη αὐτῷ)

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]

Support Reference: Information Structure

ULT **his … to him**
UST God considered how Abraham trusted {him} … Abraham
(αὐτὸν & αὐτῷ)

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]

Support Reference: Pronouns — When to Use Them

ULT **it was not written only for his sake**
UST when {Moses} wrote {in the Scriptures} … {these words} not only refer to Abraham
(οὐκ ἐγράφη & δι' αὐτὸν μόνον)

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]

Support Reference: Active or Passive

ULT **for his sake**
UST refer to Abraham
(δι' αὐτὸν)

Alternate translation: [for him] or [regarding him]

> ULT **It was credited to him**
> UST God considered how Abraham trusted {him}
> (ἐλογίσθη αὐτῷ)

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.

Support Reference: Quote Markings

> ULT **It was credited to him**
> UST God considered how Abraham trusted {him}
> (ἐλογίσθη αὐτῷ)

See how you translated this in the previous verse.

Support Reference: Active or Passive

Romans 4:24

ULT	UST
but also 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,	*On the contrary, {these words} also refer to us {who trust in Jesus}. God is going to consider how we {believers} trust {him}. {We are} the people who trust him. {He is} the one who caused our Lord Jesus to become alive again after he had died.*

ULT **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**
UST refer to us {who trust in Jesus}. God is going to consider how we {believers} trust {him}. {We are} the people who trust him. {He is} the one who caused our Lord Jesus to become alive again after he had died
(δι᾽ ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν, τὸν Κύριον ἡμῶν, ἐκ νεκρῶν)

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]

Support Reference: Exclusive and Inclusive ‘We’

ULT **for our sake**
UST refer to us {who trust in Jesus}
(δι᾽ ἡμᾶς)

Alternate translation: [for us] or [regarding us]

ULT **to whom it is about to be credited**
UST God is going to consider how we {believers} trust {him}
(οἷς μέλλει λογίζεσθαι)

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]

Support Reference: Active or Passive

ULT **it is about**
UST God is going to consider how we {believers} trust {him}
(μέλλει)

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]

Support Reference: Pronouns — When to Use Them

ULT **the one having raised Jesus our Lord from the dead ones**
UST {He is} the one who caused our Lord Jesus to become alive again after he had died
(τὸν ἐγείραντα Ἰησοῦν, τὸν Κύριον ἡμῶν, ἐκ νεκρῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having raised Jesus our Lord**
UST {He is} the one who caused our Lord Jesus to become alive again
(ἐγείραντα Ἰησοῦν, τὸν Κύριον ἡμῶν)

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]

Support Reference: Idiom

ULT **from the dead ones**
UST after he had died
(ἐκ νεκρῶν)

Here, the phrase translated as **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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believing	{We are} the people who trust him
Jesus	Jesus

ULT	UST
Lord	Lord

Romans 4:25

ULT	UST
who was given up for the sake of our trespasses and was raised for the sake of our justification.	*God allowed people to kill Jesus because we sinned {against God}. {God} also caused Jesus to become alive again in order to make us righteous.*

ULT who … our … our justification
UST Jesus … we sinned {against God} … make us righteous
(ὃς & ἡμῶν & τὴν δικαίωσιν ἡμῶν)

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]

Support Reference: Pronouns — When to Use Them

ULT who was given up … was raised
UST God allowed people to kill Jesus … God … caused Jesus to become alive again
(ὃς παρεδόθη & ἠγέρθη)

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]

Support Reference: Active or Passive

ULT who was given up
UST God allowed people to kill Jesus
(ὃς παρεδόθη)

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. Alternate translation: [who was allowed to be killed]

Support Reference: Metaphor

> ULT **for the sake of our trespasses … for the sake of our justification**
> UST because we sinned {against God} … in order to make us righteous
> (διὰ τὰ παραπτώματα ἡμῶν & διὰ τὴν δικαίωσιν ἡμῶν)

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]

Support Reference: Abstract Nouns

> ULT **for the sake of our trespasses**
> UST because we sinned {against God}
> (διὰ τὰ παραπτώματα ἡμῶν)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **was raised**
> UST God … caused Jesus to become alive again
> (ἠγέρθη)

See how you translated **raised** in the previous verse.

Support Reference: Idiom

> ULT **for the sake of our justification**
> UST in order to make us righteous
> (διὰ τὴν δικαίωσιν ἡμῶν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
trespasses	we sinned {against God}
justification	make us righteous

Romans 5

Romans 5 Chapter Introduction

Structure and Formatting

1. 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)

Religious and Cultural 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: Son of God, the Son)

Translation Issues 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')

Romans 5:1

ULT	UST
Therefore, having been justified by faith, let us have peacewith God through our Lord Jesus Christ,	*Consequently, we should live peacefully with God by means of {what} our Lord Jesus the Messiah {did for us} because we have become righteous by trusting {in Jesus}.*

ULT Therefore
UST Consequently
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT having been justified by faith, let us have peace with God through our Lord Jesus Christ
UST we should live peacefully with God by means of {what} our Lord Jesus the Messiah {did for us} because we have become righteous by trusting {in Jesus}
(δικαιωθέντες & ἐκ πίστεως, εἰρήνην ἔχωμεν πρὸς τὸν Θεὸν, διὰ τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **having been justified**
> UST because we have become righteous
> (δικαιωθέντες)

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]

Support Reference: Active or Passive

> ULT **by faith**
> UST by trusting {in Jesus}
> (ἐκ πίστεως)

See how you translated this phrase in 4:16.

Support Reference: Abstract Nouns

> ULT **let us have peace**
> UST we should live peacefully
> (εἰρήνην ἔχωμεν)

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.

Support Reference: Textual Variants

> ULT **let us have**
> UST we should live
> (ἔχωμεν)

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]

Support Reference: Imperatives — Other Uses

> ULT **let us have peace**
> UST we should live peacefully
> (εἰρήνην ἔχωμεν)

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.

Support Reference: Abstract Nouns

> ULT **let us have peace**
> UST we should live peacefully
> (εἰρήνην ἔχωμεν)

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. Alternate translation: [let us live in a peaceful manner]

Support Reference: Metaphor

> ULT **let us have … our**
> UST we should live … our
> (ἔχωμεν & ἡμῶν)

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]

Support Reference: Exclusive and Inclusive ‘We’

> ULT **through our Lord Jesus Christ**
> UST by means of {what} our Lord Jesus the Messiah {did for us}
> (διὰ τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been justified	because we have become righteous
faith	by trusting {in Jesus}

ULT	UST
peace	peacefully
God	God
Lord	what … Lord
Jesus	Jesus
Christ	the Messiah {did for us}

Romans 5:2

ULT	UST
through whom we also have access by this faith into this grace in which we stand, and we boast on the basis of hope of the glory of God.	*Our Lord Jesus the Messiah also allows us to continually experience how kind God is by trusting in Jesus. We can confidently boast that we will share in God's glorious status.*

ULT **through whom we also have access by this faith into this grace in which we stand**
UST Our Lord Jesus the Messiah also allows us to continually experience how kind God is by trusting in Jesus
(δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν, τῇ πίστει εἰς τὴν χάριν ταύτην, ἐν ᾗ ἑστήκαμεν)

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]

Support Reference: Abstract Nouns

ULT **whom**
UST Our Lord Jesus the Messiah … allows us
(οὗ)

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]

Support Reference: Pronouns — When to Use Them

ULT **we also have … we stand … we boast**
UST also … to continually experience … We can … boast
(καὶ & ἐσχήκαμεν & ἑστήκαμεν & καυχώμεθα)

The pronoun **we** in this verse refers inclusively to all believers in Christ. See the discussion of this in the introduction for this chapter. Alternate translation: [we believers also have … we believers stand … we believers boast]

Support Reference: Exclusive and Inclusive 'We'

ULT **into this grace in which we stand**
UST continually … how kind God is
(εἰς τὴν χάριν ταύτην, ἐν ᾗ ἑστήκαμεν)

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. Alternate translation: [to confidently experience how kind God is] or [to safely experience how gracious God is]

Support Reference: Metaphor

ULT **we boast on the basis of hope of the glory of God**
UST We can confidently boast that we will share in God's glorious status
(καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ)

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]

Support Reference: Abstract Nouns

ULT **of the glory of God**
UST that we will share in God's glorious status
(τῆς δόξης τοῦ Θεοῦ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by this faith	by trusting in Jesus
grace	how kind God is
hope	confidently
of the glory	that we will share in God's glorious status

ULT	UST
of God	that we will share in God’s glorious status

Romans 5:3

ULT	UST
And not only this, but we also boast in our sufferings, knowing that this suffering produces endurance;	*This is not the only thing {about which we can confidently boast}. Rather, we can also confidently boast about the painful things {that we have experienced}. {We can do this} because we know that a painful thing {that we experience} causes us to endure {hardships better than before}.*

ULT **And not only this**
UST This is not the only thing {about which we can confidently boast}
(οὐ μόνον δέ)

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]

Support Reference: Pronouns — When to Use Them

ULT **we also boast in our sufferings**
UST we can also confidently boast about the painful things {that we have experienced}
(καὶ καυχώμεθα ἐν ταῖς θλίψεσιν)

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]

Support Reference: Metaphor

ULT **knowing**
UST {We can do this} because we know
(εἰδότες)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **in our sufferings … this suffering … endurance**
> UST about the painful things {that we have experienced} … a painful thing {that we experience} … to endure {hardships better than before}
> (ἐν ταῖς θλίψεσιν & ἡ θλῖψις ὑπομονὴν)

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]

Support Reference: Abstract Nouns

> ULT **this suffering produces endurance**
> UST a painful thing {that we experience} causes us to endure {hardships better than before}
> (ἡ θλῖψις ὑπομονὴν κατεργάζεται)

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. Alternate translation: [this suffering helps us know how to endure]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
our sufferings	the painful things {that we have experienced}
knowing	{We can do this} because we know
suffering	a painful thing {that we experience}
endurance	to endure {hardships better than before}

Romans 5:4

ULT	UST
and this endurance, character; and this character, hope.	*And being able to endure {hardships} results in {God} approving {us}. And {when God} approves {us, we become more} confident.*

ULT **and this endurance, character; and this character, hope**
UST And being able to endure {hardships} results in {God} approving {us}. And {when God} approves {us, we become more} confident
(ἡ δὲ ὑπομονὴ δοκιμήν, ἡ δὲ δοκιμὴ ἐλπίδα)

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]

Support Reference: Ellipsis

ULT **this endurance**
UST being able to endure {hardships}
(ἡ & ὑπομονὴ)

See how you translated **endurance** in the previous verse.

Support Reference: Abstract Nouns

ULT **character; and this character**
UST results in {God} approving {us}. And {when God} approves {us … }
(δοκιμήν, ἡ δὲ δοκιμὴ)

The word translated as **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]

Support Reference: Abstract Nouns

ULT **hope**
UST { … we become more} confident
(ἐλπίδα)

See how you translated **hope** in 5:2.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
endurance	being able to endure {hardships}
hope	{ … we become more} confident

Romans 5:5

ULT	UST
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.	*And when we become confident, we will not be disappointed. {This is} because the Holy Spirit has enabled us to deeply understand {how much} God loves us. God has given us this Holy Spirit.*

ULT **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**
UST And when we become confident, we will not be disappointed. {This is} because the Holy Spirit has enabled us to deeply understand {how much} God loves us. God has given us this Holy Spirit
(ἡ δὲ ἐλπὶς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος Ἁγίου, τοῦ δοθέντος ἡμῖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And that hope**
UST And when we become confident
(ἡ δὲ ἐλπὶς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **because the love of God has been poured into our hearts through the Holy Spirit, the one given to us**
UST {This is} because the Holy Spirit has enabled us to deeply understand {how much} God loves us. God has given us this Holy Spirit
(ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος Ἁγίου, τοῦ δοθέντος ἡμῖν)

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. Alternate translation: [because the Holy Spirit, who was given to us, has deeply revealed how much God loves his people]

Support Reference: Metaphor

ULT **the love of God has been poured into our hearts through the Holy Spirit, the one given to us**
UST the Holy Spirit has enabled us to deeply understand {how much} God loves us. God has given us this Holy Spirit
(ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος Ἁγίου, τοῦ δοθέντος ἡμῖν)

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]

Support Reference: Active or Passive

ULT **the love of God**
UST how much … loves … God … us
(ἡ ἀγάπη τοῦ Θεοῦ)

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]

Support Reference: Possession

ULT **into our hearts**
UST has enabled us to deeply understand
(ἐν ταῖς καρδίαις ἡμῶν)

See how you translated this word in 1:21.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hope	when we become confident
love	how much … loves … God … us
of God	how much … loves … God … us
the Holy Spirit	the Holy Spirit

Romans 5:6

ULT	UST
For we still being weak, yet at the right time Christ died on behalf of ungodly ones.	*In fact, while we were still helpless, {Jesus} the Messiah died for the sake of {us} impious people. {God caused this to happen} at just the right time.*

ULT **For**
UST In fact
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **we still being weak**
UST while we were still helpless
(ἔτι & ὄντων ἡμῶν ἀσθενῶν)

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]

Support Reference: Connect — Simultaneous Time Relationship

ULT **we still being weak**
UST while we were still helpless
(ἔτι & ὄντων ἡμῶν ἀσθενῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **on behalf of ungodly ones**
> UST for … sake of {us} impious people … the
> (ὑπὲρ ἀσεβῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	Jesus … Messiah … the
the right time	the … {God caused this to happen} at just … right time
ungodly ones	{us} impious people

Romans 5:7

ULT	UST
For someone will hardly die on behalf of a righteous {person}. Perhaps, though, someone might even dare to die on behalf of the good {person}.	*Indeed, someone would rarely consider dying for the sake of a person who is righteous, although someone might possibly even bravely consider dying for the sake of a good person.*

ULT **For**
UST Indeed
(γὰρ)

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.

Support Reference: Connecting Words and Phrases

ULT **For someone will hardly die … Perhaps, though, someone**
UST Indeed, someone would rarely consider dying … although someone … possibly
(μόλις γὰρ & τις ἀποθανεῖται & γὰρ & τάχα τις)

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]

Support Reference: Hypothetical Situations

ULT **might even dare to die**
UST might … even bravely consider dying
(καὶ τολμᾷ ἀποθανεῖν)

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. Alternate translation: [might even be willing to die] or [would even be brave enough to die]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a righteous {person}	a person who is righteous
good {person}	a good person

Romans 5:8

ULT	UST
But God demonstrates his own love toward us, in that, we still being sinners, Christ died for us.	*However, God shows his own love towards we {believers} by this fact: while we were still sinful, {Jesus} the Messiah died for our benefit!*

ULT **own**
UST his own
(ἑαυτοῦ)

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]

Support Reference: Reflexive Pronouns

ULT **his own love toward us**
UST his own love towards we {believers}
(τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς)

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]

Support Reference: Abstract Nouns

ULT **we still being sinners**
UST while we were still sinful
(ἔτι ἁμαρτωλῶν ὄντων ἡμῶν)

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]

Support Reference: Connect — Simultaneous Time Relationship

> ULT **we still being sinners, Christ died for us**
> UST while we were still sinful, {Jesus} the Messiah died for our benefit
> (ἔτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν)

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]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
love	love
God	God
sinners	sinful
Christ	{Jesus} the Messiah

Romans 5:9

ULT	UST
Much more then, having now been justified by his blood, we will be saved through him from the wrath.	*Consequently, since the Messiah's {sacrificial} death has already made us righteous, it is even more certain that he will rescue us when God {finally} punishes {sinners}!*

ULT **Much more then**
UST Consequently … it is even more certain that
(πολλῷ οὖν μᾶλλον)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Much more then**
UST Consequently … it is even more certain that
(πολλῷ οὖν μᾶλλον)

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]

Support Reference: Connecting Words and Phrases

ULT **having now been justified by his blood**
UST since the Messiah's {sacrificial} death has already made us righteous
(δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having now been justified by his blood**
UST since the Messiah's {sacrificial} death has already made us righteous
(δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ)

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]

Support Reference: Active or Passive

ULT **by his blood**
UST the Messiah's {sacrificial} death
(ἐν τῷ αἵματι αὐτοῦ)

See how you translated **his blood** in 3:25.

Support Reference: Metonymy

ULT **we will be saved through him**
UST he will rescue us
(σωθησόμεθα δι' αὐτοῦ)

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]

Support Reference: Active or Passive

ULT **the wrath**
UST when God {finally} punishes {sinners}
(τῆς ὀργῆς)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having … been justified	since … has … made us righteous
we will be saved	will rescue us
wrath	when God {finally} punishes {sinners}

Romans 5:10

ULT	UST
For if, being enemies, we were reconciled to God through the death of his Son, much more, having been reconciled, will we be saved by his life.	*Indeed, God's Son {Jesus} died to reconcile us to God while we were {still} {his} enemies. Therefore, since Jesus has {already} reconciled us to God, it is even more certain that he will rescue us {when God punishes sinners} because he is alive {again}!*

ULT **For**
UST Indeed
(γὰρ)

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]

Support Reference: Connecting Words and Phrases

ULT **if, being enemies**
UST while we were {still} {his} enemies. Therefore
(εἰ & ἐχθροὶ ὄντες)

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]

Support Reference: Connect — Factual Conditions

ULT **we were reconciled to God through the death of his Son**
UST God's Son {Jesus} died to reconcile us to God
(κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ Υἱοῦ αὐτοῦ)

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]

Support Reference: Active or Passive

> ULT **of his Son**
> UST God's Son {Jesus}
> (τοῦ Υἱοῦ αὐτοῦ)

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

Support Reference: Translating Son and Father

> ULT **much more**
> UST it is even more certain
> (πολλῷ μᾶλλον)

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]

Support Reference: Connecting Words and Phrases

> ULT **having been reconciled**
> UST since Jesus has {already} reconciled us to God
> (καταλλαγέντες)

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]

Support Reference: Active or Passive

> ULT **having been reconciled**
> UST since Jesus has {already} reconciled us to God
> (καταλλαγέντες)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **will we be saved by his life**
> UST that he will rescue us {when God punishes sinners} because he is alive {again}
> (σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ)

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]

Support Reference: Active or Passive

> ULT **will we be saved**
> UST that he will rescue us {when God punishes sinners}
> (σωθησόμεθα)

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]

Support Reference: Ellipsis

> ULT **his life**
> UST he is alive {again}
> (τῇ ζωῇ αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **his life**
> UST he is alive {again}
> (τῇ ζωῇ αὐτοῦ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
enemies	{his} enemies
we were reconciled	to reconcile us to God

ULT	UST
to God	to reconcile us to God
of … Son	Son {Jesus}
having been reconciled	since Jesus has {already} reconciled us to God
will we be saved	that he will rescue us {when God punishes sinners}

Romans 5:11

ULT	UST
Not only this, but we also are boasting in God through our Lord Jesus Christ, through whom we now have received the reconciliation.	*Now these are not the only things {God does for us}. Rather, we also boast about God by means of {what} our Lord Jesus the Messiah {has done for us}. Jesus has already reconciled us {with God}!*

ULT **Not only this, but**
UST Now these are not the only things {God does for us}
(οὐ μόνον δέ)

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]

Support Reference: Pronouns — When to Use Them

ULT **we also are boasting in God**
UST Rather, we also boast about God
(ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ)

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. Alternate translation: [we also are boasting about how great God is] or [we also are boasting because of God]

Support Reference: Metaphor

ULT **through our Lord Jesus Christ**
UST by means of {what} our Lord Jesus the Messiah {has done for us}
(διὰ τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **through whom we now have received the reconciliation**
> UST Jesus has already reconciled us {with God}
> (δι᾽ οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **we now have received the reconciliation**
> UST has already reconciled us {with God}
> (νῦν τὴν καταλλαγὴν ἐλάβομεν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
Lord	what … Lord
Jesus	Jesus
Christ	the Messiah {has done for us}
reconciliation	has … reconciled us {with God}
we … have received	has … reconciled us {with God}

Romans 5:12

ULT	UST
For this reason, just as through one man sin entered into the world, and through sin, death, so also death spread to all men, because of which all sinned.	*So then, sin started existing in the world because one man sinned, and {living things started} to die because he sinned. In the same way, everyone started dying as well, because everyone sins.*

ULT **For this reason**
UST So then
(διὰ τοῦτο)

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]

Support Reference: Connecting Words and Phrases

ULT **just as through one man sin entered into the world, and through sin, death, so also death spread to all men**
UST sin started existing in the world because one man sinned, and {living things started} to die because he sinned. In the same way, everyone started dying as well
(ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος; καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν)

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]

Support Reference: Metaphor

ULT **through one man**
UST because one man sinned
(δι' ἑνὸς ἀνθρώπου)

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,]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **sin … sin, death, so also death**
> UST sin … {living things started} to die because he sinned. In the same way … started dying as well
> (ἡ ἁμαρτία & τῆς ἁμαρτίας ὁ θάνατος; καὶ οὕτως & ὁ θάνατος)

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]

Support Reference: Abstract Nouns

> ULT **through sin, death**
> UST {living things started} to die because he sinned
> (διὰ τῆς ἁμαρτίας ὁ θάνατος)

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]

Support Reference: Ellipsis

> ULT **men**
> UST everyone
> (ἀνθρώπους)

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]

Support Reference: When Masculine Words Include Women

> ULT **because of which all sinned**
> UST because everyone sins
> (ἐφ’ ᾧ πάντες ἥμαρτον)

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]

Support Reference: Pronouns — When to Use Them

> ULT **all**
> UST everyone
> (πάντες)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sin	sin
world	world
sin	because he sinned
sinned	sins

Romans 5:13

ULT	UST
For until law, sin was in the world, but sin is not charged, {there} being no law.	*Indeed, people throughout the world sinned before {God gave his} laws {to the Jews}. However, God did not legally regard what they did as sinning, since those laws did not yet exist {to identify what it means to sin}.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **For until law … {there} being no law**
UST Indeed … before {God gave his} laws {to the Jews} … since those laws did not yet exist {to identify what it means to sin}
(ἄχρι γὰρ νόμου & μὴ ὄντος νόμου)

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]

Support Reference: Ellipsis

ULT **law … law**
UST God gave his} laws {to the Jews} … those laws … to identify what it means to sin
(νόμου & νόμου)

In this verse **law** refers to the laws that God gave the Jews. See how you translated **law** in 2:12.

Support Reference: Collective Nouns

ULT **sin … sin**
UST people … sinned … what they did as sinning
(ἁμαρτία & ἁμαρτία)

See how you translated **sin** in the previous verse.

Support Reference: Abstract Nouns

> ULT **sin was in the world**
> UST people throughout the world sinned
> (ἁμαρτία ἦν ἐν κόσμῳ)

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]

Support Reference: Metaphor

> ULT **but sin is not charged**
> UST However, God did not legally regard what they did as sinning
> (ἁμαρτία δὲ 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: [but God did not charge them with sinning] or [but God did not reckon it as sin]

Support Reference: Active or Passive

> ULT **but sin is not charged**
> UST However, God did not legally regard what they did as sinning
> (ἁμαρτία δὲ οὐκ ἐλλογεῖται)

Alternate translation: [but a record of sin is not kept] or [but no account is kept of sins]

> ULT **{there} being no law**
> UST since those laws did not yet exist {to identify what it means to sin}
> (μὴ ὄντος νόμου)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{there} being no law**
UST since those laws did not yet exist {to identify what it means to sin}
(μὴ ὄντος νόμου)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	God gave his} laws {to the Jews}
sin	people … sinned
the world	the world
sin	what they did as sinning
law	those laws … to identify what it means to sin

Romans 5:14

ULT	UST
Nevertheless, death ruled from Adam until Moses, even over the ones not having sinned in the likeness of the transgression of Adam, who is a pattern of the one coming.	*However, everyone died from {the time of the first man} Adam until {the time of} Moses. Even those people died who did not sin by violating the same command God gave to Adam. Adam is like the person who would come {later}.*

ULT **death ruled from Adam until Moses, even over the ones**
UST everyone died from {the time of the first man} Adam until {the time of} Moses. Even those people died
(ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως, καὶ ἐπὶ τοὺς)

Here Paul speaks of **death** as if it were a king who **ruledover** 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]

Support Reference: Personification

ULT **death**
UST everyone died
(ὁ θάνατος)

See how you translated **death** in 5:12.

Support Reference: Abstract Nouns

ULT **from Adam until Moses**
UST from {the time of the first man} Adam until {the time of} Moses
(ἀπὸ Ἀδὰμ μέχρι Μωϋσέως)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **even over the ones not having sinned in the likeness of the transgression of Adam**
UST Even those people died who did not sin by violating the same command God gave to Adam
(καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **in the likeness of the transgression of Adam, who is a pattern of the one coming**
UST by violating the same command God gave to Adam. Adam is like the person who would come {later}
(ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, ὅς ἐστιν τύπος τοῦ μέλλοντος)

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]

Support Reference: Abstract Nouns

ULT **in the likeness of the transgression of Adam**
UST by violating the same command God gave to Adam
(ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ)

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]

Support Reference: Possession

ULT **of Adam, who is a pattern of the one coming**
UST to Adam. Adam is like the person who would come {later}
(Ἀδάμ, ὅς ἐστιν τύπος τοῦ μέλλοντος)

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. Alternate translation: [Adam, who is a replica of the one who is coming] or [Adam, who models the one who is coming]

Support Reference: Metaphor

ULT **of the one coming**
UST the person who would come {later}
(τοῦ μέλλοντος)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
ruled	everyone died
Adam	{the time of the first man} Adam
Moses	{the time of} Moses
having sinned	who did … sin
of … transgression	by violating … command God gave
of Adam	to Adam

Romans 5:15

ULT	UST
But not like the trespass, so also {is} the gracious gift. For if by the trespass of the one the many died, how much more did the grace of God and the gift by grace that {is} of the one man, Jesus Christ, abound to the many!	*But what God has kindly given {us} is not the same as how Adam rejected {God's command}. In fact, it is true that many people died because the one man {Adam} rejected {God's command}. {But} how kind God is and that which God kindly gives through the one man Jesus the Messiah extend to many people {and are} much greater!*

ULT **the trespass … the gracious gift … by the trespass of the one … the grace of God and the gift by grace**
UST what God has kindly given {us} … the same as how Adam rejected {God's command} … because the one man {Adam} rejected {God's command}. {But} how kind God is and that which God kindly gives
(τὸ παράπτωμα & τὸ χάρισμα & τῷ τοῦ ἑνὸς παραπτώματι & ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι)

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]

Support Reference: Abstract Nouns

ULT **not like the trespass, so also {is} the gracious gift**
UST what God has kindly given {us} is not the same as how Adam rejected {God's command}
(οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα)

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]

Support Reference: Information Structure

ULT **For**
UST In fact
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **if**
UST it is true that
(εἰ)

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]

Support Reference: Connect — Factual Conditions

ULT **by the trespass of the one**
UST because the one man {Adam} rejected {God's command}
(τῷ τοῦ ἑνὸς παραπτώματι)

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]

Support Reference: Possession

ULT **the many … the many**
UST many people … many people
(οἱ πολλοὶ & τοὺς πολλοὺς)

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.

Support Reference: Nominal Adjectives

ULT **how much more**
UST {and are} much greater
(πολλῷ μᾶλλον)

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]

Support Reference: Connecting Words and Phrases

ULT **did the grace of God and the gift by grace that {is} of the one man, Jesus Christ, abound to the many**
UST {But} how kind God is and that which God kindly gives through the one man Jesus the Messiah extend to many people
(ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι, τῇ τοῦ ἑνὸς ἀνθρώπου, Ἰησοῦ Χριστοῦ, εἰς τοὺς πολλοὺς ἐπερίσσευσεν)

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]

Support Reference: Information Structure

ULT **the grace of God**
UST {But} how kind God is
(ἡ χάρις τοῦ Θεοῦ)

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]

Support Reference: Possession

ULT **of the one man**
UST the one man
(τοῦ ἑνὸς ἀνθρώπου)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
trespass	

ULT	UST
	the same as how Adam rejected {God's command}
by the trespass	because … rejected {God's command}
grace	{But} how kind
of God	God is
grace	kindly
Jesus	Jesus
Christ	the Messiah
did … abound	extend

Romans 5:16

ULT	UST
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.	*Yet, what God gives is not like {what happened} because the one man {Adam} sinned. {This is true} because, in fact, God judged {everyone} after the sinful thing {that Adam did}, which resulted in God condemning {everyone}. By contrast, what God kindly gave {people} after they rejected {his commands} many {times} resulted in God making them righteous.*

ULT **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**
UST Yet, what God gives is not like {what happened} because the one man {Adam} sinned. {This is true} because, in fact, God judged {everyone} after the sinful thing {that Adam did}, which resulted in God condemning {everyone}. By contrast, what God kindly gave {people} after they rejected {his commands} many {times} resulted in God making them righteous
(καὶ οὐχ ὡς δι᾽ ἑνὸς ἁμαρτήσαντος, τὸ δώρημα; τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς, εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων, εἰς δικαίωμα)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the gift … but the gracious gift**
UST what God gives … By contrast, what God kindly gave {people}
(τὸ δώρημα & τὸ δὲ χάρισμα)

See how you translated these two phrases in the previous verse.

Support Reference: Abstract Nouns

> ULT **as through one who sinned**
> UST is … like {what happened} because the one man {Adam} sinned
> (ὡς δι’ ἑνὸς ἁμαρτήσαντος)

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]

Support Reference: Ellipsis

> ULT **one who sinned**
> UST {what happened} because the one man {Adam} sinned
> (ἑνὸς ἁμαρτήσαντος)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **For indeed, the judgment**
> UST This is true} because, in fact, God judged {everyone}
> (τὸ μὲν γὰρ 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.

Support Reference: Abstract Nouns

> ULT **from one**
> UST after the sinful thing {that Adam did}
> (ἐξ ἑνὸς)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **from one**
> UST after the sinful thing {that Adam did}
> (ἐξ ἑνὸς)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **to condemnation … trespasses, to justification**
> UST which resulted in God condemning {everyone} … after they rejected {his commands} many {times} resulted in God making them righteous
> (εἰς κατάκριμα & παραπτωμάτων, εἰς δικαίωμα)

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]

Support Reference: Abstract Nouns

> ULT **to condemnation**
> UST which resulted in God condemning {everyone}
> (εἰς κατάκριμα)

Here, **to** indicates that was 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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **from many trespasses**
> UST after they rejected {his commands} many {times}
> (ἐκ πολλῶν παραπτωμάτων)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **to justification**
> UST resulted in God making them righteous
> (εἰς δικαίωμα)

Here, **to** indicates that was 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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
who sinned	sinned
judgment	God judged {everyone}
condemnation	which resulted in God condemning {everyone}
trespasses	after they rejected {his commands} many {times}
justification	resulted in God making them righteous

Romans 5:17

ULT	UST
For if, by the trespass of the one, death ruled through the one, how much more will the ones receiving the abundance of the grace and the gift of the righteousness rule in life through the one, Jesus Christ.	*Indeed, since everyone died because the one man {Adam} rejected {God's command}, it is even more certain that those {people} who accept how abundantly kind God is and {are those people whom} he makes righteous will live in control {of themselves}. {This will happen} because of {what} Jesus the Messiah {has done}.*

ULT **For**
UST Indeed
(γὰρ)

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]

Support Reference: Connecting Words and Phrases

ULT **if**
UST since
(εἰ)

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]

Support Reference: Connect — Factual Conditions

ULT **by the trespass of the one**
UST the one man {Adam} rejected {God's command}
(τῷ τοῦ ἑνὸς παραπτώματι)

See how you translated this phrase in 5:15.

Support Reference: Possession

ULT **of the one … the one … the one**
UST the one man {Adam}
(τοῦ ἑνὸς & τοῦ ἑνός & τοῦ ἑνὸς)

See how you translated the first occurrence of **one** in the previous verse.

Support Reference: Nominal Adjectives

ULT **by the trespass of the one, death … the abundance of the grace and the gift of the righteousness … in life**
UST everyone died … the one man {Adam} rejected {God's command} … how abundantly kind God is and {are those people whom} he makes righteous will live in control {of themselves}
(τῷ τοῦ ἑνὸς παραπτώματι, ὁ θάνατος & τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης & ἐν ζωῇ)

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]

Support Reference: Abstract Nouns

ULT **death ruled**
UST everyone died
(ὁ θάνατος ἐβασίλευσεν)

See how you translated this phrase in 5:14.

Support Reference: Personification

ULT **through the one**
UST because
(διὰ τοῦ ἑνός)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **how much more**
UST it is even more certain
(πολλῷ μᾶλλον)

See how you translated this phrase in 5:10 and 5:15.

Support Reference: Connecting Words and Phrases

> ULT **will … rule in life through the one, Jesus Christ**
> UST will live in control {of themselves}. {This will happen} because of {what} Jesus the Messiah {has done}
> (ἐν ζωῇ βασιλεύσουσιν, διὰ τοῦ ἑνὸς, Ἰησοῦ Χριστοῦ)

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]

Support Reference: Information Structure

> ULT **will the ones … rule in life**
> UST that those {people} who accept … will live in control {of themselves}
> (οἱ & ἐν ζωῇ βασιλεύσουσιν)

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. Alternate translation: [will those … rule and live eternally]

Support Reference: Metaphor

> ULT **the ones receiving the abundance of the grace and the gift of the righteousness**
> UST that those {people} who accept how abundantly kind God is and {are those people whom} he makes righteous
> (οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες)

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]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **the ones receiving the abundance of the grace**
> UST that those {people} who accept how abundantly kind God is
> (οἱ τὴν περισσείαν τῆς χάριτος & λαμβάνοντες)

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]

Support Reference: Possession

> ULT **the gift of the righteousness**
> UST he makes righteous
> (τῆς δωρεᾶς τῆς δικαιοσύνης)

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,]

Support Reference: Possession

> ULT **through the one, Jesus Christ**
> UST This will happen} because of {what} Jesus the Messiah {has done}
> (διὰ τοῦ ἑνὸς, Ἰησοῦ Χριστοῦ)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **the one, Jesus Christ**
> UST what} Jesus the Messiah {has done}
> (τοῦ ἑνὸς, Ἰησοῦ Χριστοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by the trespass	rejected {God's command}
ruled	everyone died
of … grace	how … kind God is
of … righteousness	he makes righteous
receiving	that those {people} who accept
will … rule	will live in control {of themselves}
Jesus	{what} Jesus
Christ	the Messiah {has done}

Romans 5:18

ULT	UST
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.	*Therefore, in the way that God condemned everyone because {Adam} rejected {God's command}, in the same way, God makes everyone righteous, which results in {them} living eternally, because of the righteous act that {Jesus} did.*

ULT **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**
UST Therefore, in the way that God condemned everyone because {Adam} rejected {God's command}, in the same way, God makes everyone righteous, which results in {them} living eternally, because of the righteous act that {Jesus} did
(ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος, εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἑνὸς δικαιώματος, εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς)

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]

Support Reference: Ellipsis

ULT **So then**
UST Therefore
(ἄρα οὖν)

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]

Support Reference: Connecting Words and Phrases

ULT **through … through**
UST because {Adam} … because
(δι' & δι')

See how you translated **through** in the previous verse.

Support Reference: Connect — Reason-and-Result Relationship

ULT **trespass … condemnation … justification**
UST God condemned … rejected {God's command} … God makes … righteous
(παραπτώματος & κατάκριμα & δικαίωσιν)

See how you translated **trespass**, **condemnation**, and **justification** in 5:16.

Support Reference: Abstract Nouns

ULT **all men … all men**
UST everyone … everyone
(πάντας ἀνθρώπους)

Although the term **men** is masculine, Paul is using the word here in a generic sense that includes both men and women. See how your translated **all men** in 5:12.

Support Reference: When Masculine Words Include Women

ULT **justification of life**
UST God makes … righteous, which results in {them} living eternally
(δικαίωσιν ζωῆς)

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]

Support Reference: Possession

ULT **of life**
UST which results in {them} living eternally
(ζωῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
trespass	rejected {God's command}
condemnation	God condemned
righteous act	of the righteous act that {Jesus} did
justification	God makes … righteous

Romans 5:19

ULT	UST
For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one will the many be made righteous ones.	*Indeed, in the same way that people became sinful because the one man {Adam} disobeyed {God}, in the same way many people will become righteous because the one man {Jesus} obeyed {God}.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **just as … so also**
UST in the same way that … in the same way
(ὥσπερ & οὕτως καὶ)

See how you translated the similar connective words **just as** and **so also** in the previous verse.

Support Reference: Connecting Words and Phrases

ULT **through … through**
UST because … disobeyed {God} … because … obeyed {God}
(διὰ & διὰ)

See how you translated **through** in the previous two verses.

Support Reference: Connect — Reason-and-Result Relationship

ULT **the disobedience of the one man … the obedience of the one**
UST because the one man {Adam} disobeyed {God} … because the one man {Jesus} obeyed {God}
(τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου & τῆς ὑπακοῆς τοῦ ἑνὸς)

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]

Support Reference: Abstract Nouns

ULT **of the one man**
UST the one man {Adam}
(τοῦ ἑνὸς ἀνθρώπου)

Here, **the one man** refers to "Adam." See how you translated the similar use of **one man** in 5:12.

Support Reference: Assumed Knowledge and Implicit Information

ULT **through the disobedience of the one man the many were made sinners**
UST people became sinful because the one man {Adam} disobeyed {God}
(διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου, ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί)

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]

Support Reference: Active or Passive

ULT **the many … the many**
UST people … many people
(οἱ πολλοί)

See how you translated **the many** in 5:15.

Support Reference: Nominal Adjectives

ULT **sinners**
UST sinful
(ἁμαρτωλοὶ)

See how you translated **sinners** in 5:8.

Support Reference: Nominal Adjectives

ULT **through the obedience of the one will the many be made righteous ones**
UST many people will become righteous because the one man {Jesus} obeyed {God}
(διὰ τῆς ὑπακοῆς τοῦ ἑνὸς, δίκαιοι κατασταθήσονται οἱ πολλοί)

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]

Support Reference: Active or Passive

ULT **of the one**
UST the one man {Jesus}
(τοῦ ἑνὸς)

Here, **the one** refers to "Jesus Christ." See how you translated the third occurrence of **the one** in 5:17.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sinners	sinful
righteous ones	righteous

Romans 5:20

ULT	UST
Now the law slipped in so that the trespass might increase. But where the sin increased, the grace abounded even more	*Yet {God} added {his} laws in order that people might reject {his commands} even more. Nevertheless, whenever people began to sin even more, then even more God showed how kind he is!*

ULT **the law**
UST {his} laws
(νόμος)

See how you translated **the law** in 2:12.

Support Reference: Collective Nouns

ULT **slipped in**
UST {God} added
(παρεισῆλθεν)

The word translated as **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]

Support Reference: Personification

ULT **the trespass … the sin … the grace**
UST people might reject {his commands} even more … people began to sin even more … God showed how kind he is
(τὸ παράπτωμα & ἡ ἁμαρτία & ἡ χάρις)

See how you translated **trespass** in 5:15–18, **sin** in 5:12–13, and **grace** in 5:15 and 5:17.

Support Reference: Abstract Nouns

ULT **the trespass might increase … the sin increased, the grace abounded even more**
UST people might reject {his commands} even more … people began to sin even more, then even more God showed how kind he is
(πλεονάσῃ τὸ παράπτωμα & ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις)

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. Alternate translation: [the trespass might be more evident … sin became more evident, the grace became even more obvious]

Support Reference: Metaphor

ULT **so that the trespass might increase**
UST in order that people might reject {his commands} even more
(ἵνα πλεονάσῃ τὸ παράπτωμα)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **where**
UST whenever
(οὗ)

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. Alternate translation: [as]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law	{his} laws
might increase	people might reject {his commands} even more
trespass	people might reject {his commands} even more
sin	people began to sin even more
grace	God showed how kind he is

Romans 5:21

ULT	UST
so that just as sin ruled in death, so also grace might rule through righteousness to everlasting life through Jesus Christ our Lord.	*{This happened} so that God could be gracious to people by making them righteous. Just as being sinful controlled people by making them die, in the same way, when God makes people righteous, they live forever. {This is} because of {what} our Lord Jesus the Messiah {has done}.*

ULT **so that**
UST {This happened} so that
(ἵνα)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **just as … so also**
UST Just as … in the same way, when God makes people righteous
(ὥσπερ & οὕτως καὶ)

See how you translated **just as** and **so also** in the 5:19.

Support Reference: Connecting Words and Phrases

ULT **sin … in death … grace … righteousness … everlasting life**
UST God could be gracious to people by making them righteous … being sinful controlled people by making them die … they live forever … is
(ἡ ἁμαρτία ἐν τῷ θανάτῳ & ἡ χάρις & δικαιοσύνης & ζωὴν αἰώνιον)

See how you translated **sin** and **grace** in the previous verse, **death** and **righteousness** in 5:17, and **eternal life** in 2:7.

Support Reference: Abstract Nouns

ULT **sin ruled**
UST being sinful controlled people
(ἐβασίλευσεν ἡ ἁμαρτία)

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]

Support Reference: Personification

ULT **in death**
UST by making them die
(ἐν τῷ θανάτῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **grace might rule through righteousness**
UST God could be gracious to people by making them righteous … is
(ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης)

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]

Support Reference: Personification

ULT **through … through**
UST by making them righteous … because of
(διὰ & διὰ)

See how you translated **through** in the 5:17–19.

Support Reference: Connect — Reason-and-Result Relationship

> ULT **to everlasting life**
> UST they live forever. {This … }
> (εἰς ζωὴν αἰώνιον)

Here, **to** indicates that was 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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **Jesus Christ our Lord**
> UST what} our Lord Jesus the Messiah {has done}
> (Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
ruled	being sinful controlled people
sin	being sinful controlled people
grace	God could be gracious to people … is
might rule	by making them righteous
righteousness	by making them righteous
everlasting	they live forever
Jesus	what … Jesus
Christ	the Messiah {has done}
Lord	Lord

Romans 6

Romans 6 Chapter Introduction

Structure and Formatting

1. 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)

Religious and Cultural 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)

Translation Issues 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.

Translation Issues 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’)

Romans 6:1

ULT	UST
What then will we say? Should we continue in the sin so that the grace might increase?	*{Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning in order that, even more, God might show how kind he is even more!"*

ULT **What then**
UST {Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning in order that, even more, God might show how kind he is even more
(τί οὖν)

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.

Support Reference: Connect — Reason-and-Result Relationship

ULT **What then will we say? Should we continue in the sin so that the grace might increase**
UST {Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning in order that, even more, God might show how kind he is even more
(τί οὖν ἐροῦμεν? ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ)

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!]

Support Reference: Rhetorical Question

ULT **What then will we say? Should we continue in the sin so that the grace might increase**
UST {Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning in order that, even more, God might show how kind he is even more
(τί οὖν ἐροῦμεν? ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ)

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.

Support Reference: Quote Markings

> ULT **will we say? Should we continue**
> UST {Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning in order that, even more, God might show how kind he is even more
> (ἐροῦμεν? ἐπιμένωμεν)

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.

Support Reference: Exclusive and Inclusive 'We'

> ULT **in the sin … the grace**
> UST {Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning in order that, even more, God might show how kind he is even more
> (τῇ ἁμαρτίᾳ & ἡ χάρις)

See how you translated **sin** and **grace** in 5:21.

Support Reference: Abstract Nouns

> ULT **Should we continue in the sin**
> UST {Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning in order that, even more, God might show how kind he is even more
> (ἐπιμένωμεν τῇ ἁμαρτίᾳ)

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. Alternate translation: [Should we continue to live sinfully]

Support Reference: Metaphor

> ULT **so that the grace might increase**
> UST {Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning in order that, even more, God might show how kind he is even more
> (ἵνα ἡ χάρις πλεονάσῃ)

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. Alternate translation: [so that we can experience more grace]

Support Reference: Metaphor

> ULT **so that the grace might increase**
> UST {Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning in order that, even more, God might show how kind he is even more
> (ἵνα ἡ χάρις πλεονάσῃ)

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]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in … sin	{Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning in order that, even more, God might show how kind he is even more
grace	{Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning in order that, even more, God might show how kind he is even more

Romans 6:2

ULT	UST
May it never be! We who died to sin, how will we still live in it?	*{Then I would say,} "Of course not!" We who are no longer controlled by sinning surely must not continue living sinfully!*

ULT **May it never be**
UST {Then I would say,} "Of course not
(μὴ γένοιτο)

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!"]

Support Reference: Assumed Knowledge and Implicit Information

ULT **May it never be**
UST {Then I would say,} "Of course not
(μὴ γένοιτο)

See how you translated this phrase in 3:4.

Support Reference: Exclamations

ULT **We who died to sin, how will we still live in it**
UST We who are no longer controlled by sinning surely must not continue living sinfully
(οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ)

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!]

Support Reference: Rhetorical Question

ULT **We who died to sin, how will we still live in it**
UST We who are no longer controlled by sinning surely must not continue living sinfully
(οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ)

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. Alternate 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to sin	We who are no longer controlled by sinning surely must not continue living sinfully

Romans 6:3

ULT	UST
Or do you not know that as many as were baptized into Christ Jesus were baptized into his death?	*You surely know that God unites to the Messiah Jesus whomever someone baptizes, and it is as if that baptized person also died with the Messiah!*

ULT **Or do you not know that as many as were baptized into Christ Jesus were baptized into his death**
UST You surely know that God unites to the Messiah Jesus whomever someone baptizes, and it is as if that baptized person also died with the Messiah
(ἢ ἀγνοεῖτε, ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν)

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!]

Support Reference: Rhetorical Question

ULT **as many as**
UST You surely know that God unites to the Messiah Jesus whomever someone baptizes, and it is as if that baptized person also died with the Messiah
(ὅσοι)

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]

Support Reference: Ellipsis

ULT **as many as were baptized into Christ Jesus were baptized into his death**
UST You surely know that God unites to the Messiah Jesus whomever someone baptizes, and it is as if that baptized person also died with the Messiah
(ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν)

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]

Support Reference: Active or Passive

ULT **were baptized into Christ Jesus were baptized into his death**
UST You surely know that God unites to the Messiah Jesus whomever someone baptizes, and it is as if that baptized person also died with the Messiah
(ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν)

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. Alternate translation: [were baptized are united with Christ Jesus and also share in the benefits of his death]

Support Reference: Metaphor

ULT **death**
UST You surely know that God unites to the Messiah Jesus whomever someone baptizes, and it is as if that baptized person also died with the Messiah
(τὸν θάνατον)

See how you translated **death** in 5:21.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do you not know	You surely know that God unites to the Messiah Jesus whomever someone baptizes, and it is as if that baptized person also died with the Messiah
were baptized	You surely know that God unites to the Messiah Jesus whomever someone baptizes, and it is as if that baptized person also died with the Messiah
Christ	You surely know that God unites to the Messiah Jesus whomever someone baptizes, and it is as if that baptized person also died with the Messiah
Christ Jesus	You surely know that God unites to the Messiah Jesus whomever someone baptizes, and it is as if that baptized person also died with the Messiah
were baptized	You surely know that God unites to the Messiah Jesus whomever someone baptizes, and it is as if that baptized person also died with the Messiah

Romans 6:4

ULT	UST
We were buried, then, with him through the baptism into his death 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.	*So, by being baptized as if we died with {the Messiah}, it is like God buried us {in the tomb} with {Jesus}. {This is so} in order that, just as God the Father's glorious power caused the Messiah to become alive again after he had died, in the same way, we too can live a new way of living.*

ULT **We were buried, then**
UST So … it is like God buried us {in the tomb}
(συνετάφημεν οὖν)

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: [We were buried, therefore]

Support Reference: Connect — Reason-and-Result Relationship

ULT **We were buried, then, with him**
UST So … it is like God buried us {in the tomb} with {Jesus}
(συνετάφημεν οὖν αὐτῷ)

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. Alternate 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]

Support Reference: Metaphor

ULT **through the baptism into his death**
UST by being baptized as if we died with {the Messiah}
(διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **into his death**
> UST as if we died with {the Messiah}
> (εἰς τὸν θάνατον)

See how you translated this phrase in the previous verse.

Support Reference: Metaphor

> ULT **his death … the glory … of life**
> UST as if we died with {the Messiah} … glorious power caused … a new way of living
> (τὸν θάνατον & τῆς δόξης & ζωῆς)

See how you translated **death** in 6:3, **glory** in 5:2, and **life** in 5:21.

Support Reference: Abstract Nouns

> ULT **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**
> UST {This is so} in order that, just as God the Father's glorious power caused the Messiah to become alive again after he had died, in the same way, we too can live a new way of living
> (ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρός, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **just as … so also**
> UST just as … in the same way … too
> (ὥσπερ & οὕτως καὶ)

See how you translated **just as** and **so also** in the 5:19.

Support Reference: Connecting Words and Phrases

ULT **just as Christ was raised from dead ones through the glory of the Father, so also we in newness of life might walk**
UST just as God the Father's glorious power caused the Messiah to become alive again after he had died, in the same way, we too can live a new way of living
(ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρός, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν)

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]

Support Reference: Simile

ULT **Christ was raised from dead ones through the glory of the Father**
UST God the Father's glorious power caused the Messiah to become alive again after he had died
(ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρός)

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]

Support Reference: Active or Passive

ULT **Christ was raised from dead ones**
UST the Messiah to become alive again after he had died
(ἠγέρθη Χριστὸς ἐκ νεκρῶν)

See how you translated this phrase in 4:24.

Support Reference: Idiom

ULT **from dead ones**
UST after he had died
(ἐκ νεκρῶν)

See how you translated this phrase in 4:24.

Support Reference: Idiom

> ULT **through the glory of the Father**
> UST God the Father's glorious power caused
> (διὰ τῆς δόξης τοῦ Πατρός)

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]

Support Reference: Possession

> ULT **the glory**
> UST glorious power caused
> (τῆς δόξης)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of the Father**
> UST God the Father's
> (τοῦ Πατρός)

Father is an important title for God.

Support Reference: Translating Son and Father

> ULT **we … might walk**
> UST we … can live
> (ἡμεῖς & περιπατήσωμεν)

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]

Support Reference: Metaphor

> ULT **in newness of life**
> UST a new way of living
> (ἐν καινότητι ζωῆς)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
We were buried	it is like God buried us {in the tomb}
baptism	being baptized
Christ	the Messiah
glory	glorious power caused
of the Father	God the Father’s

Romans 6:5

ULT	UST
For if we have become planted together in the likeness of his death, we will also certainly become {part of} the resurrection;	*Indeed, since we share in what resembles Jesus dying, we will surely also share in God making us alive again.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **if**
UST since
(εἰ)

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]

Support Reference: Connect — Factual Conditions

ULT **we have become planted together in the likeness of his death**
UST we share in what resembles Jesus dying
(σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ)

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. Alternate translation: [we participate in Christ's death through baptism]

Support Reference: Metaphor

> ULT **in the likeness of his death … the resurrection**
> UST what resembles Jesus dying … God making us alive again
> (τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ & τῆς ἀναστάσεως)

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]

Support Reference: Abstract Nouns

> ULT **in the likeness of his death**
> UST what resembles Jesus dying
> (τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **we will also certainly become {part of} the resurrection**
> UST we will surely also share in God making us alive again
> (ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα)

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. Alternate translation: [we will also certainly be resurrected like Christ]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
resurrection	God making us alive again

Romans 6:6

ULT	UST
knowing this, that our old man was crucified together {with him} in order that the body of sin might be nullified, {for it} to no longer enslave us to the sin.	*We know that God {also} did away with our former {sinful} way of living when people crucified Jesus. {He did this} in order to totally remove the way sin controls us, so that we no longer have to live sinfully.*

ULT **our old man was crucified together {with him}**
UST God {also} did away with our former {sinful} way of living when people crucified Jesus
(ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη)

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]

Support Reference: Active or Passive

ULT **our old man was crucified together {with him}**
UST God {also} did away with our former {sinful} way of living when people crucified Jesus
(ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη)

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. Alternate translation: [God destroyed the power of sin that controlled people when Christ was crucified]

Support Reference: Metaphor

ULT **was crucified together {with him}**
UST when people crucified Jesus
(συνεσταυρώθη)

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]

Support Reference: Pronouns — When to Use Them

> ULT **in order that**
> UST {He did this} in order to
> (ἵνα)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **the body of sin might be nullified**
> UST totally remove the way sin controls us
> (καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας)

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]

Support Reference: Active or Passive

> ULT **the body of sin might be nullified**
> UST totally remove the way sin controls us
> (καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας)

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. Alternate translation: [God might completely end how living sinfully controls people]

Support Reference: Metaphor

> ULT **the body of sin**
> UST the way sin controls us
> (τὸ σῶμα τῆς ἁμαρτίας)

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]

Support Reference: Possession

> ULT **of sin … to the sin**
> UST the way sin controls us … live sinfully
> (τῆς ἁμαρτίας & τῇ ἁμαρτίᾳ)

See how you translated **sin** in 6:1.

Support Reference: Abstract Nouns

> ULT **{for it} to no longer enslave**
> UST so that … no longer have to
> (τοῦ μηκέτι δουλεύειν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **{for it} to no longer enslave us to the sin**
> UST so that we no longer have to live sinfully
> (τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ)

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. Alternate translation: [for it to no longer make us live sinfully]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowing	We know
was crucified together {with him}	when people crucified Jesus
of sin	the way sin controls us
to … enslave	so that … no longer have to
to the sin	live sinfully

Romans 6:7

ULT	UST
For the one having died has been freed from the sin.	*{This is} because, when people {who live sinfully} share in {Jesus'} death, God frees them from having to live sinfully.*

ULT **the one having died**
UST when people {who live sinfully} share in {Jesus'} death
(ὁ & ἀποθανὼν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **has been freed from the sin**
UST God frees them from having to live sinfully
(δεδικαίωται ἀπὸ τῆς ἁμαρτίας)

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. Alternate translation: [no longer has to live sinfully]

Support Reference: Metaphor

ULT **has been freed**
UST God frees them
(δεδικαίωται)

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]

Support Reference: Active or Passive

> ULT **sin**
> UST from having to live sinfully
> (ἁμαρτίας)

See how you translated **sin** in the previous verse.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sin	from having to live sinfully

Romans 6:8

ULT	UST
But if we died together with Christ, we believe that we will also live together with him,	*Now since {it is as if} we died with the Messiah, we trust that we will also live with him {eternally}.*

ULT **if**
UST since
(εἰ)

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]

Support Reference: Connect — Factual Conditions

ULT **we died together with Christ**
UST {it is as if} we died with the Messiah
(ἀπεθάνομεν σὺν Χριστῷ)

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. Alternate translation: [we are united to Christ's death when baptized]

Support Reference: Metaphor

ULT **we believe**
UST we trust
(πιστεύομεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **we will also live together with him**
> UST we will also live with him {eternally}
> (καὶ συνζήσομεν αὐτῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
we believe	we trust

Romans 6:9

ULT	UST
knowing that Christ, having been raised from dead ones, no longer dies; death no longer is lord over him.	*We know that the Messiah can never die again, because God caused him to become alive again after he had died. Nothing can ever cause the Messiah to die again!*

ULT **knowing that Christ, having been raised from dead ones, no longer dies**
UST We know that the Messiah can never die again, because God caused him to become alive again after he had died
(εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν, οὐκέτι ἀποθνήσκει)

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]

Support Reference: Information Structure

ULT **knowing that**
UST We know that
(εἰδότες ὅτι)

See how you translated the similar phrase in 6:6.

Support Reference: Connecting Words and Phrases

ULT **Christ, having been raised from dead ones**
UST because God caused him to become alive again after he had died
(Χριστὸς ἐγερθεὶς ἐκ νεκρῶν)

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]

Support Reference: Active or Passive

ULT **having been raised from dead ones**
UST because God caused … to become alive again after he had died
(ἐγερθεὶς ἐκ νεκρῶν)

See how you translated the similar clause in 6:4.

Support Reference: Idiom

ULT **no longer dies; death no longer is lord over him**
UST the Messiah can never die again … Nothing can ever cause the Messiah to die again
(οὐκέτι ἀποθνῄσκει; θάνατος αὐτοῦ οὐκέτι κυριεύει)

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]

Support Reference: Parallelism

ULT **death no longer is lord over him**
UST Nothing can ever cause the Messiah to die again
(θάνατος αὐτοῦ οὐκέτι κυριεύει)

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]

Support Reference: Personification

ULT **death**
UST to die again
(θάνατος)

See how you translated **death** in 6:4.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowing	We know
Christ	him
is lord over	can ever cause

Romans 6:10

ULT	UST
For that which he died, he died to sin once and never again. But what he lives, he lives to God.	*{This is} because when Jesus died, he only had to die that one time only in order to remove {the way} sin {controls people}. Now that he is alive {again}, he lives in order to glorify God.*

ULT **For**
UST {This is} because
(γὰρ)

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.

Support Reference: Connect — Reason-and-Result Relationship

ULT **that which**
(ὃ)

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]

Support Reference: Pronouns — When to Use Them

ULT **he died to sin**
UST he … in order to remove {the way} sin {controls people}
(τῇ ἁμαρτίᾳ ἀπέθανεν)

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. Alternate translation: [he died for the sake of removing sin's control over people] or [he died to stop sin from controlling people]

Support Reference: Assumed Knowledge and Implicit Information

ULT **But what he lives**
UST Now that he is alive {again}
(ὃ δὲ ζῇ)

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]

Support Reference: Pronouns — When to Use Them

ULT **he lives to God**
UST he lives in order to glorify God
(ζῇ τῷ Θεῷ)

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. Alternate translation: [he lives for the sake of glorifying God]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to sin	in order to remove {the way} sin {controls people}
to God	in order to glorify God

Romans 6:11

ULT	UST
In the same way, you also must consider yourselves to be dead indeed to sin, but alive to God in Christ Jesus.	*Similarly, you too regard yourselves as no longer controlled by sinning. Indeed, {regard yourselves} as alive in order to glorify God because God has united you to the Messiah Jesus.*

ULT **you**
UST you
(ὑμεῖς)

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]

Support Reference: Forms of 'You' — Singular

ULT **to be dead indeed to sin**
UST as no longer controlled by sinning
(εἶναι νεκροὺς μὲν τῇ ἁμαρτίᾳ)

See how you translated "died to sin" in 6:2.

Support Reference: Metaphor

ULT **alive to God**
UST {regard yourselves} as alive in order to glorify God
(ζῶντας & τῷ Θεῷ)

See how you translated the similar phrase "he lives to God" in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

ULT **in Christ Jesus**
UST because God has united you to the Messiah Jesus
(ἐν Χριστῷ Ἰησοῦ)

See how you translated this phrase in 3:24.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to sin	as no longer controlled by sinning
to God	in order to glorify God

ULT	UST
Christ	the Messiah
Jesus	Jesus
in Christ Jesus	because God has united you to the Messiah Jesus

Romans 6:12

ULT	UST
Therefore, do not let sin rule in your mortal body, to obey its lusts.	*Since this is true, do not allow your sinful desires to control you. {This would} result in you doing {the sinful things} that you want to do.*

ULT **Therefore**
UST Since this is true
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **do not let sin rule in your mortal body**
UST do not allow your sinful desires to control you
(μὴ & βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι)

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]

Support Reference: Personification

ULT **in your mortal body**
UST you
(ἐν τῷ θνητῷ ὑμῶν σώματι)

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]

Support Reference: Generic Noun Phrases

> ULT **in your mortal body**
> UST you
> (ἐν τῷ θνητῷ ὑμῶν σώματι)

Here, **body** could refer to: (1) the whole person. Alternate translation: [in you] or [in your whole being]; (2) the physical human body. Alternate translation: [in your physical body]

Support Reference: Synecdoche

> ULT **to obey its lusts**
> UST {This would} result in you doing {the sinful things} that you want to do
> (εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **to obey its lusts**
> UST {This would} result in you doing {the sinful things} that you want to do
> (εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ)

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]

Support Reference: Personification

> ULT **its lusts**
> UST {the sinful things} that you want to do
> (ταῖς ἐπιθυμίαις αὐτοῦ)

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]

Support Reference: Abstract Nouns

> ULT **its**
> UST {the sinful things} that you want to do
> (αὐτοῦ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … let … rule	do … allow … to control
sin	your sinful desires
lusts	{the sinful things} that you want to do

Romans 6:13

ULT	UST
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.	*Do not use your body parts in order to do unrighteous things {or} to sin. Instead, live in order to do what God wants you to do, like people whom God caused to live again after they had died. Also, use your body parts in order to do righteous things to glorify God.*

ULT **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**

UST Do not use your body parts in order to do unrighteous things {or} to sin. Instead, live in order to do what God wants you to do, like people whom God caused to live again after they had died. Also, use your body parts in order to do righteous things to glorify God

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

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]

Support Reference: Information Structure

ULT **And do not keep presenting your members {as} tools of unrighteousness to sin … and your members {as} tools of righteousness to God**

UST Do not use your body parts in order to do unrighteous things {or} to sin … Also, use your body parts in order to do righteous things to glorify God

(μηδὲ παριστάνετε τὰ μέλη ὑμῶν, ὅπλα ἀδικίας τῇ ἁμαρτίᾳ & καὶ τὰ μέλη ὑμῶν, ὅπλα δικαιοσύνης τῷ Θεῷ)

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. Alternate translation: [And do not keep using your members to act unrighteously by sinning … and use your members to act righteously for God]

Support Reference: Metaphor

> ULT **{as} tools of unrighteousness**
> UST in order to do unrighteous things
> (ὅπλα ἀδικίας)

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]

Support Reference: Possession

> ULT **{as} tools … {as} tools**
> UST in order to do unrighteous things … in order to do righteous things
> (ὅπλα & ὅπλα)

Paul assumes that his readers will understand that the word translated as **tools** often refers to "weapons." You could include this information if that would be helpful to your readers. Alternate translation: [as weapons … as weapons]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of unrighteousness … of righteousness**
> UST in order to do unrighteous things … in order to do righteous things
> (ἀδικίας & δικαιοσύνης)

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]

Support Reference: Abstract Nouns

> ULT **present yourselves to God**
> UST live in order to do what God wants you to do
> (παραστήσατε ἑαυτοὺς τῷ Θεῷ)

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]

Support Reference: Metaphor

ULT **as living from dead ones**
UST like people whom God caused to live again after they had died
(ὡσεὶ ἐκ νεκρῶν ζῶντας)

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]

Support Reference: Simile

ULT **from dead ones**
UST after they had died
(ἐκ νεκρῶν)

See how you translated this phrase in 6:4.

Support Reference: Idiom

ULT **and your members**
UST Also, use your body parts
(καὶ τὰ μέλη ὑμῶν)

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]

Support Reference: Ellipsis

ULT **{as} tools of righteousness**
UST in order to do righteous things
(ὅπλα δικαιοσύνης)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
members	body parts
of unrighteousness	in order to do unrighteous things
to sin	{or} to sin
to God	what God wants you to do

ULT	UST
members	use … body parts
of righteousness	in order to do righteous things
to God	to glorify God

Romans 6:14

ULT	UST
For sin must not be lord over you, for you are not under law, but under grace.	*Indeed, do not allow your desire to sin to control you because the laws {God gave the Jews} do not control you. Instead, how kind God is controls you.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **sin must not be lord over you, for you are not under law, but under grace**
UST do not allow your desire to sin to control you because the laws {God gave the Jews} do not control you. Instead, how kind God is controls you
(ἁμαρτία & ὑμῶν οὐ κυριεύσει, οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **sin must not be lord over you**
UST do not allow your desire to sin to control you
(ἁμαρτία & ὑμῶν οὐ κυριεύσει)

See how you translated the similar phrase in 6:12.

Support Reference: Personification

ULT **sin must not be lord over**
UST do not allow your desire to sin to control
(ἁμαρτία & οὐ κυριεύσει)

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]

Support Reference: Statements — Other Uses

ULT **for**
UST because
(γάρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **for you are not under law, but under grace**
UST because the laws {God gave the Jews} do not control you. Instead, how kind God is controls you
(οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν)

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. Alternate translation: [for the law no longer controls you, but you are now controlled by God's grace]

Support Reference: Personification

ULT **law**
UST the laws {God gave the Jews} do … control
(νόμον)

See how you translated **law** in 2:12.

Support Reference: Collective Nouns

> ULT **under grace**
> UST how kind God is controls you
> (ὑπὸ χάριν)

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. Alternate translation: [controlled by God's grace]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sin	your desire to sin
must … be lord over	do … allow … to control
law	the laws {God gave the Jews} do … control
grace	how kind God is controls you

Romans 6:15

ULT	UST
What then? Should we sin because we are not under law, but under grace? May it never be!	*{Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning because the laws {God gave the Jews} do not control us. Instead, how kind God is controls us!" {Then I would say,} "Of course not!"*

ULT **What then**
UST {Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning because the laws {God gave the Jews} do not control us. Instead, how kind God is controls us
(τί οὖν)

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.

Support Reference: Connect — Reason-and-Result Relationship

ULT **What then? Should we sin because we are not under law, but under grace**
UST {Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning because the laws {God gave the Jews} do not control us. Instead, how kind God is controls us
(τί οὖν? ἁμαρτήσωμεν ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν)

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!]

Support Reference: Rhetorical Question

ULT **What then? Should we sin because we are not under law, but under grace**
UST {Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning because the laws {God gave the Jews} do not control us. Instead, how kind God is controls us
(τί οὖν? ἁμαρτήσωμεν ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν)

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.

Support Reference: Quote Markings

ULT **under law … under grace**
UST {Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning because the laws {God gave the Jews} do not control us. Instead, how kind God is controls us
(ὑπὸ νόμον & ὑπὸ χάριν)

See how you translated these phrases in the previous verse.

Support Reference: Personification

ULT **May it never be**
UST {Then I would say,} "Of course not
(μὴ γένοιτο)

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!']

Support Reference: Assumed Knowledge and Implicit Information

ULT **May it never be**
UST {Then I would say,} "Of course not
(μὴ γένοιτο)

See how you translated this phrase in 3:4 and 6:2.

Support Reference: Exclamations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Should we sin	{Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning because the laws {God gave the

ULT	UST
	Jews} do not control us. Instead, how kind God is controls us
law	{Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning because the laws {God gave the Jews} do not control us. Instead, how kind God is controls us
grace	{Someone might say,} "{If what you have said is true,} then surely we {believers} should keep on sinning because the laws {God gave the Jews} do not control us. Instead, how kind God is controls us

Romans 6:16

ULT	UST
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?	*You surely know that if you submit yourselves to be controlled by a thing or person, you become like slaves to that thing or person you submit to! {This is true} whether you submit yourselves to living sinfully, which will kill you {eternally}, or you submit yourselves to God, which will make you righteous.*

ULT **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**
UST You surely know that if you submit yourselves to be controlled by a thing or person, you become like slaves to that thing or person you submit to! {This is true} whether you submit yourselves to living sinfully, which will kill you {eternally}, or you submit yourselves to God, which will make you righteous
(οὐκ οἴδατε, ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε— ἤτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην)

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!]

Support Reference: Rhetorical Question

ULT **to what … to what**
UST You surely know that if you submit yourselves to be controlled by a thing or person, you become like slaves to that thing or person you submit to
(ᾧ & ᾧ)

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]

Support Reference: Pronouns — When to Use Them

> ULT **you keep presenting yourselves {as} slaves … you become slaves to what you obey**
> UST You surely know that if you submit yourselves to be controlled by a thing or person, you become like slaves to that thing or person you submit to
> (παριστάνετε ἑαυτοὺς δούλους & δοῦλοί ἐστε ᾧ ὑπακούετε)

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. Alternate translation: [you keep being controlled by … you become controlled by what you obey]

Support Reference: Metaphor

> ULT **for obedience**
> UST You surely know that if you submit yourselves to be controlled by a thing or person, you become like slaves to that thing or person you submit to
> (εἰς ὑπακοήν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **for obedience … of obedience**
> UST You surely know that if you submit yourselves to be controlled by a thing or person, you become like slaves to that thing or person you submit to … you submit yourselves to God
> (εἰς ὑπακοήν & ὑπακοῆς)

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]

Support Reference: Abstract Nouns

ULT **whether of sin {leading} to death, or of obedience {leading} to righteousness**
UST {This is true} whether you submit yourselves to living sinfully, which will kill you {eternally}, or you submit yourselves to God, which will make you righteous
(ἤτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην)

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]

Support Reference: Personification

ULT **of sin … of obedience**
UST you submit yourselves to living sinfully … you submit yourselves to God
(ἁμαρτίας & ὑπακοῆς)

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]

Support Reference: Possession

ULT **of sin … righteousness**
UST you submit yourselves to living sinfully … which will make you righteous
(ἁμαρτίας & δικαιοσύνην)

See how you translated **sin** in 6:1 and **righteousness** in 6:13.

Support Reference: Abstract Nouns

ULT **{leading} to death … {leading} to righteousness**
UST which will kill you {eternally} … which will make you righteous
(εἰς θάνατον & εἰς δικαιοσύνην)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{leading} to death**
UST which will kill you {eternally}
(εἰς θάνατον)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do you … know	You surely know that if you submit yourselves to be controlled by a thing or person, you become like slaves to that thing or person you submit to
{as} slaves	You surely know that if you submit yourselves to be controlled by a thing or person, you become like slaves to that thing or person you submit to
slaves	You surely know that if you submit yourselves to be controlled by a thing or person, you become like slaves to that thing or person you submit to
of sin	you submit yourselves to living sinfully
righteousness	which will make you righteous

Romans 6:17

ULT	UST
But thanks {be} to God that you were slaves of sin, but you listened from the heart to the pattern of teaching that you were given over to.	*Although you used to submit yourselves to living sinfully, {now} you are sincerely submissive to the type of teaching to which God has submitted you. Thank God!*

ULT **thanks {be} to God**
UST Thank God
(χάρις & τῷ Θεῷ)

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!]

Support Reference: Exclamations

ULT **that you were slaves of sin**
UST Although you used to submit yourselves to living sinfully
(ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας)

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]

Support Reference: Connect — Contrast Relationship

ULT **slaves of sin**
UST you used to submit yourselves to living sinfully
(δοῦλοι τῆς ἁμαρτίας)

See how you translated the similar phrase **of sin** in the previous verse.

Support Reference: Personification

ULT **but you listened from the heart to the pattern of teaching**
UST {now} you are sincerely submissive to the type of teaching
(ὑπηκούσατε δὲ ἐκ καρδίας, εἰς & τύπον διδαχῆς)

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]

Support Reference: Personification

ULT **you listened**
UST you are … submissive
(ὑπηκούσατε)

The word translated as **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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you listened from the heart**
UST you are sincerely submissive
(ὑπηκούσατε & ἐκ καρδίας)

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]

Support Reference: Idiom

ULT **to the pattern of teaching that you were given over to**
UST to the type of teaching to which God has submitted you
(εἰς ὃν παρεδόθητε τύπον διδαχῆς)

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]

Support Reference: Personification

> ULT **that you were given over to**
> UST to which God has submitted you
> (ὃν παρεδόθητε)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to God	God
slaves	you used to submit yourselves
of sin	to living sinfully

Romans 6:18

ULT	UST
And having been freed from sin, you became enslaved to righteousness.	*Indeed, since God liberated you from living sinfully, you are {now} serving {God} righteously.*

ULT **And having been freed from sin, you became enslaved to righteousness**
UST Indeed, since God liberated you from living sinfully, you are {now} serving {God} righteously
(ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ)

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]

Support Reference: Personification

ULT **And having been freed from sin, you became enslaved**
UST Indeed, since God liberated you from living sinfully, you are {now} serving
(ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε)

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]

Support Reference: Active or Passive

ULT **sin … to righteousness**
UST living sinfully … {God} righteously
(τῆς ἁμαρτίας & τῇ δικαιοσύνῃ)

See how you translated **sin** and **righteousness** in 6:16.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been freed	since God liberated you
sin	living sinfully
you became enslaved	you are {now} serving

ULT	UST
to righteousness	{God} righteously

Romans 6:19

ULT	UST
I speak as a man because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and to more and more lawlessness, so now present your members {as} slaves to righteousness {leading} to sanctification.	*(I {Paul} am speaking in human terms, because you are spiritually immature.) Indeed, just as you {previously} used your body parts to live impurely and to increasingly break God's laws, in the same way, now use your body parts to live righteously. {This will cause you} to live like God's people should live.*

ULT **I speak as a man because of the weakness of your flesh**
UST I {Paul} am speaking in human terms, because you are spiritually immature
(ἀνθρώπινον λέγω, διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I speak as a man**
UST I {Paul} am speaking in human terms
(ἀνθρώπινον λέγω)

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]

Support Reference: Idiom

ULT **the weakness of your flesh … to uncleanness and to more and more lawlessness … to righteousness {leading} to sanctification**
UST you are spiritually immature … to live impurely and to increasingly break God's laws … to live righteously. {This will cause you} to live like God's people should live
(τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν & τῇ ἀκαθαρσίᾳ, καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν & τῇ δικαιοσύνῃ εἰς ἁγιασμόν)

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]

Support Reference: Abstract Nouns

ULT **the weakness of your flesh**
UST you are spiritually immature
(τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν)

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]

Support Reference: Idiom

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **just as … so**
UST just as … in the same way
(ὥσπερ & οὕτως)

See how you translated **just as** and **so** in the 5:19.

Support Reference: Connecting Words and Phrases

ULT **you presented your members as slaves to uncleanness and to more and more lawlessness … present your members {as} slaves to righteousness**
UST you {previously} used your body parts to live impurely and to increasingly break God's laws … use your body parts to live righteously
(παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ, καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν & παραστήσατε τὰ μέλη ὑμῶν, δοῦλα τῇ δικαιοσύνῃ)

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. Alternate translation: [you used your members to act uncleanly and to disobey God more and more … use your members to act righteously]

Support Reference: Personification

ULT **{leading} to sanctification**
UST {This will cause you} to live like God's people should live
(εἰς ἁγιασμόν)

The phrase **leading to** indicates result. Use a natural way in your language to indicate result. Alternate translation: [resulting in sanctification] or [causing sanctification]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
members	body parts
as slaves	to live impurely
to more and more lawlessness	to increasingly break God's laws
to more and more lawlessness	to increasingly break God's laws
members	body parts
{as} slaves	to live righteously
to righteousness	to live righteously
sanctification	to live like God's people should live

Romans 6:20

ULT	UST
For when you were slaves of sin, you were free with respect to righteousness.	*{This is} because when you used to submit yourselves to living sinfully, you were not living righteously.*

ULT **For**
UST {This is} because
(γὰρ)

For here introduces a result clause. Use a natural way in your language to indicate result. Alternate translation: [This reason for this is that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **when you were slaves of sin, you were free with respect to righteousness**
UST when you used to submit yourselves to living sinfully, you were not living righteously
(ὅτε & δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ)

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]

Support Reference: Personification

ULT **you were free with respect to righteousness**
UST you were not living righteously
(ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ)

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]

Support Reference: Irony

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
slaves	you used to submit yourselves
of sin	to living sinfully
free	you were not

ULT	UST
with respect to righteousness	living righteously

Romans 6:21

ULT	UST
So what fruit were you then having because of which things you are now ashamed? For the outcome of those things {is} death.	*So, formerly you did not benefit from those {sinful} things {you did} that now embarrass you. {This is because} those things will eventually kill {you} {eternally}.*

ULT **what fruit were you then having because of which things you are now ashamed? For the outcome of those things {is} death**
UST So, formerly you did not benefit from those {sinful} things {you did} that now embarrass you. {This is because} those things will eventually kill {you} {eternally}
(τίνα & καρπὸν εἴχετε τότε, ἐφ’ οἷς νῦν ἐπαισχύνεσθε? τὸ γὰρ τέλος ἐκείνων θάνατος)

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?]

Support Reference: Connect — Reason-and-Result Relationship

ULT **So what fruit were you then having because of which things you are now ashamed**
UST So, formerly you did not benefit from those {sinful} things {you did} that now embarrass you
(τίνα οὖν καρπὸν εἴχετε τότε, ἐφ’ οἷς νῦν ἐπαισχύνεσθε)

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!]

Support Reference: Rhetorical Question

ULT **fruit**
UST So, formerly you did not benefit from those {sinful} things {you did} that now embarrass you
(καρπὸν)

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]

Support Reference: Idiom

ULT **because of which things … of those things**
UST So, formerly you did not benefit from those {sinful} things {you did} that now embarrass you … those things
(ἐφ᾽ οἷς & ἐκείνων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **For the outcome of those things {is} death**
UST This is because} those things will eventually kill {you} {eternally}
(τὸ γὰρ τέλος ἐκείνων θάνατος)

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]

Support Reference: Abstract Nouns

ULT **{is} death**
UST will … kill {you} {eternally}
(θάνατος)

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.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fruit	So, formerly you did not benefit from those {sinful} things {you did} that now embarrass you
you are … ashamed	

ULT	UST
	So, formerly you did not benefit from those {sinful} things {you did} that now embarrass you

Romans 6:22

ULT	UST
But now, having been freed from sin and having been enslaved to God, you have your fruit {leading} to sanctification, and the outcome {is} eternal life.	*But now {that you trust in Jesus}, God has freed you from living sinfully and has caused you to serve him the way slaves would serve him. Therefore, you receive what is beneficial, which results in you living like God's people should live. Indeed, {living in that way} will eventually result in you living eternally.*

ULT **But now**
UST But now {that you trust in Jesus}
(νυνὶ δέ)

But now introduces a contrast with the previous two verses, a contrast that focuses on time. The word translated as **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,]

Support Reference: Connect — Contrast Relationship

ULT **having been freed from sin and having been enslaved to God**
UST God has freed you from living sinfully and has caused you to serve him the way slaves would serve him. Therefore
(ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having been freed from sin and having been enslaved to God**
UST God has freed you from living sinfully and has caused you to serve him the way slaves would serve him. Therefore
(ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ)

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]

Support Reference: Personification

ULT **having been freed from sin and having been enslaved to God**
UST God has freed you from living sinfully and has caused you to serve him the way slaves would serve him. Therefore
(ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ)

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]

Support Reference: Active or Passive

ULT **you have your fruit**
UST you receive what is beneficial
(ἔχετε τὸν καρπὸν ὑμῶν)

See how you translated **fruit** in the previous verse.

Support Reference: Idiom

ULT **{leading} to sanctification … the outcome {is} eternal life**
UST which results in you living like God's people should live … {living in that way} will eventually result in you living eternally
(εἰς ἁγιασμόν, τὸ & τέλος ζωὴν αἰώνιον)

See how you translated **sanctification** in 6:19, **outcome** in 6:21, and **eternal life** in 5:21.

Support Reference: Abstract Nouns

ULT **{leading} to sanctification**
UST which results in you living like God's people should live
(εἰς ἁγιασμόν)

See how you translated this phrase in 6:19.

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been freed	God has freed you … Therefore
sin	from living sinfully
having been enslaved	has caused you to serve … the way slaves would serve him
to God	him
fruit	what is beneficial
sanctification	you living like God's people should live
eternal	you living eternally

Romans 6:23

ULT	UST
For the wages of sin {is} death, but the gracious gift of God {is} eternal life in Christ Jesus our Lord.	*{I say this} because living sinfully causes those who do so to die {eternally}, but God graciously causes those who are united to our Lord, the Messiah Jesus, to live eternally.*

ULT **For**
UST {I say this} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the wages of sin {is} death**
UST living sinfully causes those who do so to die {eternally}
(τὰ & ὀψώνια τῆς ἁμαρτίας θάνατος)

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]

Support Reference: Personification

ULT **the wages of sin {is} death**
UST living sinfully causes those who do so to die {eternally}
(τὰ & ὀψώνια τῆς ἁμαρτίας θάνατος)

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. Alternate translation: [whoever lives sinfully receives eternal death as the result] or [whoever lives sinfully earns eternal death as if it were wages for work]

Support Reference: Metaphor

ULT **the wages of sin**
UST living sinfully causes those who do so
(τὰ & ὀψώνια τῆς ἁμαρτίας)

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]

Support Reference: Possession

ULT **{is} death**
UST to die {eternally}
(θάνατος)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} death … the gracious gift … {is} eternal life**
UST to die {eternally} … graciously causes … to live eternally
(θάνατος; τὸ & χάρισμα & ζωὴ αἰώνιος)

See how you translated **death** in 6:21, **gracious gift** in 5:15–16, and **eternal life** in 6:22.

Support Reference: Abstract Nouns

ULT **the gracious gift of God**
UST God graciously
(τὸ & χάρισμα τοῦ Θεοῦ)

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]

Support Reference: Possession

> **ULT in Christ Jesus**
> **UST** those who are united to … the Messiah Jesus
> (ἐν Χριστῷ Ἰησοῦ)

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. Alternate translation: [for those who are united to Christ Jesus] or [comes through being united to Christ Jesus]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of sin	living sinfully
of God	God
eternal	causes … to live eternally
Christ	to … the Messiah
Jesus	Jesus
in Christ Jesus	those who are united to … the Messiah Jesus
Lord	Lord

Romans 7

Romans 7 Chapter Introduction

Structure and Formatting

1. 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)

Religious and Cultural 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)

Translation Issues 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)

Translation Issues 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’)

Romans 7:1

ULT	UST
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?	*My fellow {Jewish} believers, you are well-aware that the laws {God gave the Jews} must be obeyed by {Jewish} people throughout their whole lives. ({I know that you are well-aware of this fact}, because I am speaking to people who are familiar with the laws {God gave the Jews}.)*

ULT **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**
UST My fellow {Jewish} believers, you are well-aware that the laws {God gave the Jews} must be obeyed by {Jewish} people throughout their whole lives. ({I know that you are well-aware of this fact}, because I am speaking to people who are familiar with the laws {God gave the Jews}
(ἢ ἀγνοεῖτε, ἀδελφοί (γινώσκουσιν γὰρ νόμον λαλῶ), ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ’ ὅσον χρόνον ζῇ)

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!]

Support Reference: Rhetorical Question

ULT **brothers**
UST My fellow {Jewish} believers
(ἀδελφοί)

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]

Support Reference: When Masculine Words Include Women

ULT **for I am speaking to those knowing the law**
UST I know that you are well-aware of this fact}, because I am speaking to people who are familiar with the laws {God gave the Jews}
(γινώσκουσιν γὰρ νόμον λαλῶ)

Paul assumes that his readers will understand that he 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. You could include this information if that would be helpful to your readers. You could add parentheses, as done in the ULT, or use a natural way in your language to indicate this.

Support Reference: Assumed Knowledge and Implicit Information

ULT **for**
UST {I know that you are well-aware of this fact}, because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I am speaking**
UST I am speaking
(λαλῶ)

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]

Support Reference: Pronouns — When to Use Them

ULT **the law … the law**
UST the laws {God gave the Jews} … the laws {God gave the Jews}
(νόμον & ὁ νόμος)

For every occurrence of **the law** in 7:1–20, translate the phrase in the same way you translated it in 2:12.

Support Reference: Collective Nouns

> ULT **the law is lord of the man**
> UST the laws {God gave the Jews} must be obeyed by {Jewish} people
> (ὁ νόμος κυριεύει τοῦ ἀνθρώπου)

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]

Support Reference: Personification

> ULT **of the man … he lives**
> UST by {Jewish} people … lives
> (τοῦ ἀνθρώπου & ζῇ)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do you not know	you are well-aware
to those knowing	to people who are familiar with
the law	the laws {God gave the Jews}
law	the laws {God gave the Jews}
is lord	must be obeyed

Romans 7:2

ULT	UST
For the married woman remains bound by law to the living husband, but if the husband dies, she has been released from the law of the husband.	*For instance, according to the laws {God gave the Jews}, a married woman must remain married to her husband as long as he lives. However, if her husband dies, {God's} law no longer requires her to remain married to him.*

ULT **For**
UST For instance
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **the married woman remains bound by law to the living husband, but if the husband dies, she has been released … of the husband**
UST according to the laws {God gave the Jews}, a married woman must remain married to her husband as long as he lives. However, if her husband dies … no longer requires her to remain married to him
(ἡ & ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ; ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, κατήργηται & τοῦ ἀνδρός)

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]

Support Reference: Generic Noun Phrases

ULT **the married woman remains bound by law … she has been released**
UST according to the laws {God gave the Jews}, a married woman must remain married … no longer requires her to remain married
(ἡ & ὕπανδρος γυνὴ & δέδεται νόμῳ & κατήργηται)

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]

Support Reference: Active or Passive

ULT **the married woman remains bound by law to the living husband … she has been released from the law of the husband**
UST according to the laws {God gave the Jews}, a married woman must remain married to her husband as long as he lives … {God's} law no longer requires her to remain married to him
(ἡ & ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ & κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός)

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]

Support Reference: Personification

ULT **the law of the husband**
UST {God's} law … to him
(τοῦ νόμου τοῦ ἀνδρός)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
remains bound	according to the laws {God gave the Jews} … must remain married
by law	according to the laws {God gave the Jews} … must remain married
law	{God's} law

Romans 7:3

ULT	UST
So then, the husband being alive, if she becomes {married} to another husband, she will be titled an adulteress. But if the husband dies, she is free from the law, so that she is not an adulteress, having become {married} to another husband.	*Therefore, if she marries another man while her husband is alive, {according to God's law} she will be an adulterous woman. However, if her husband dies, she no longer has to obey {what} God's law {requires of those who are married}. As a result, she would not be an adulterous woman if she married another man.*

ULT **So then**
UST Therefore
(ἄρα οὖν)

See how you translated this phrase in 5:18.

Support Reference: Connecting Words and Phrases

ULT **the husband being alive, if she becomes {married} to another husband, she will be titled an adulteress**
UST if she marries another man while her husband is alive, {according to God's law} she will be an adulterous woman
(ζῶντος τοῦ ἀνδρὸς, μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἑτέρῳ)

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]

Support Reference: Information Structure

ULT **the husband being alive**
UST while her husband is alive
(ζῶντος τοῦ ἀνδρὸς)

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]

Support Reference: Connect — Simultaneous Time Relationship

> ULT **the husband … the husband**
> UST her husband … her husband
> (τοῦ ἀνδρὸς & ὁ ἀνήρ)

See how you translated this phrase in the previous verse.

Support Reference: Generic Noun Phrases

> ULT **she will be titled an adulteress**
> UST {according to God's law} she will be an adulterous woman
> (μοιχαλὶς χρηματίσει)

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]

Support Reference: Active or Passive

> ULT **she is free from the law**
> UST she no longer has to obey {what} God's law {requires of those who are married}
> (ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an adulteress	an adulterous woman
free	no longer has to obey
law	what} God's law {requires of those who are married}
an adulteress	an adulterous woman

Romans 7:4

ULT	UST
So then, my brothers, you yourselves were also made dead to the law through the body of Christ so that you might become {married} to another, to the one having been raised from dead ones, in order that we might produce fruit for God.	*So, my fellow {Jewish} believers, by means of the Messiah dying {on the cross} the laws {God gave the Jews} no longer control you. {God did this} in order to unite you to the Messiah, {as if you were marrying a new husband}. He is the person whom God made alive again after he had died. {God did this} in order that we may do things that please him.*

ULT **So then**
UST So
(ὥστε)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **brothers**
UST fellow {Jewish} believers
(ἀδελφοί)

See how you translated this word in 7:1.

Support Reference: When Masculine Words Include Women

ULT **you yourselves were also made dead to the law**
UST the laws {God gave the Jews} no longer control you
(καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ)

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]

Support Reference: Active or Passive

> ULT **you yourselves were also made dead**
> UST no longer control you
> (καὶ ὑμεῖς ἐθανατώθητε)

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]

Support Reference: Reflexive Pronouns

> ULT **you yourselves were also made dead to the law**
> UST the laws {God gave the Jews} no longer control you
> (καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ)

Here Paul uses **made dead** to refer to Jewish Christians not being required to obey the law of Moses. Just as dead people do not 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]

Support Reference: Metaphor

> ULT **through the body of Christ**
> UST by means of the Messiah dying {on the cross}
> (διὰ τοῦ σώματος τοῦ Χριστοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **through the body of Christ**
> UST by means of the Messiah dying {on the cross}
> (διὰ τοῦ σώματος τοῦ Χριστοῦ)

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]

Support Reference: Metaphor

> ULT **so that you might become {married} to another**
> UST God did this} in order to unite you to the Messiah, {as if you were marrying a new husband}
> (εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **so that you might become {married} to another**
> UST God did this} in order to unite you to the Messiah, {as if you were marrying a new husband}
> (εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ)

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]

Support Reference: Metaphor

> ULT **to the one having been raised from dead ones**
> UST He is the person whom God made alive again after he had died
> (τῷ ἐκ νεκρῶν ἐγερθέντι)

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]

Support Reference: Active or Passive

> ULT **to the one having been raised from dead ones**
> UST He is the person whom God made alive again after he had died
> (τῷ ἐκ νεκρῶν ἐγερθέντι)

See how you translated a similar phrase in 4:24.

Support Reference: Idiom

ULT **in order that we might produce fruit for God**
UST {God did this} in order that we may do things that please him
(ἵνα καρποφορήσωμεν τῷ Θεῷ)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **we might produce fruit for God**
UST we may do things that please him
(καρποφορήσωμεν τῷ Θεῷ)

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]

Support Reference: Metaphor

ULT **we might produce fruit**
UST we may do things that please
(καρποφορήσωμεν)

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.

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the law	the laws {God gave the Jews}
of Christ	the Messiah dying {on the cross}
we might produce fruit	we may do things that please
for God	him

Romans 7:5

ULT	UST
For when we were in the flesh, the sinful passions that {were} through the law were working in our members to produce fruit for death.	*Indeed, when living sinfully used to control us, the laws {God gave us} caused us to want to sin even more. {Our living sinfully} controlled what we did with our body parts. As a result, we would {eventually} die {eternally}.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **we were in the flesh**
UST living sinfully used to control us
(ἦμεν ἐν τῇ σαρκί)

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]

Support Reference: Metaphor

ULT **the sinful passions that {were} through the law were working**
UST the laws {God gave us} caused us to want to sin even more. {Our living sinfully} controlled what we did
(τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο)

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]

Support Reference: Abstract Nouns

> ULT **that {were} through the law were working**
> UST the laws {God gave us} caused … {Our living sinfully} controlled what we did
> (τὰ διὰ τοῦ νόμου ἐνηργεῖτο)

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]

Support Reference: Ellipsis

> ULT **through the law**
> UST the laws {God gave us} caused
> (διὰ τοῦ νόμου)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **were working in our members**
> UST {Our living sinfully} controlled what we did with our body parts
> (ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν)

Paul speaks of **the sinful passions** are 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]

Support Reference: Personification

> ULT **to produce fruit**
> UST As a result, we would {eventually}
> (εἰς τὸ καρποφορῆσαι)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to produce fruit for death**
UST As a result, we would {eventually} die {eventually}
(εἰς τὸ καρποφορῆσαι τῷ θανάτῳ)

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]

Support Reference: Metaphor

ULT **for death**
UST die {eternally}
(τῷ θανάτῳ)

See how you translated **death** in 6:16.

Support Reference: Abstract Nouns

ULT **for death**
UST die {eternally}
(τῷ θανάτῳ)

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.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
passions	us to want to sin even more
sinful	us to want to sin even more
law	the laws {God gave us} caused
members	body parts
to produce fruit	As a result, we would {eventually}

Romans 7:6

ULT	UST
But now we have been released from the law, having died to that by which we were being held, so that we might serve in newness of the Spirit and not in oldness of the letter.	*But now {that we trust in Jesus}, God cancels what his laws require {us to do}. The laws {God gave the Jews} no longer control us as if we were prisoners. As a result, we now serve God in the new way that comes from the {Holy} Spirit. {We} no longer {serve God} in the old way that the written rules {God gave the Jews} require.*

ULT **But now**
UST But now {that we trust in Jesus}
(νυνὶ δὲ)

See how you translated this phrase in 6:22.

Support Reference: Connect — Contrast Relationship

ULT **we have been released from the law … to that by which we were being held**
UST God cancels what his laws require {us to do}. The laws {God gave the Jews} no longer control us as if we were prisoners
(κατηργήθημεν ἀπὸ τοῦ νόμου & ἐν ᾧ κατειχόμεθα)

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]

Support Reference: Active or Passive

ULT **we have been released from the law … to that by which we were being held**
UST God cancels what his laws require {us to do}. The laws {God gave the Jews} no longer control us as if we were prisoners
(κατηργήθημεν ἀπὸ τοῦ νόμου & ἐν ᾧ κατειχόμεθα)

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]

Support Reference: Personification

> ULT **to that by which we were being held**
> UST The laws {God gave the Jews} no longer control us as if we were prisoners
> (ἐν ᾧ κατειχόμεθα)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having died to that by which we were being held**
> UST The laws {God gave the Jews} no longer control us as if we were prisoners
> (ἀποθανόντες ἐν ᾧ κατειχόμεθα)

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. Alternate translation: [no longer being required to obey that by which we were being held]

Support Reference: Metaphor

> ULT **so that we might serve**
> UST As a result, we now serve God
> (ὥστε δουλεύειν ἡμᾶς)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **we might serve**
> UST we now serve God
> (δουλεύειν ἡμᾶς)

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]

Support Reference: Ellipsis

ULT **in newness … not in oldness**
UST in the new way … {We} no longer {serve God} in the old way
(ἐν καινότητι & οὐ παλαιότητι)

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]

Support Reference: Abstract Nouns

ULT **in newness of the Spirit**
UST in the new way that comes from the {Holy} Spirit
(ἐν καινότητι Πνεύματος)

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]

Support Reference: Possession

ULT **in oldness of the letter**
UST in the old way that the written rules {God gave the Jews} require
(παλαιότητι γράμματος)

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]

Support Reference: Possession

ULT **of the letter**
UST that the written rules {God gave the Jews} require
(γράμματος)

Paul uses **the letter** to refer to **the law** which is written down with letters. See how you translated this word in 2:27.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	what his laws require {us to do}
we were being held	

ULT	UST
	The laws {God gave the Jews} no longer control us as if we were prisoners
might serve	now serve God
of the Spirit	that comes from the {Holy} Spirit

Romans 7:7

ULT	UST
What then will we say? {Is} the law sin? May it never be! But I would not have known sin, if not through the law. For I would not have known the covetousness unless the law said, "You will not covet."	*{Someone might say,} "{If what you have said is true,} then surely the laws {God gave the Jews} are sinful!" {Then I would say,} "Of course not!" On the contrary, without the laws {God gave the Jews}, I would never have become aware of {what it means to} sin. For instance, if God did not say in his laws, "You must not covet," I would never have become aware of {what it means to} covet.*

ULT **What then will we say**
UST {Someone might say,} "{If what you have said is true,} then surely the laws {God gave the Jews} are sinful
(τί οὖν ἐροῦμεν)

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.

Support Reference: Connect — Reason-and-Result Relationship

ULT **What then will we say? {Is} the law sin**
UST {Someone might say,} "{If what you have said is true,} then surely the laws {God gave the Jews} are sinful
(τί οὖν ἐροῦμεν? ὁ νόμος ἁμαρτία)

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!]

Support Reference: Rhetorical Question

ULT **What then will we say? {Is} the law sin**
UST {Someone might say,} "{If what you have said is true,} then surely the laws {God gave the Jews} are sinful
(τί οὖν ἐροῦμεν? ὁ νόμος ἁμαρτία)

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.

Support Reference: Quote Markings

ULT **sin … sin**
UST {Someone might say,} "{If what you have said is true,} then surely the laws {God gave the Jews} are sinful … {what it means to} sin
(ἁμαρτία & τὴν ἁμαρτίαν)

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]

Support Reference: Abstract Nouns

ULT **May it never be**
UST {Then I would say,} "Of course not
(μὴ γένοιτο)

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!']

Support Reference: Assumed Knowledge and Implicit Information

ULT **May it never be**
UST {Then I would say,} "Of course not
(μὴ γένοιτο)

See how you translated this phrase in 3:4 and 6:2.

Support Reference: Exclamations

ULT **But**
UST On the contrary
(ἀλλὰ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **For**
UST For instance
(γὰρ)

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.

Support Reference: Connecting Words and Phrases

ULT **the covetousness**
UST {what it means to} covet
(τήν & ἐπιθυμίαν)

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]

Support Reference: Abstract Nouns

ULT **the law said**
UST God did … say in his laws
(ὁ νόμος ἔλεγεν)

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]

Support Reference: Quotations and Quote Margins

ULT **the law said**
UST God did … say in his laws
(ὁ νόμος ἔλεγεν)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Is … law	{Someone might say,} "{If what you have said is true,} then surely the laws {God gave the Jews} are sinful
sin	{Someone might say,} "{If what you have said is true,} then surely the laws {God gave the Jews} are sinful
sin	{what it means to} sin
I would … have known	I would … have become aware of
the law	the laws {God gave the Jews}
covetousness	{what it means to} covet
I would … have known	I would … have become aware of
law	in his laws
You will … covet	You must … covet

Romans 7:8

ULT	UST
But sin, having taken opportunity through the commandment, produced all covetousness in me. For apart from law, sin {is} dead.	*However, since I am sinful, I wanted to covet in many ways because I knew that {God} commanded {us not to covet}. {This is} because if the laws {God gave the Jews} did not exist, living sinfully would cease.*

ULT **sin, having taken opportunity through the commandment, produced all covetousness in me**
UST However, since I am sinful, I wanted to covet in many ways because I knew that {God} commanded {us not to covet}
(ἀφορμὴν & λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς, κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν)

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]

Support Reference: Personification

ULT **the commandment**
UST because I knew that {God} commanded {us not to covet}
(τῆς ἐντολῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the commandment**
UST because I knew that {God} commanded {us not to covet}
(τῆς ἐντολῆς)

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]

Support Reference: Abstract Nouns

ULT **covetousness**
UST to covet in many ways
(ἐπιθυμίαν)

See how you translated **covetousness** in the previous verse.

Support Reference: Abstract Nouns

ULT **apart from law, sin {is} dead**
UST if the laws {God gave the Jews} did not exist, living sinfully would cease
(χωρὶς & νόμου, ἁμαρτία νεκρά)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sin	However, since I am sinful
covetousness	to covet in many ways
law	the laws {God gave the Jews}
sin	living sinfully

Romans 7:9

ULT	UST
Now at one time I was alive without law, but the commandment having come, sin came to life again,	*There was a time when I was living without being aware of the laws {God gave the Jews}. But, when I became aware of those commandments, I wanted to sin even more.*

ULT **without law**
UST without being aware of the laws {God gave the Jews}
(χωρὶς νόμου)

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]

Support Reference: Metaphor

ULT **the commandment having come**
UST when I became aware of those commandments
(ἐλθούσης & τῆς ἐντολῆς)

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]

Support Reference: Personification

ULT **the commandment … sin**
UST those commandments, I wanted to sin even more
(τῆς ἐντολῆς, ἡ ἁμαρτία)

See how you translated **commandment** and **sin** in the previous verse.

Support Reference: Abstract Nouns

ULT **the commandment**
UST those commandments
(τῆς ἐντολῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **sin came to life again**
UST I wanted to sin even more
(ἡ ἁμαρτία ἀνέζησεν)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	the laws {God gave the Jews}
sin	I wanted to sin even more

Romans 7:10

ULT	UST
and I died. And the commandment that {was} for life, it was found {to be} for death to me.	*I became {spiritually} dead. God's command was supposed to result in me living {eternally}. But God's command actually will result in me dying {eternally}.*

ULT I died
UST I became {spiritually} dead
(ἐγὼ & ἀπέθανον)

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]

Support Reference: Metaphor

ULT the commandment
UST God's command
(ἡ ἐντολὴ)

See how you translated **commandment** in the previous verse.

Support Reference: Abstract Nouns

ULT life
UST was supposed to result in me living {eternally}
(ζωὴν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the commandment that {was} for life**
> UST God's command was supposed to result in me living {eternally}
> (ἡ ἐντολὴ, ἡ εἰς ζωὴν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **it was found {to be} for death to me**
> UST But God's command actually will result in me dying {eternally}
> (εὑρέθη μοι & αὕτη εἰς θάνατον)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **it was found {to be}**
> UST But God's command
> (εὑρέθη & αὕτη)

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]

Support Reference: Active or Passive

> ULT **it was found {to be}**
> UST But God's command
> (εὑρέθη & αὕτη)

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]

Support Reference: Metaphor

> ULT **death**
> UST actually will result in … dying {eternally}
> (θάνατον)

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.

Support Reference: Assumed Knowledge and Implicit Information

Romans 7:11

ULT	UST
For sin, having taken the opportunity through the commandment, deceived me, and through it, killed {me}.	*{This is so} because {I} wanted to sin even more because I knew what God had commanded. When I sinned, I tricked myself. Then {disobeying} what God had commanded killed me {spiritually}.*

ULT **sin, having taken the opportunity through the commandment**
UST {I} wanted to sin even more because I knew what God had commanded
(ἡ & ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς)

See how you translated this clause in 7:8.

Support Reference: Personification

ULT **deceived me**
UST When I sinned, I tricked myself
(ἐξηπάτησέν με)

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]

Support Reference: Personification

ULT **through it**
UST {disobeying} what God had commanded
(δι᾽ αὐτῆς)

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]

Support Reference: Pronouns — When to Use Them

> ULT **killed {me}**
> UST killed me {spiritually}
> (ἀπέκτεινεν)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sin	to sin
deceived	When I sinned, I tricked

Romans 7:12

ULT	UST
So then, the law {is} indeed holy, and the commandment {is} holy and righteous and good.	*So the laws {God gave the Jews} are worthy of God and what God has commanded is worthy of God, just, and good.*

ULT **So then**
UST So
(ὥστε)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the commandment**
UST what God has commanded
(ἡ ἐντολὴ)

See how you translated **commandment** in 7:9.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	the laws {God gave the Jews}
is … holy	are worthy of God
{is} holy	is worthy of God
righteous	just
good	good

Romans 7:13

ULT	UST
Therefore, did what {is} good become death to me? May it never be! But sin, in order that it might be shown {to be} sin through what {is} good, producing death in me so that through the commandment, sin might become sinful beyond measure.	*So, {God's laws}, which are good, surely did not cause me to die {spiritually}! Of course not! Rather, living sinfully did so. {This happened} so that {God's} good {laws} would reveal how sinful it is to live sinfully. {This also happened} so that what God commands would reveal that living sinfully is utterly sinful.*

ULT **Therefore**
UST So, {God's laws}, which are good, surely did not cause me to die {spiritually}
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **did what {is} good become death to me**
UST So, {God's laws}, which are good, surely did not cause me to die {spiritually}
(τὸ & ἀγαθὸν ἐμοὶ ἐγένετο θάνατος)

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!]

Support Reference: Rhetorical Question

ULT **what {is} good … through what {is} good**
UST So, {God's laws}, which are good, surely did not cause me to die {spiritually} … God's} good {laws}
(τὸ & ἀγαθὸν & διὰ τοῦ ἀγαθοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **did … become death to me**
> UST So, {God's laws}, which are good, surely did not cause me to die {spiritually}
> (ἐμοὶ ἐγένετο θάνατος)

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]

Support Reference: Metaphor

> ULT **death … death**
> UST So, {God's laws}, which are good, surely did not cause me to die {spiritually} … did so
> (θάνατος & θάνατον)

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.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **death … sin … sin … death … through the commandment, sin**
> UST So, {God's laws}, which are good, surely did not cause me to die {spiritually} … living sinfully did so … how sinful it is to live sinfully … what God commands … that living sinfully
> (θάνατος & ἡ ἁμαρτία & ἁμαρτία & θάνατον & ἡ ἁμαρτία διὰ τῆς ἐντολῆς)

See how you translated the abstract nouns **sin** and **commandment** in 7:11 and **death** in 7:10.

Support Reference: Abstract Nouns

> ULT **May it never be**
> UST Of course not
> (μὴ γένοιτο)

See how you translated this phrase in 3:4 and 6:2.

Support Reference: Exclamations

ULT **But sin, in order that it might be shown {to be} sin through what {is} good, producing death in me**
UST Rather, living sinfully did so. {This happened} so that {God's} good {laws} would reveal how sinful it is to live sinfully
(ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον)

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]

Support Reference: Information Structure

ULT **sin, in order that it might be shown {to be} sin through what {is} good, producing death in me**
UST living sinfully did so. {This happened} so that {God's} good {laws} would reveal how sinful it is to live sinfully
(ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον)

Here, **in order that** indicates a purpose clause. Paul is stating a purpose for **sinproducing 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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **it might be shown {to be} sin**
UST would reveal how sinful it is to live sinfully
(φανῇ ἁμαρτία)

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]

Support Reference: Metaphor

ULT **through what {is} good**
UST God's} good {laws}
(διὰ τοῦ ἀγαθοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **sin … producing death in me**
UST living sinfully did so
(ἡ ἁμαρτία & μοι κατεργαζομένη θάνατον)

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]

Support Reference: Personification

ULT **producing death in me**
UST did so
(μοι κατεργαζομένη θάνατον)

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]

Support Reference: Metaphor

ULT **so that through the commandment, sin might become sinful beyond measure**
UST {This also happened} so that what God commands would reveal that living sinfully is utterly sinful
(ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς)

Here, **so that** indicates a purpose clause. Paul is stating another purpose for **sinproducing 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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **through the commandment**
UST what God commands
(διὰ τῆς ἐντολῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **sin might become sinful beyond measure**
UST would reveal that living sinfully is utterly sinful
(γένηται καθ’ ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία)

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]

Support Reference: Personification

ULT **beyond measure**
UST is utterly
(καθ’ ὑπερβολὴν)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	So, {God’s laws}, which are good, surely did not cause me to die {spiritually}
sin	living sinfully
sin	how sinful it is to live sinfully
good	God’s} good {laws}
sinful	sinful
sin	that living sinfully

Romans 7:14

ULT	UST
For we know that the law is spiritual, but I myself am fleshly, sold into slavery under sin.	*{This is true} because we are {all} aware that the laws {God gave the Jews} are from God's Spirit. But as for me, I am {spiritually} weak. {It is as if} I must serve as a slave to living sinfully.*

ULT **For**
UST {This is true} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the law is spiritual**
UST the laws {God gave the Jews} are from God's Spirit
(ὁ νόμος πνευματικός ἐστιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I myself am fleshly**
UST as for me, I am {spiritually} weak
(ἐγὼ & σάρκινός εἰμι)

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]

Support Reference: Reflexive Pronouns

ULT **fleshly**
UST {spiritually} weak
(σάρκινός)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **sold into slavery**
UST {It is as if} I must serve as a slave to living sinfully
(πεπραμένος)

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]

Support Reference: Active or Passive

ULT **sold into slavery under sin**
UST {It is as if} I must serve as a slave to living sinfully
(πεπραμένος ὑπὸ τὴν ἁμαρτίαν)

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]

Support Reference: Metaphor

ULT **under sin**
UST {It is as if} I must serve as a slave to living sinfully
(ὑπὸ τὴν ἁμαρτίαν)

See how you translated the similar use of this phrase in 3:9.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we know	we are {all} aware
law	the laws {God gave the Jews}

ULT	UST
spiritual	from God’s Spirit
sin	{It is as if} I must serve as a slave to living sinfully

Romans 7:15

ULT	UST
For what I produce, I do not understand. For what I do not want, this I practice. But what I hate, this I do.	*{This is true} because I do not comprehend what I do! Indeed, I keep on doing what I do not want to do. But I do what I hate {that I do}.*

ULT **For**
UST {This is true} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **what I produce, I do not understand**
UST I do not comprehend what I do
(ὃ & κατεργάζομαι, οὐ γινώσκω)

Alternate translation: [I am not sure why I do some of the things that I do]

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **For what I do not want … what I hate**
UST Indeed … what I do not want to do … what I hate
(οὐ γὰρ 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: [For what I do not want to do … what I hate to do]

Support Reference: Ellipsis

> ULT **For what I do not want, this I practice … what I hate, this I do**
> UST Indeed, I keep on doing what I do not want to do … I do what I hate {that I do}
> (οὐ γὰρ 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: [For what I do not want, this I often practice … what I hate, this I often do]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I do … understand	I do … comprehend

Romans 7:16

ULT	UST
But if what I do not want, this I do, I agree with the law that {it is} good.	*Now because I do what I do not want {to do}, {this proves that} I agree with the laws {God gave the Jews}. {I also testify} that they are good {laws}.*

ULT if what I do not want
UST because … what I do not want {to do}
(εἰ & ὃ οὐ θέλω)

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]

Support Reference: Connect — Factual Conditions

ULT what I do not want, this I do
UST I do what I do not want {to do}
(ὃ οὐ θέλω, τοῦτο ποιῶ)

See how you translated the similar phrase in the previous verse.

Support Reference: Hyperbole

ULT I agree with the law that {it is} good
UST this proves that} I agree with the laws {God gave the Jews}. {I also testify} that they are good {laws}
(σύνφημι τῷ νόμῳ, ὅτι καλός)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with the law	with the laws {God gave the Jews}
{it is} good	they are good {laws}

Romans 7:17

ULT	UST
But now no longer I myself produce it, but the sin living in me!	*This means that now I am no longer the one who causes me to do {these sinful things}. Rather, my wanting to live sinfully causes me {to do them}.*

ULT But now
UST This means that now
(νυνὶ δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT no longer I myself produce
UST I am no longer the one who causes me to do
(οὐκέτι ἐγὼ κατεργάζομαι)

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]

Support Reference: Reflexive Pronouns

ULT it
UST these sinful things
(αὐτὸ)

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]

Support Reference: Pronouns — When to Use Them

> ULT **the sin living in me**
> UST my wanting to live sinfully causes me {to do them}
> (ἡ ἐνοικοῦσα ἐν ἐμοὶ ἁμαρτία)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sin	wanting to live sinfully

Romans 7:18

ULT	UST
For I know that there does not live in me, (that is, in my flesh), good. For the wanting is present in me, but the producing of the good {is} not.	*Indeed, I am aware that I am not good {at all}. In other words, my sinful self {is not good at all}. {This is true} because, even though I really want to do {what is good}, I am unable to do so.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **I know that there does not live in me, (that is, in my flesh), good**
UST I am aware that I am not good {at all}. In other words, my sinful self {is not good at all}
(οἶδα & ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ’ ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν)

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)]

Support Reference: Information Structure

ULT **there does not live in me … in my flesh), good**
UST I am not good {at all} … my sinful self {is not good at all}
(οὐκ οἰκεῖ ἐν ἐμοί & ἐν τῇ σαρκί μου, ἀγαθόν)

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]

Support Reference: Personification

ULT **my flesh**
UST my sinful self
(τῇ σαρκί μου)

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]

Support Reference: Metaphor

ULT **good … the good**
UST good {at all} … is not good at all … so
(ἀγαθόν & τὸ καλὸν)

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]

Support Reference: Abstract Nouns

ULT **For**
UST {This is true} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the wanting is present in me**
UST I really want to do {what is good}
(τὸ & θέλειν παράκειταί μοι)

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]

Support Reference: Ellipsis

ULT **the wanting is present in me**
UST I really want to do {what is good}
(τὸ & θέλειν παράκειταί μοι)

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]

Support Reference: Metaphor

ULT **but the producing of the good {is} not**
UST even though … I am unable to do so
(τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὔ)

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: [but the ability to produce the good is not in me] or [but I am not able to produce the good]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know	I am aware
good	good {at all} … is not good at all
good	so

Romans 7:19

ULT	UST
For I do not do the good I want; but the evil I do not want, this I practice.	*Indeed, I do not do the good things I want {to do}. Rather, I keep on doing evil things that I do not want {to do}.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **good … evil**
UST the good things … evil things
(ἀγαθόν & κακὸν)

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]

Support Reference: Abstract Nouns

ULT **the good I want … the evil I do not want**
UST the good things I want {to do} … evil things that I do not want {to do}
(ὃ θέλω & ἀγαθόν & ὃ οὐ θέλω κακὸν)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	the good things
evil	evil things

Romans 7:20

ULT	UST
Now if what I do not want, this I do, I myself no longer produce it, but the sin living in me.	*Now because I do what I do not want {to do}, I am no longer the one who causes me to do {these sinful things}. Rather, my wanting to live sinfully causes me {to do them}.*

ULT if what I do not want, this I do
UST because I do what I do not want {to do}
(εἰ & ὃ οὐ θέλω, τοῦτο ποιῶ)

See how you translated this clause in 7:16.

Support Reference: Connect — Factual Conditions

ULT I myself no longer produce it, but the sin living in me
UST I am no longer the one who causes me to do {these sinful things}. Rather, my wanting to live sinfully causes me {to do them}
(οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία)

See how you translated these clauses in 7:17.

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sin	wanting to live sinfully

Romans 7:21

ULT	UST
I find, then, this law in me, the one wanting to do good, that evil is present in me.	*Consequently, I realized that a principle exists: I keep on doing evil things, {even though} I really want to do good things.*

ULT I find
UST I realized that … exists
(εὑρίσκω)

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]

Support Reference: Metaphor

ULT then
UST Consequently
(ἄρα)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT this law
UST a principle
(τὸν νόμον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in me, the one wanting to do good, that evil is present in me**
UST I keep on doing evil things, {even though} I really want to do good things
(τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν, ὅτι ἐμοὶ τὸ κακὸν παράκειται)

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]

Support Reference: Information Structure

ULT **in me … evil is present in me**
UST I keep on doing evil things, {even though} I
(ἐμοὶ & ἐμοὶ τὸ κακὸν παράκειται)

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]

Support Reference: Metaphor

ULT **the one wanting to do good**
UST really want to do good things
(τῷ θέλοντι & ποιεῖν τὸ καλὸν)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **good … evil**
UST evil things … good things
(τὸ καλὸν & τὸ κακὸν)

See how you translated **good** and **evil** in 7:19.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	principle
good	good things
evil	evil things

Romans 7:22

ULT	UST
For I delight in the law of God with the inner man.	*{This is true} because the laws God gave {the Jews} make my mind rejoice.*

ULT **For**
UST {This is true} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I delight in the law of God**
UST the laws God gave {the Jews} make … rejoice
(συνήδομαι & τῷ νόμῳ τοῦ Θεοῦ)

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]

Support Reference: Metaphor

ULT **in the law of God**
UST the laws God gave {the Jews}
(τῷ νόμῳ τοῦ Θεοῦ)

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.

Support Reference: Collective Nouns

ULT **the inner man**
UST my mind
(τὸν ἔσω ἄνθρωπον)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the law	the laws … gave {the Jews}
of God	God

Romans 7:23

ULT	UST
But I see a different law in my members fighting against the law of my mind and taking me captive by the law of the sin that exists in my members.	*Yet, I notice another principle that controls what I do with my body parts. {This principle} conflicts with the {other} principle that my mind {accepts}. It also controls me, making me its prisoner by means of the principle that I tend to live sinfully. {Living sinfully} controls what I do with my body parts.*

ULT **I see**
UST I notice
(βλέπω)

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]

Support Reference: Metaphor

ULT **a different law**
UST another principle
(ἕτερον νόμον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in my members fighting against**
UST that controls what I do with my body parts. {This principle} conflicts
(ἐν τοῖς μέλεσίν μου, ἀντιστρατευόμενον)

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]

Support Reference: Personification

ULT **the law of my mind**
UST with the {other} principle that my mind {accepts}
(τῷ νόμῳ τοῦ νοός μου)

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]

Support Reference: Possession

ULT **taking me captive**
UST It … controls me, making me its prisoner
(αἰχμαλωτίζοντά με)

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]

Support Reference: Personification

ULT **the law of the sin**
UST the principle that I tend to live sinfully
(τῷ νόμῳ τῆς ἁμαρτίας)

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]

Support Reference: Metaphor

ULT **that exists in my members**
UST {Living sinfully} controls what I do with my body parts
(τῷ ὄντι ἐν τοῖς μέλεσίν μου)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … law	principle
members	that controls what I do with … body parts
fighting against	{This principle} conflicts
law	{other} principle
of … mind	that … mind {accepts}
taking … captive	It … controls … making me its prisoner
law	principle
of the sin	that I tend to live sinfully
members	{Living sinfully} controls what I do with … body parts

Romans 7:24

ULT	UST
I am a miserable man! Who will rescue me from the body of this death?	*I am truly a wretched person! {I feel as though there is no one} who could {possibly} rescue me from this body that kills me!*

ULT I am a miserable man
UST I am truly a wretched person
(ταλαίπωρος ἐγὼ ἄνθρωπος)

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!]

Support Reference: Exclamations

ULT Who will rescue me from the body of this death
UST {I feel as though there is no one} who could {possibly} rescue me from this body that kills me
(τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου)

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!]

Support Reference: Rhetorical Question

ULT the body of this death
UST this body that kills me
(τοῦ σώματος τοῦ θανάτου τούτου)

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]

Support Reference: Possession

ULT **of this death**
UST that kills me
(τοῦ θανάτου τούτου)

Here, **this death** could refer to: (1) physical death. Alternate translation: [that dies]; (2) spiritual death. Alternate translation: [of this spiritual death]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will rescue	could {possibly} rescue

Romans 7:25

ULT	UST
Thanks be to God through Jesus Christ our Lord! So then, I myself serve with the mind the law of God, but with the flesh, the law of sin.	*I thank God {who rescued me} by means of our Lord Jesus the Messiah! Therefore, I actually do obey with my mind the laws God gave {the Jews}. Yet {at the same time} with my sinful self {I obey} the principle that I tend to live sinfully.*

ULT **Thanks be to God through Jesus Christ our Lord**
UST I thank God {who rescued me} by means of our Lord Jesus the Messiah
(χάρις τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν)

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!]

Support Reference: Exclamations

ULT **Thanks be to God through Jesus Christ our Lord**
UST I thank God {who rescued me} by means of our Lord Jesus the Messiah
(χάρις τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν)

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]

Support Reference: Ellipsis

ULT **So then**
UST Therefore
(ἄρα οὖν)

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.

Support Reference: Connecting Words and Phrases

ULT **I myself**
UST I actually
(αὐτὸς ἐγὼ)

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]

Support Reference: Reflexive Pronouns

ULT **serve with the mind the law of God, but with the flesh, the law of sin**
UST do obey with my mind the laws God gave {the Jews}. Yet {at the same time} with my sinful self {I obey} the principle that I tend to live sinfully
(τῷ & νοΐ δουλεύω νόμῳ Θεοῦ; τῇ δὲ σαρκὶ, νόμῳ ἁμαρτίας)

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]

Support Reference: Personification

ULT **with … mind the**
UST with my mind
(τῷ & νοΐ)

See how you translated **mind** in 1:28.

Support Reference: Assumed Knowledge and Implicit Information

ULT **the … law of God**
UST the laws God gave {the Jews}
(νόμῳ Θεοῦ)

See how you translated this phrase in 7:22.

Support Reference: Collective Nouns

ULT but with the flesh, the law of sin
UST Yet {at the same time} with my sinful self {I obey} the principle that I tend to live sinfully
(τῇ δὲ σαρκὶ, νόμῳ ἁμαρτίας)

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]

Support Reference: Ellipsis

ULT with the flesh
UST with my sinful self
(τῇ & σαρκὶ)

Here Paul uses **flesh** to refer to his sinful nature. See how you translated the similar phrase in 7:18.

Support Reference: Metaphor

ULT the law of sin
UST {I obey} the principle that I tend to live sinfully
(νόμῳ ἁμαρτίας)

See how you translated the similar phrase in 7:23.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to God	God {who rescued me}
Jesus	Jesus
Christ	the Messiah
Lord	Lord
with … mind the	with my mind
serve	do obey
of God	God gave {the Jews}
the … law of God	the laws God gave {the Jews}
the law	{I obey} the principle that I tend to live sinfully
of sin	{I obey} the principle that I tend to live sinfully

Romans 8

Romans 8 Chapter Introduction

Structure and Formatting

1. 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.

Religious and Cultural 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, rescue)

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)

Translation Issues 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)

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.

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’)

Romans 8:1

ULT	UST
{There is} therefore now no condemnation at all for the ones in Christ Jesus.	*So now, God absolutely does not condemn anyone whom he has united with the Messiah Jesus.*

ULT **{There is} therefore now no condemnation at all**
UST So now, God absolutely does not condemn
(οὐδὲν ἄρα νῦν κατάκριμα)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **condemnation**
UST God … does … condemn
(κατάκριμα)

See how you translated **condemnation** in 5:16.

Support Reference: Abstract Nouns

ULT **in Christ Jesus**
UST whom he has united with the Messiah Jesus
(ἐν Χριστῷ Ἰησοῦ)

See how you translated this phrase in 3:24.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
condemnation	God … does … condemn
Christ	whom he has united with the Messiah Jesus
Jesus	whom he has united with the Messiah Jesus
in Christ Jesus	whom he has united with the Messiah Jesus

Romans 8:2

ULT	UST
For the law of the Spirit of life in Christ Jesus set you free from the law of sin and death.	*{This is true} because the principle that pertains to the life-giving Holy Spirit has caused you {believers} to no longer be controlled by the principle that causes people to sin and die {eternally}. {It did this} by uniting you with the Messiah Jesus.*

ULT **For**
UST {This is true} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the law of the Spirit of life**
UST the principle that pertains to the life-giving Holy Spirit
(ὁ & νόμος τοῦ Πνεύματος τῆς ζωῆς)

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]

Support Reference: Possession

ULT **the law**
UST the principle
(ὁ & νόμος)

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.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of the Spirit of life**
> UST that pertains to the life-giving Holy Spirit
> (τοῦ Πνεύματος τῆς ζωῆς)

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]

Support Reference: Possession

> ULT **of the Spirit**
> UST that pertains to the life-giving Holy Spirit
> (τοῦ Πνεύματος)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of life … of sin … death**
> UST that pertains to the life-giving Holy Spirit … that causes people to sin and die {eternally}
> (τῆς ζωῆς & τῆς ἁμαρτίας & τοῦ θανάτου)

See how you translated **life** in 2:7, **sin** in 5:20, and **death** in 5:17.

Support Reference: Abstract Nouns

> ULT **of life**
> UST that pertains to the life-giving Holy Spirit
> (τῆς ζωῆς)

Here, **life** refers to eternal **life**. See how you translated this use of **life** in 5:18.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of life in Christ Jesus set you free**
> UST that pertains to the life-giving Holy Spirit has caused you {believers} to … be controlled … {It did this} by uniting you with the Messiah Jesus
> (τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ, ἠλευθέρωσέν σε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in Christ Jesus**
UST {It did this} by uniting you with the Messiah Jesus
(ἐν Χριστῷ Ἰησοῦ)

See how you translated this phrase in the previous verse and in 3:24.

Support Reference: Metaphor

ULT **set you free from the law of sin and death**
UST has caused you {believers} to no longer be controlled by the principle that causes people to sin and die {eternally}
(ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου)

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]

Support Reference: Metaphor

ULT **the law of sin and death**
UST the principle that causes people to sin and die {eternally}
(τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου)

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]

Support Reference: Metaphor

ULT **death**
UST that causes people to sin and die {eternally}
(τοῦ θανάτου)

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.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	principle
of the Spirit of life	that pertains to the life-giving Holy Spirit

ULT	UST
Christ	{It did this} by uniting you with the Messiah Jesus
Jesus	{It did this} by uniting you with the Messiah Jesus
in Christ Jesus	{It did this} by uniting you with the Messiah Jesus
set … free	has caused … to … be controlled
law	principle
of sin	that causes people to sin and die {eternally}

Romans 8:3

ULT	UST
For what the law {was} unable {to do}, in that it was weak through the flesh, God {did}, having sent his own Son in the likeness of sinful flesh and for the sake of sin, he condemned sin in the flesh,	*Indeed, God {accomplished} what the laws {he gave the Jews} could not accomplish, because they could not prevent people from living sinfully. Through {the crucifying of} {his Son's} body, God removed {how} sinning {controls people}. {He did this} by sending his own Son {Jesus} {to the world} in a human body {that was} like the bodies of sinful people. {God sent his Son} in order to {remove} that which causes man to sin.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **what the law {was} unable {to do}, in that it was weak through the flesh, God {did}**
UST God {accomplished} what the laws {he gave the Jews} could not accomplish, because they could not prevent people from living sinfully
(τὸ & ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ Θεὸς)

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]

Support Reference: Information Structure

ULT **the law**
UST the laws {he gave the Jews}
(τοῦ νόμου)

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.

Support Reference: Collective Nouns

> ULT **what the law {was} unable {to do} … God {did}**
> UST God {accomplished} what the laws {he gave the Jews} could not accomplish
> (τὸ & ἀδύνατον τοῦ νόμου & ὁ Θεὸς)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **what the law {was} unable {to do}, in that it was weak through the flesh**
> UST what the laws {he gave the Jews} could not accomplish, because they could not prevent people from living sinfully
> (τὸ & ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός)

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]

Support Reference: Personification

> ULT **in that it was weak**
> UST because they could not prevent people from living sinfully
> (ἐν ᾧ ἠσθένει)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **through the flesh**
> UST because they could not prevent people from living sinfully
> (διὰ τῆς σαρκός)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **through the flesh**
> UST because they could not prevent people from living sinfully
> (διὰ τῆς σαρκός)

Here Paul uses **flesh** figuratively to refer to sinful human nature. See how you translated the similar use of **flesh** in 7:18.

Support Reference: Idiom

> ULT **having sent his own Son in the likeness of sinful flesh and for the sake of sin**
> UST {He did this} by sending his own Son {Jesus} {to the world} in a human body {that was} like the bodies of sinful people. {God sent his Son} in order to {remove} that which causes man to sin
> (τὸν ἑαυτοῦ Υἱὸν πέμψας, ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας)

This clause indicates how God **condemned sin**. If it would be helpful in your language, you could state this explicitly, as in the UST.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having sent his own Son**
> UST He did this} by sending his own Son {Jesus} {to the world}
> (τὸν ἑαυτοῦ Υἱὸν πέμψας)

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]

Support Reference: Ellipsis

> ULT **Son**
> UST his … Son {Jesus} {to the world}
> (Υἱὸν)

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

Support Reference: Translating Son and Father

> ULT **in the likeness of sinful flesh**
> UST in a human body {that was} like the bodies of sinful people
> (ἐν ὁμοιώματι σαρκὸς ἁμαρτίας)

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]

Support Reference: Possession

> ULT **in the likeness of sinful flesh**
> UST in a human body {that was} like the bodies of sinful people
> (ἐν ὁμοιώματι σαρκὸς ἁμαρτίας)

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]

Support Reference: Abstract Nouns

> ULT **of sinful flesh … the flesh**
> UST {the crucifying of} {his Son's} body … in a human body {that was} like the bodies of sinful people
> (σαρκὸς ἁμαρτίας & τῇ σαρκί)

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.

Support Reference: Synecdoche

> ULT **for the sake of sin**
> UST {God sent his Son} in order to {remove} that which causes man to sin
> (περὶ ἁμαρτίας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he condemned sin**
UST God removed {how} sinning {controls people}
(κατέκρινε τὴν ἁμαρτίαν)

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]

Support Reference: Personification

ULT **in the flesh**
UST Through {the crucifying of} {his Son's} body
(ἐν τῇ σαρκί)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	the laws {he gave the Jews}
God {did}	God {accomplished}
Son	his … Son {Jesus} {to the world}
sinful	in a human body {that was} like the bodies of sinful people
sin	that which causes man to sin
he condemned	God removed
sin	how} sinning {controls people}

Romans 8:4

ULT	UST
so that the righteous deeds of the law might be fulfilled in us, those walking not according to the flesh, but according to the Spirit.	*{God did these things} so that we {believers} could do the righteous acts that the laws {he gave the Jews} required. We can live as people whom living sinfully does not control. Rather, {we can live as people} whom the {Holy} Spirit controls.*

ULT **so that**
UST {God did these things} so that
(ἵνα)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the righteous deeds of the law might be fulfilled in us**
UST we {believers} could do the righteous acts that the laws {he gave the Jews} required
(τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν)

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]

Support Reference: Active or Passive

ULT **the righteous deeds of the law might be fulfilled in us**
UST we {believers} could do the righteous acts that the laws {he gave the Jews} required
(τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν)

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]

Support Reference: Metaphor

> ULT **the righteous deeds of the law**
> UST the righteous acts that the laws {he gave the Jews} required
> (τὸ δικαίωμα τοῦ νόμου)

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]

Support Reference: Possession

> ULT **of the law**
> UST the righteous acts that the laws {he gave the Jews} required
> (τοῦ νόμου)

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.

Support Reference: Collective Nouns

> ULT **us, those walking not according to the flesh, but according to the Spirit**
> UST we {believers} … We can live as people whom living sinfully does not control. Rather, {we can live as people} whom the {Holy} Spirit controls
> (ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ Πνεῦμα)

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]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **those walking not according to the flesh**
> UST We can live as people whom living sinfully does not control
> (τοῖς μὴ κατὰ σάρκα περιπατοῦσιν)

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]

Support Reference: Metaphor

ULT according to the flesh … according to the Spirit
UST living sinfully … {we can live as people} whom the {Holy} Spirit controls
(κατὰ σάρκα & κατὰ Πνεῦμα)

Alternate translation: [determined by the flesh … determined by the Spirit] or [in conformity with the flesh … in conformity with the Spirit]

ULT according to the flesh
UST living sinfully
(κατὰ σάρκα)

Here Paul uses **flesh** figuratively to refer to sinful human nature. See how you translated the similar use of **flesh** in the previous verse.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the law	the righteous acts that the laws {he gave the Jews} required
might be fulfilled	could do
the Spirit	{we can live as people} whom the {Holy} Spirit controls

Romans 8:5

ULT	UST
For those existing according to the flesh set their minds on the things of the flesh, but those according to the Spirit, {on} the things of the Spirit.	*{This is true} because those {people} whom living sinfully controls think about those things that are related to living sinfully. However, those people whom the {Holy} Spirit controls think about those things that are related to the {Holy} Spirit.*

ULT **For**
UST {This is true} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the flesh … of the flesh**
UST living sinfully controls … are related to living sinfully
(σάρκα & τῆς σαρκὸς)

See how you translated **the flesh** in the previous verse.

Support Reference: Idiom

ULT **set their minds on the things of the flesh**
UST think about those things that are related to living sinfully
(τὰ τῆς σαρκὸς φρονοῦσιν)

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]

Support Reference: Idiom

> ULT **the things of the flesh**
> UST those things that are related to living sinfully
> (τὰ τῆς σαρκὸς)

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]

Support Reference: Possession

> ULT **but those according to the Spirit**
> UST However, those people whom the {Holy} Spirit controls
> (οἱ δὲ κατὰ Πνεῦμα)

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]

Support Reference: Ellipsis

> ULT **{on} the things of the Spirit**
> UST think about those things that are related to the {Holy} Spirit
> (τὰ τοῦ Πνεύματος)

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]

Support Reference: Ellipsis

> ULT **{on} the things of the Spirit**
> UST think about those things that are related to the {Holy} Spirit
> (τὰ τοῦ Πνεύματος)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
set their minds on	think about
the Spirit	the {Holy} Spirit controls

ULT	UST
of the Spirit	that are related to the {Holy} Spirit

Romans 8:6

ULT	UST
For the mindset of the flesh {is} death, but the mindset of the Spirit {is} life and peace;	*Indeed, focusing on living sinfully will cause {a person} to die {eternally}. However, focusing on the {Holy} Spirit will cause {a person} to live {eternally and} peacefully.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **the mindset … the mindset**
UST focusing on … focusing on
(τὸ & φρόνημα & τὸ & φρόνημα)

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]

Support Reference: Abstract Nouns

ULT **the mindset of the flesh**
UST focusing on living sinfully
(τὸ & φρόνημα τῆς σαρκὸς)

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]

Support Reference: Possession

ULT **of the flesh**
UST living sinfully
(τῆς σαρκὸς)

See how you translated **the flesh** in the previous two verses.

Support Reference: Idiom

> ULT **{is} death**
> UST will cause {a person} to die {eternally}
> (θάνατος)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **{is} death**
> UST will cause {a person} to die {eternally}
> (θάνατος)

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.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **but the mindset of the Spirit**
> UST However, focusing on the {Holy} Spirit
> (τὸ δὲ 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: [but the mindset that is focused on the Spirit]

Support Reference: Possession

> ULT **{is} life and peace**
> UST will cause {a person} to live {eternally and} peacefully
> (ζωὴ καὶ εἰρήνη)

Here, **is** indicates that what follows is the result of **the mindset of the Spirit**. Use a natural way in your language for indicating result. Alternate translation: [results in life and peace]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **{is} life and peace**
> UST will cause {a person} to live {eternally and} peacefully
> (ζωὴ καὶ εἰρήνη)

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]

Support Reference: Abstract Nouns

> ULT **{is} life**
> UST will cause {a person} to live {eternally … }
> (ζωὴ)

Here, **life** refers to eternal **life**. See how you translated this use of **life** in 5:18.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
mindset	focusing on
mindset	focusing on
of the Spirit	the {Holy} Spirit
peace	peacefully

Romans 8:7

ULT	UST
because the mindset of the flesh {is} hostility toward God, for it does not subject itself to the law of God, for it is not able {to do so}.	*{This is true} because {people} who focus on living sinfully are God's enemies. {This is} because they do not voluntarily obey the laws God gave {the Jews}; they are incapable {of doing so}.*

ULT **because**
UST {This is true} because
(διότι)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the mindset of the flesh**
UST {people} who focus on living sinfully
(τὸ φρόνημα τῆς σαρκὸς)

See how you translated this phrase in the previous verse.

Support Reference: Possession

ULT **{is} hostility**
UST are … enemies
(ἔχθρα)

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]

Support Reference: Abstract Nouns

ULT **for**
UST {This is} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **it does not subject itself to … it is not able {to do so}**
UST they do not voluntarily obey … they are incapable {of doing so}
(οὐχ ὑποτάσσεται, οὐδὲ & δύναται)

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]

Support Reference: Pronouns — When to Use Them

ULT **it does not subject itself to … for it is not able {to do so}**
UST they do not voluntarily obey … they are incapable {of doing so}
(οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται)

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]

Support Reference: Personification

ULT **it does not subject itself to the law of God**
UST they do not voluntarily obey the laws God gave {the Jews}
(τῷ & νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται)

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 not 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]

Support Reference: Personification

ULT **the law of God**
UST the laws God gave {the Jews}
(τῷ & νόμῳ τοῦ Θεοῦ)

See how you translated this phrase in 7:22.

Support Reference: Collective Nouns

ULT **for**
UST they are incapable {of doing so}
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
mindset	{people} who focus on
God	God's
law	the laws
of God	God gave {the Jews}
it does … subject itself to	they do … voluntarily obey

Romans 8:8

ULT	UST
But those existing in the flesh are not able to be pleasing to God.	*But those whom living sinfully controls are incapable of pleasing God.*

> ULT **those existing in the flesh**
> UST those whom living sinfully controls
> (οἱ & ἐν σαρκὶ ὄντες)

See how you translated this phrase in 7:5.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to God	God

Romans 8:9

ULT	UST
However, you yourselves are not in the flesh but in the Spirit, since indeed the Spirit of God lives in you. But if someone does not have the Spirit of Christ, this one is not of him.	*By contrast, you {believers} are not those whom living sinfully controls. Rather, you are those whom the {Holy} Spirit controls because God's Spirit really does reside within you. But if some person does not possess Jesus the Messiah's Spirit, this person does not belong to the Messiah.*

ULT **However**
UST By contrast
(δὲ)

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]

Support Reference: Connect — Contrast Relationship

ULT **However, you yourselves are not**
UST By contrast, you {believers} are not
(ὑμεῖς δὲ οὐκ ἐστὲ)

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]

Support Reference: Reflexive Pronouns

ULT **in the flesh**
UST those whom living sinfully controls
(ἐν σαρκὶ)

See how you translated this phrase in the previous verse.

Support Reference: Metaphor

> **ULT** **in the Spirit**
> **UST** you are those whom the {Holy} Spirit controls
> (ἐν Πνεύματι)

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]

Support Reference: Metaphor

> **ULT** **the Spirit … the Spirit of God … the Spirit of Christ**
> **UST** those whom the {Holy} Spirit controls … God's Spirit … Jesus the Messiah's Spirit
> (Πνεύματι & Πνεῦμα Θεοῦ & Πνεῦμα Χριστοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT** **this one**
> **UST** this person
> (οὗτος)

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]

Support Reference: Pronouns — When to Use Them

> **ULT** **this one is not of him**
> **UST** this person does not belong to the Messiah
> (οὗτος οὐκ ἔστιν αὐτοῦ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Spirit	those whom the {Holy} Spirit controls
the Spirit of God	God's Spirit

ULT	UST
the Spirit	Spirit
of Christ	Jesus the Messiah’s

Romans 8:10

ULT	UST
But if Christ {is} in you, the body {is} dead because of sin, but the Spirit {is} life because of righteousness.	*Now, since the Messiah resides within you {believers}, the {Holy} Spirit gives {you} {eternal} life because he has made you righteous. {This is true} even though your bodies will die because you sin.*

ULT **if**
UST since
(εἰ)

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]

Support Reference: Connect — Factual Conditions

ULT **Christ {is} in you**
UST the Messiah resides within you {believers}
(Χριστὸς ἐν ὑμῖν)

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.

Support Reference: Metaphor

ULT **the body {is} dead because of sin, but the Spirit {is} life because of righteousness**
UST the {Holy} Spirit gives {you} {eternal} life because he has made you righteous … your bodies will die because you sin
(τὸ & σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ Πνεῦμα ζωὴ διὰ δικαιοσύνην)

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]

Support Reference: Information Structure

ULT **the body {is} dead**
UST your bodies will die
(τὸ & σῶμα νεκρὸν)

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]

Support Reference: Generic Noun Phrases

ULT **the body {is} dead because of sin**
UST because … your bodies will die … you sin
(τὸ & σῶμα νεκρὸν διὰ ἁμαρτίαν)

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]

Support Reference: Metaphor

ULT **but the Spirit {is} life**
UST the {Holy} Spirit gives {you} {eternal} life
(τὸ δὲ Πνεῦμα ζωὴ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **because of righteousness**
UST he has made you righteous … because
(διὰ δικαιοσύνην)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
sin	you sin

ULT	UST
Spirit	{Holy} Spirit
righteousness	he has made you righteous

Romans 8:11

ULT	UST
If indeed the Spirit of the one having raised Jesus from dead ones lives in you, the one having raised Christ Jesus from dead ones will also make alive your mortal bodies through his Spirit living in you.	*The {Holy} Spirit does indeed reside within you. {He came} from God, who caused Jesus to become alive again after he had died. {Since this is true,} God, who caused the Messiah Jesus to become alive again after he had died, will also cause your physical bodies to become alive {again} by his Spirit. This {Spirit} resides within you.*

ULT **If**
UST Since this is true
(εἰ)

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]

Support Reference: Connect — Factual Conditions

ULT **the Spirit of the one … his Spirit**
UST The {Holy} Spirit … {He came} from God, who caused … to become alive again … his Spirit. This {Spirit}
(τὸ Πνεῦμα τοῦ & τοῦ & αὐτοῦ Πνεῦμα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the one having raised Jesus from dead ones … the one having raised Christ Jesus from dead ones**
UST {He came} from God, who caused Jesus to become alive again after he had died … God, who caused the Messiah Jesus to become alive again after he had died
(τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν & ὁ ἐγείρας ἐκ νεκρῶν Χριστὸν Ἰησοῦν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having raised Jesus from dead ones … having raised Christ Jesus from dead ones**
UST {He came} from God, who caused Jesus to become alive again after he had died … God, who caused the Messiah Jesus to become alive again after he had died
(ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν & ἐγείρας ἐκ νεκρῶν Χριστὸν Ἰησοῦν)

See how you translated a similar phrase in 4:24.

Support Reference: Idiom

ULT **will also make alive your mortal bodies**
UST will also cause your physical bodies to become alive {again}
(ζῳοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **through his Spirit**
UST by his Spirit. This {Spirit}
(διὰ τοῦ & αὐτοῦ Πνεῦμα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his Spirit living in you**
UST his Spirit. This {Spirit} resides within you
(τοῦ ἐνοικοῦντος αὐτοῦ Πνεῦμα ἐν ὑμῖν)

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]

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit	{Holy} Spirit
Jesus	Jesus
Christ	the Messiah
Christ Jesus	the Messiah Jesus

ULT	UST
Spirit	Spirit. This {Spirit}

Romans 8:12

ULT	UST
So then, brothers, we are debtors—not to the flesh to live according to the flesh.	*Therefore, {my} fellow believers, we are obligated. {But we are not obligated} to live sinfully, {which means} to live like those whom living sinfully controls.*

ULT So then
UST Therefore
(ἄρα οὖν)

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.

Support Reference: Connecting Words and Phrases

ULT brothers
UST {my} fellow believers
(ἀδελφοί)

See how you translated this word in 1:13.

Support Reference: When Masculine Words Include Women

ULT we are debtors
UST we are obligated
(ὀφειλέται ἐσμέν)

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]

Support Reference: Metaphor

ULT not to the flesh
UST {But we are not obligated} to live sinfully
(οὐ τῇ σαρκὶ)

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]

Support Reference: Ellipsis

> ULT **to the flesh … the flesh**
> UST to live sinfully, {which means} to live like those whom living sinfully controls
> (τῇ σαρκὶ, τοῦ & σάρκα)

Here Paul uses **the flesh** to refer to sinful human nature. See how you translated the same use of this phrase in 7:18.

Support Reference: Metaphor

> ULT **to live according to the flesh**
> UST {which means} to live like those whom living sinfully controls
> (τοῦ κατὰ σάρκα ζῆν)

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]

Support Reference: Connecting Words and Phrases

> ULT **to live according to the flesh**
> UST {which means} to live like those whom living sinfully controls
> (τοῦ κατὰ σάρκα ζῆν)

See how you translated the similar phrase in 8:4.

Support Reference: Idiom

Romans 8:13

ULT	UST
For if you live according to the flesh, you are going to die; but if by the Spirit you put to death the practices of the body, you will live.	*Indeed, if you live like those whom living sinfully controls, you will die {eternally}. However, if the {Holy} Spirit enables you to stop doing what is sinful with your bodies, you will live {eternally}.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **you live according to the flesh**
UST you live like those whom living sinfully controls
(κατὰ σάρκα ζῆτε)

See how you translated the similar phrase in 8:4 and in the previous verse.

Support Reference: Idiom

ULT **you are going to die**
UST you will die {eternally}
(μέλλετε ἀποθνήσκειν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **you put to death the practices of the body**
> UST enables you to stop doing what is sinful with your bodies
> (τὰς πράξεις τοῦ σώματος θανατοῦτε)

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]

Support Reference: Metaphor

> ULT **the practices of the body**
> UST what is sinful with your bodies
> (τὰς πράξεις τοῦ σώματος)

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]

Support Reference: Possession

> ULT **the practices of the body**
> UST what is sinful with your bodies
> (τὰς πράξεις τοῦ σώματος)

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]

Support Reference: Abstract Nouns

> ULT **the practices**
> UST what is sinful
> (τὰς πράξεις)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of the body**
> UST with your bodies
> (τοῦ σώματος)

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]

Support Reference: Generic Noun Phrases

> ULT **you will live**
> UST you will live {eternally}
> (ζήσεσθε)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by the Spirit	the {Holy} Spirit

Romans 8:14

ULT	UST
For as many as are being led by the Spirit of God, these are the sons of God.	*{This is} because those people whom God's Spirit guides are God's {spiritual} children.*

ULT **For**
UST {This is} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **as many as … these**
UST those people whom
(ὅσοι & οὗτοι)

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]

Support Reference: Ellipsis

ULT **as many as are being led by the Spirit of God**
UST those people whom God's Spirit guides
(ὅσοι & Πνεύματι Θεοῦ ἄγονται)

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]

Support Reference: Active or Passive

ULT **by the Spirit of God**
UST God's Spirit
(Πνεύματι Θεοῦ)

See how you translated **the Spirit of God** in 8:9.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the sons of God**
> UST God's {spiritual} children
> (υἱοί Θεοῦ)

Here Paul is using the term **sons** in a generic sense that includes both men and women. Alternate translation: [the children of God]

Support Reference: When Masculine Words Include Women

> ULT **the sons of God**
> UST God's {spiritual} children
> (υἱοί Θεοῦ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by the Spirit of God	God's Spirit
of God	God's
the sons of God	God's {spiritual} children

Romans 8:15

ULT	UST
For you did not receive again a spirit of slavery {leading} to fear, but you received the Spirit of adoption, by which we cry out, "Abba, Father!"	*Indeed, God has not given you {believers} an enslaved mind to terrify you, such as you had before. Rather, God has given you the Holy Spirit to {spiritually} adopt you {as his children}. {It is} the Holy Spirit who enables us to cry out, "Abba, my Father!"*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **again**
UST such as you had before
(πάλιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a spirit**
UST an enslaved mind
(πνεῦμα)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **a spirit of slavery … the Spirit of adoption**
> UST an enslaved mind … the Holy Spirit to {spiritually} adopt you {as his children}
> (πνεῦμα δουλείας & Πνεῦμα υἱοθεσίας)

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]

Support Reference: Possession

> ULT **of slavery … fear … of adoption**
> UST an enslaved mind to terrify you … to {spiritually} adopt you {as his children}
> (δουλείας & φόβον & υἱοθεσίας)

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]

Support Reference: Abstract Nouns

> ULT **{leading} to fear**
> UST to terrify you
> (εἰς φόβον)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **the Spirit**
> UST the Holy Spirit
> (Πνεῦμα)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Abba, Father**
> UST Abba, my Father
> (Ἀββά, ὁ Πατήρ)

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!]

Support Reference: Exclamations

> ULT **Abba, Father**
> UST Abba, my Father
> (Ἀββά, ὁ Πατήρ)

Paul writes out the sounds of this Jewish Aramaic word **Abba** with Greek letters, which means **Father**. Since Paul translates the meaning next in the verse, you should write out this word using the most similar sounds in your language.

Support Reference: Copy or Borrow Words

> ULT **Father**
> UST my Father
> (ὁ Πατήρ)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you did … receive	God has … given you {believers}
a spirit	an enslaved mind
of slavery	an enslaved mind
fear	to terrify you
you received	God has given you
the Spirit	the Holy Spirit
of adoption	to {spiritually} adopt you {as his children}
we cry out	enables us to cry out
Father	my Father

Romans 8:16

ULT	UST
The Spirit himself bears witness with our spirit that we are children of God.	*The {Holy} Spirit personally testifies, along with our own minds, that we are God's {spiritual} children.*

ULT with our spirit
UST our own minds
(τῷ Πνεύματι ἡμῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT children of God
UST God's {spiritual} children
(τέκνα Θεοῦ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit	{Holy} Spirit
bears witness	testifies, along with
with … spirit	minds
of God	God's

Romans 8:17

ULT	UST
Now if children, {then} also heirs: both heirs of God and joint heirs with Christ—if indeed we suffer together with {him} so that we may also be glorified together with {him}.	*Since we are {God's spiritual} children, we are also those who will inherit {blessings from God}. We inherit {blessings from God himself} and also together with the Messiah {Jesus}. {This is true} only if we keep suffering together with the Messiah in order for God to also glorify us together with the Messiah.*

ULT **if**
UST Since
(εἰ)

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]

Support Reference: Connect — Factual Conditions

ULT **if children, {then} also heirs: both heirs of God**
UST Since we are {God's spiritual} children, we are also those who will inherit {blessings from God}. We inherit {blessings from God himself} and
(εἰ & τέκνα, καὶ κληρονόμοι; κληρονόμοι μὲν Θεοῦ)

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]

Support Reference: Ellipsis

ULT **children**
UST we are {God's spiritual} children
(τέκνα)

See how you translated this word in the previous verse.

Support Reference: Metaphor

ULT **heirs: both heirs of God**
UST we are … those who will inherit {blessings from God}. We inherit {blessings from God himself} and
(κληρονόμοι; κληρονόμοι μὲν Θεοῦ)

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]

Support Reference: Metaphor

ULT **joint heirs with Christ**
UST together with the Messiah {Jesus}
(συνκληρονόμοι & Χριστοῦ)

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]

Support Reference: Metaphor

ULT **we suffer together with {him} so that we may also be glorified together with {him}**
UST we keep suffering together with the Messiah in order for God to also glorify us together with the Messiah
(συνπάσχομεν, ἵνα καὶ συνδοξασθῶμεν)

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]

Support Reference: Pronouns — When to Use Them

ULT **so that**
UST in order for
(ἵνα)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **we may also be glorified together with {him}**
UST God to also glorify us together with the Messiah
(καὶ συνδοξασθῶμεν)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heirs	we are … those who will inherit {blessings from God}
heirs	We inherit {blessings from God … }
of God	himself
joint heirs	together with
with Christ	the Messiah {Jesus}
we suffer together with {him}	we keep suffering together with the Messiah
we may … be glorified together with {him}	God to … glorify us together with the Messiah

Romans 8:18

ULT	UST
For I consider that the sufferings of this present time {are} not worthy {to be compared} with the glory that is going to be revealed to us.	*Indeed, I regard what we {believers in the Messiah} suffer at this time as being incomparable to what glorious things God will reveal to us {in the future}.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **I consider**
UST I regard
(λογίζομαι)

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]

Support Reference: Pronouns — When to Use Them

ULT **I consider that the sufferings of this present time {are} not worthy {to be compared} with**
UST I regard what we {believers in the Messiah} suffer at this time as being incomparable to
(λογίζομαι & ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ, πρὸς)

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]

Support Reference: Active or Passive

ULT **the sufferings of this present time … the glory**
UST what we {believers in the Messiah} suffer at this time … what glorious things God … in the future
(τὰ παθήματα τοῦ νῦν καιροῦ & τὴν & δόξαν)

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]

Support Reference: Abstract Nouns

ULT **that is going to be revealed**
UST God will reveal … in the future
(μέλλουσαν & ἀποκαλυφθῆναι)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sufferings	what we {believers in the Messiah} suffer
of this … time	at this time
of this present time	at this time
glory	what glorious things

Romans 8:19

ULT	UST
For the eager expectation of the creation is eagerly expecting the revelation of the sons of God.	*Indeed, what God created is very eagerly waiting for {the time} when God reveals whom his {spiritual} children are.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **the eager expectation of the creation is eagerly expecting**
UST what God created is very eagerly waiting
(ἡ & ἀποκαραδοκία τῆς κτίσεως & ἀπεκδέχεται)

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]

Support Reference: Idiom

ULT **the eager expectation of the creation is eagerly expecting**
UST what God created is very eagerly waiting
(ἡ & ἀποκαραδοκία τῆς κτίσεως & ἀπεκδέχεται)

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]

Support Reference: Personification

ULT **of the creation … the revelation of the sons of God**
UST what God created … for {the time} when God reveals whom his {spiritual} children are
(τῆς κτίσεως, τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ)

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]

Support Reference: Abstract Nouns

ULT **the revelation of the sons of God**
UST for {the time} when God reveals whom his {spiritual} children are
(τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ)

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]

Support Reference: Active or Passive

ULT **of the sons of God**
UST whom his {spiritual} children are
(τῶν υἱῶν τοῦ Θεοῦ)

See how you translated this phrase in 8:14.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the creation	what God created
of God	his
of the sons of God	whom his {spiritual} children are

Romans 8:20

ULT	UST
For to the futility the creation was subjected, not willingly, but because of the one having subjected it, on the basis of hope	*{This is} because God subjugated what he created so that it became useless. {What God created} did not want this to happen. Rather, {God subjugated what he created} because he wanted to {do so}. {He did this} to keep {the creation} confidently expecting*

ULT **For**
UST {This is} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to the futility**
UST so that it became useless
(τῇ ματαιότητι)

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]

Support Reference: Abstract Nouns

ULT **the creation**
UST what he created
(ἡ κτίσις)

See how you translated this in the previous verse.

Support Reference: Abstract Nouns

ULT **the creation was subjected**
UST God subjugated what he created
(ἡ κτίσις ὑπετάγη)

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]

Support Reference: Active or Passive

ULT **the creation was subjected, not willingly**
UST God subjugated what he created … {What God created} did not want this to happen
(ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα)

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]

Support Reference: Personification

ULT **the one having subjected it**
UST God subjugated what he created} because he wanted to {do so}
(τὸν ὑποτάξαντα)

This phrase refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: [God, who subjected it]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on the basis of hope**
UST {He did this} to keep {the creation} confidently expecting
(ἐφ’ ἐλπίδι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **hope**
UST {He did this} to keep {the creation} confidently expecting
(ἐλπίδι)

See how you translated **hope** in 5:4.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the futility	so that it became useless
creation	what he created
was subjected	God subjugated
having subjected it	God subjugated what he created} because he wanted to {do so}
hope	{He did this} to keep {the creation} confidently expecting

Romans 8:21

ULT	UST
that also the creation itself will be freed from the slavery of the decay into the freedom of the glory of the children of God.	*that God would also enable what he created to stop decaying and let it freely experience the same glorious status that belongs to his {spiritual} children.*

ULT **the creation itself will be freed from the slavery of the decay into the freedom of the glory**
UST God would … enable what he created to stop decaying and let it freely experience the same glorious status
(αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς, εἰς τὴν ἐλευθερίαν τῆς δόξης)

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]

Support Reference: Personification

ULT **the creation itself will be freed**
UST God would … enable what he created to stop decaying
(αὐτὴ ἡ κτίσις ἐλευθερωθήσεται)

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]

Support Reference: Active or Passive

ULT **the creation**
UST what he created
(ἡ κτίσις)

See how you translated **the creation** in the previous two verses.

Support Reference: Abstract Nouns

ULT **the slavery of the decay … the freedom of the glory**
UST God would … enable … to stop decaying and let it freely experience the same glorious status
(τῆς δουλείας τῆς φθορᾶς & τὴν ἐλευθερίαν τῆς δόξης)

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]

Support Reference: Abstract Nouns

ULT **the slavery of the decay**
UST God would … enable … to stop decaying
(τῆς δουλείας τῆς φθορᾶς)

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]

Support Reference: Possession

ULT **the slavery of the decay**
UST God would … enable … to stop decaying
(τῆς δουλείας τῆς φθορᾶς)

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]

Support Reference: Metaphor

ULT **into the freedom**
UST and let it freely experience
(εἰς τὴν ἐλευθερίαν)

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]

Support Reference: Metaphor

> ULT **the freedom of the glory**
> UST and let it freely experience the same glorious status
> (τὴν ἐλευθερίαν τῆς δόξης)

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]

Support Reference: Possession

> ULT **of the glory of the children of God**
> UST the same glorious status that belongs to his {spiritual} children
> (τῆς δόξης τῶν τέκνων τοῦ Θεοῦ)

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]

Support Reference: Possession

> ULT **of the children of God**
> UST that belongs to his {spiritual} children
> (τῶν τέκνων τοῦ Θεοῦ)

See how you translated this phrase in the 8:16.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
creation	what he created
will be freed	God would … enable … to stop decaying
slavery	God would … enable … to stop decaying
freedom	and let it freely experience
of the glory	the same glorious status
of God	his

Romans 8:22

ULT	UST
For we know that all the creation groans and labors in pain together until now.	*Indeed, we are aware that, {even} at the present time, everything God has created keeps groaning and suffering together {like a mother experiencing pain before bearing a child}.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **all the creation groans and labors in pain together**
UST everything God has created keeps groaning and suffering together {like a mother experiencing pain before bearing a child}
(πᾶσα ἡ κτίσις συνστενάζει καὶ συνωδίνει)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we know	we are aware
creation	God has created

Romans 8:23

ULT	UST
Not only that, but also we, having the firstfruits of the Spirit—even we ourselves groan within ourselves, eagerly expecting our adoption, the redemption of our body.	*{It is} not only {what God created that groans}! On the contrary, even we ourselves who possess the {Holy} Spirit as the first portion {from God} feel suffering. {We feel this way} while we eagerly wait for God to {spiritually} adopt us, which will be when God redeems our bodies.*

ULT **having the firstfruits of the Spirit**
UST who possess the {Holy} Spirit as the first portion {from God}
(τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the firstfruits of the Spirit**
UST the {Holy} Spirit as the first portion {from God}
(τὴν ἀπαρχὴν τοῦ Πνεύματος)

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]

Support Reference: Possession

ULT **the firstfruits**
UST the … as the first portion {from God}
(τὴν ἀπαρχὴν)

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]

Support Reference: Metaphor

> ULT **ourselves**
> (αὐτοὶ)

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]

Support Reference: Reflexive Pronouns

> ULT **groan within ourselves**
> UST feel suffering
> (ἐν ἑαυτοῖς στενάζομεν)

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]

Support Reference: Metaphor

> ULT **our adoption, the redemption**
> UST for God to {spiritually} adopt us, which will be when God redeems
> (υἱοθεσίαν & τὴν ἀπολύτρωσιν)

See how you translated **adoption** in 8:15 and **redemption** in 3:24.

Support Reference: Abstract Nouns

> ULT **eagerly expecting our adoption**
> UST {We feel this way} while we eagerly wait for God to {spiritually} adopt us
> (υἱοθεσίαν ἀπεκδεχόμενοι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT of our body
UST our bodies
(τοῦ σώματος ἡμῶν)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
firstfruits	the … as the first portion {from God}
of the Spirit	{Holy} Spirit
our adoption	for God to {spiritually} adopt us
redemption	which will be when God redeems

Romans 8:24

ULT	UST
For in this hope we were saved. Now hope being seen is not hope. For who hopes for what he sees?	*{This is so} because God rescued us while we confidently expect this. If we {already} had what we have been confidently expecting, then we would have nothing to confidently expect. {This is} because surely nobody confidently expects something that he {already} has.*

ULT **For**
UST {This is so} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in this hope … hope … hope**
UST while we confidently expect this … what we have been confidently expecting … to confidently expect
(τῇ & ἐλπίδι & ἐλπὶς & ἐλπίς)

See how you translated the abstract noun **hope** in 5:4.

Support Reference: Abstract Nouns

ULT **in this hope**
UST while we confidently expect this
(τῇ & ἐλπίδι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we were saved**
UST God rescued us
(ἐσώθημεν)

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]

Support Reference: Active or Passive

ULT **being seen … he sees**
UST we {already} had … {This is} because surely nobody confidently expects something that he {already} has
(βλεπομένη & βλέπει)

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. Alternate translation: [being experienced … he experiences]

Support Reference: Metaphor

ULT **being seen**
UST we {already} had
(βλεπομένη)

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]

Support Reference: Active or Passive

ULT **For**
UST {This is} because surely nobody confidently expects something that he {already} has
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT For who hopes for what he sees

UST {This is} because surely nobody confidently expects something that he {already} has
(ὃ γὰρ βλέπει τις, ἐλπίζει)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in this hope	while we confidently expect this
we were saved	God rescued us
hope	what we have been confidently expecting
hope	to confidently expect
hopes for	{This is} because surely nobody confidently expects something that he {already} has

Romans 8:25

ULT	UST
But if we hope for what we do not see, with endurance we are eagerly expecting {it}.	*Yet, if we keep on confidently expecting what we do not yet have, then we will keep on eagerly waiting for it while persevering.*

ULT **what we do not see**
UST what we do not yet have
(ὃ οὐ βλέπομεν)

See how you translated the similar use of “seen” and “sees” in the previous verse.

Support Reference: Metaphor

ULT **what we do not see … we are eagerly expecting {it}**
UST what we do not yet have, then we will keep on eagerly waiting for it
(ὃ οὐ βλέπομεν & ἀπεκδεχόμεθα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with endurance**
UST while persevering
(δι’ ὑπομονῆς)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we hope for	we keep on confidently expecting
endurance	persevering

Romans 8:26

ULT	UST
Now in the same way, the Spirit also helps in our weakness. For the thing for which we should pray as we ought, we do not know, but the Spirit himself intercedes with inexpressible groans.	*The {Holy} Spirit similarly also assists us because we are weak. {This is} because we are not aware for what we should pray. However, the {Holy} Spirit personally pleads on our behalf by groaning without speaking words.*

ULT **helps … intercedes**
UST assists us … pleads on our behalf
(συναντιλαμβάνεται & ὑπερεντυγχάνει)

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]

Support Reference: Ellipsis

ULT **in our weakness**
UST because we are weak
(τῇ ἀσθενείᾳ ἡμῶν)

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]

Support Reference: Abstract Nouns

ULT **For**
UST {This is} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **For the thing for which we should pray as we ought, we do not know**
UST {This is} because we are not aware for what we should pray
(τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ, οὐκ οἴδαμεν)

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]

Support Reference: Information Structure

ULT **the Spirit himself**
UST the {Holy} Spirit personally
(αὐτὸ τὸ Πνεῦμα)

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]

Support Reference: Reflexive Pronouns

ULT **with inexpressible groans**
UST by groaning without speaking words
(στεναγμοῖς ἀλαλήτοις)

Alternate translation: [with groanings that we cannot express in words]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit	{Holy} Spirit
we should pray	for … we should pray
we do … know	we are … aware
Spirit	{Holy} Spirit

Romans 8:27

ULT	UST
But the one searching the hearts knows what {is} the mindset of the Spirit, because he intercedes on behalf of the saints in accordance with God.	*Now God is the one who investigates what we think and feel. He is aware of what the {Holy} Spirit intends, because the Spirit pleads for the sake of God's people according to {what} God {wants}.*

ULT **the one searching the hearts**
UST God is the one who investigates what we think and feel
(ὁ & ἐραυνῶν τὰς καρδίας)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one searching the hearts**
UST God is the one who investigates what we think and feel
(ὁ & ἐραυνῶν τὰς καρδίας)

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]

Support Reference: Metaphor

ULT **the one searching the hearts**
UST God is the one who investigates what we think and feel
(ὁ & ἐραυνῶν τὰς καρδίας)

See how you translated "heart" in 1:21.

Support Reference: Metonymy

ULT **the mindset of the Spirit**
UST the {Holy} Spirit intends
(τὸ φρόνημα τοῦ Πνεύματος)

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]

Support Reference: Possession

ULT **the mindset**
UST intends
(τὸ φρόνημα)

See how you translated **mindset** in 8:6.

Support Reference: Abstract Nouns

ULT **in accordance with God**
UST according to {what} God {wants}
(κατὰ Θεὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knows	He is aware of
mindset	intends
of the Spirit	the {Holy} Spirit
God	what} God {wants}
he intercedes	the Spirit pleads
the saints	God's people

Romans 8:28

ULT	UST
And we know that for the ones loving God, God works all things together for good,for the ones being called according to his purpose.	*We are certain that God makes all things that happen to benefit those who love him. {They are} the people whom God called because he previously planned {to do so}.*

ULT good … his purpose
UST to benefit … because he previously planned {to do so}
(ἀγαθόν & πρόθεσιν)

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]

Support Reference: Abstract Nouns

ULT for the ones being called according to his purpose
UST They are} the people whom God called because he previously planned {to do so}
(τοῖς κατὰ πρόθεσιν 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 according to his purpose]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we know	We are certain
loving	those who love
God	him
God	God
good	to benefit
called	the people whom God called

Romans 8:29

ULT	UST
Because those whom he foreknew, he also predestined {to be} a similar form to the image of his Son so that he might be the firstborn among many brothers.	*{This is} because those whom God chose in advance, he also decided in advance to make resemble his Son {Jesus}. {God did these things} in order for his Son {Jesus} to have first place among many {spiritual} siblings.*

ULT **those whom he foreknew**
UST those whom God chose in advance
(οὓς προέγνω)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{to be} a similar form to the image of his Son**
UST to make resemble his Son {Jesus}
(συμμόρφους τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ)

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]

Support Reference: Metaphor

ULT **of his Son**
UST his Son {Jesus}
(τοῦ Υἱοῦ αὐτοῦ)

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

Support Reference: Translating Son and Father

> ULT **so that he might be**
> UST {God did these things} in order for his Son {Jesus} to have first place
> (εἰς τὸ εἶναι αὐτὸν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **he**
> UST his Son {Jesus} to have first place
> (αὐτὸν)

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]

Support Reference: Pronouns — When to Use Them

> ULT **so that … might be the firstborn**
> UST {God did these things} in order for his Son {Jesus} to have first place
> (εἰς τὸ εἶναι & πρωτότοκον)

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]

Support Reference: Metaphor

> ULT **brothers**
> UST {spiritual} siblings
> (ἀδελφοῖς)

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]

Support Reference: When Masculine Words Include Women

ULT **brothers**
UST {spiritual} siblings
(ἀδελφοῖς)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he foreknew	God chose in advance
he … predestined	he … decided in advance
image	to make resemble
of … Son	Son {Jesus}
the firstborn	his Son {Jesus} to have first place

Romans 8:30

ULT	UST
Now those whom he predestined, these he also called. And those whom he called, these he also justified. And those whom he justified, these he also glorified.	*Certainly, the people whom God chose in advance {to become his people}, he also summoned to become his people. And those people whom God summoned {to become his people}, he also made righteous. And those people whom God made righteous, he will also make glorious.*

ULT **he … called … he called**
UST he … summoned to become his people … God summoned {to become his people}
(ἐκάλεσεν & ἐκάλεσεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he also glorified**
UST he will also make glorious
(καὶ ἐδόξασεν)

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]

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he predestined	God chose in advance {to become his people}
he … called	he … summoned to become his people
he called	God summoned {to become his people}
he … justified	he … made righteous
he justified	whom God made righteous
he … glorified	he will … make glorious

Romans 8:31

ULT	UST
What then will we say to these things? If God {is} for us, who {is} against us?	*{Since these things are true,} then we should say this about them: since God supports us, surely no one {is powerful enough} to oppose us!*

ULT What then will we say
UST {Since these things are true,} then we should say this about them
(τί οὖν ἐροῦμεν)

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.

Support Reference: Connect — Reason-and-Result Relationship

ULT What then will we say to these things? If God {is} for us, who {is} against us
UST {Since these things are true,} then we should say this about them: since God supports us, surely no one {is powerful enough} to oppose us
(τί οὖν ἐροῦμεν πρὸς ταῦτα? εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν)

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!]

Support Reference: Rhetorical Question

ULT If
UST since God supports us, surely no one {is powerful enough} to oppose us
(εἰ)

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]

Support Reference: Connect — Factual Conditions

ULT {is} for us

UST since God supports us, surely no one {is powerful enough} to oppose us

(ὑπὲρ ἡμῶν)

Alternate translation: [is on our side]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	since God supports us, surely no one {is powerful enough} to oppose us

Romans 8:32

ULT	UST
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?	*God did not even spare his own Son, {Jesus}. On the contrary, God handed him over {to die} for the sake of us all. So God surely will also graciously give us, along with Jesus, every {blessing}!*

ULT **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**
UST God did not even spare his own Son, {Jesus}. On the contrary, God handed him over {to die} for the sake of us all. So God surely will also graciously give us, along with Jesus, every {blessing}
(ὅς γε τοῦ ἰδίου Υἱοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ, τὰ πάντα ἡμῖν χαρίσεται)

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!]

Support Reference: Rhetorical Question

ULT **He who**
UST God
(ὅς)

He who here refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: [God who]

Support Reference: Pronouns — When to Use Them

ULT **did not spare**
UST did not … spare
(οὐκ ἐφείσατο)

Alternate translation: [did not refrain from giving] or [did not refuse to give up]

> ULT **his own Son**
> UST his own Son, {Jesus}
> (τοῦ ἰδίου Υἱοῦ)

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

Support Reference: Translating Son and Father

> ULT **gave him up**
> UST God handed him over {to die}
> (παρέδωκεν αὐτόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Son	Son, {Jesus}

Romans 8:33

ULT	UST
Who will bring an accusation against God's elect? God {is} the one justifying.	*Surely no one can {rightly} accuse those whom God chose {to become his people}! {This is because} God is the one who makes people righteous.*

ULT **Who will bring an accusation against God's elect**
UST Surely no one can {rightly} accuse those whom God chose {to become his people}
(τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ)

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!]

Support Reference: Rhetorical Question

ULT **Who will bring an accusation**
UST Surely no one can {rightly} accuse those whom God chose {to become his people}
(τίς ἐγκαλέσει)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **God's elect**
UST Surely no one can {rightly} accuse those whom God chose {to become his people}
(ἐκλεκτῶν Θεοῦ)

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]

Support Reference: Abstract Nouns

ULT God {is} the one justifying
UST {This is because} God is the one who makes people righteous
(Θεὸς ὁ δικαιῶν)

This sentences 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 on can accuse them, because God is the one who justifies]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
elect	Surely no one can {rightly} accuse those whom God chose {to become his people}
God’s	Surely no one can {rightly} accuse those whom God chose {to become his people}
God	{This is because} God is
justifying	who makes people righteous

Romans 8:34

ULT	UST
Who {is} the one condemning? 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.	*Surely no one can condemn {God's people}! {This is because} the Messiah Jesus is the one who died. Furthermore, he is the one whom God made alive again. He is also at the place of highest honor next to God, and he even pleads for our sake.*

ULT **Who {is} the one condemning**
UST Surely no one can condemn {God's people}
(τίς ὁ κατακρινῶν)

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!]

Support Reference: Rhetorical Question

ULT **the one condemning**
UST Surely no one can condemn {God's people}
(ὁ κατακρινῶν)

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]

Support Reference: Ellipsis

ULT **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**
UST {This is because} the Messiah Jesus is the one who died. Furthermore, he is the one whom God made alive again. He is also at the place of highest honor next to God, and he even pleads for our sake
(Χριστὸς Ἰησοῦς ὁ ἀποθανών, μᾶλλον δὲ ἐγερθείς ὅς, καί ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν)

This sentences 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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **having been raised**
> UST he is … whom God made alive again
> (ἐγερθείς)

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]

Support Reference: Active or Passive

> ULT **having been raised**
> UST he is … whom God made alive again
> (ἐγερθείς)

See how you translated **raised** in 4:25.

Support Reference: Idiom

> ULT **at the right hand of God**
> UST at the place of highest honor next to God
> (ἐν δεξιᾷ τοῦ Θεοῦ)

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]

Support Reference: Nominal Adjectives

> ULT **who also is at the right hand of God**
> UST the one … He is also at the place of highest honor next to God
> (ὅς, καί ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
condemning	Surely no one can condemn {God's people}
Christ	Messiah
Christ Jesus	Messiah Jesus
of God	God

ULT	UST
interceding	he even pleads

Romans 8:35

ULT	UST
Who will separate us from the love of Christ? Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword?	*Surely no one can make Jesus stop loving us! If people trouble us or distress us or persecute us, or if we are hungry or naked or in danger, or if people kill us with swords, surely none of those things can make Jesus stop loving us!*

ULT **Who will separate us from the love of Christ**
UST Surely no one can make Jesus stop loving us
(τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ)

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!]

Support Reference: Rhetorical Question

ULT **will separate us from the love of Christ**
UST Surely no one can make Jesus stop loving us
(ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ)

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]

Support Reference: Metaphor

ULT **Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword**
UST If people trouble us or distress us or persecute us, or if we are hungry or naked or in danger, or if people kill us with swords, surely none of those things can make Jesus stop loving us
(θλῖψις, ἢ στενοχωρία, ἢ διωγμὸς, ἢ λιμὸς, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα)

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!]

Support Reference: Rhetorical Question

ULT **Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword**
UST If people trouble us or distress us or persecute us, or if we are hungry or naked or in danger, or if people kill us with swords, surely none of those things can make Jesus stop loving us
(θλῖψις, ἢ στενοχωρία, ἢ διωγμὸς, ἢ λιμὸς, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα)

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?]

Support Reference: Ellipsis

ULT **Tribulation, or distress, or persecution, or hunger**
UST If people trouble us or distress us or persecute us, or if we are hungry
(θλῖψις, ἢ στενοχωρία, ἢ διωγμὸς, ἢ λιμὸς)

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]

Support Reference: Abstract Nouns

ULT **Tribulation, or distress**
UST If people trouble us or distress us
(θλῖψις, ἢ στενοχωρία)

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]

Support Reference: Doublet

ULT **or sword**
UST or if people kill us with swords, surely none of those things can make Jesus stop loving us
(ἢ μάχαιρα)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
love	Surely no one can make Jesus stop loving us
of Christ	Surely no one can make Jesus stop loving us
Tribulation	If people trouble us
persecution	persecute us
hunger	we are hungry
sword	people kill us with swords, surely none of those things can make Jesus stop loving us

Romans 8:36

ULT	UST
Just as it is written, "For your sake we are being put to death the whole day {long}. We were considered as sheep for slaughter."	*This is what {God meant when} he said {in the Scriptures}, "They constantly kill us because of you{, God}. They consider us to be like sheep for them to slaughter."*

ULT Just as it is written
UST This is what {God meant when} he said {in the Scriptures}
(καθὼς γέγραπται)

See how you translated this phrase in 1:17.

Support Reference: Quotations and Quote Margins

ULT Just as it is written
UST This is what {God meant when} he said {in the Scriptures}
(καθὼς γέγραπται)

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]

Support Reference: Active or Passive

ULT For your sake we are being put to death the whole day {long}. We were considered as sheep for slaughter
UST They constantly kill us because of you{, God}. They consider us to be like sheep for them to slaughter
(ἕνεκεν σοῦ, θανατούμεθα ὅλην τὴν ἡμέραν; ἐλογίσθημεν ὡς πρόβατα σφαγῆς)

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.

Support Reference: Quote Markings

> ULT **For your sake**
> UST because of you{, God}
> (ἕνεκεν σοῦ)

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,]

Support Reference: Forms of 'You' — Singular

> ULT **we are being put to death … We were considered**
> UST They … kill us … They consider us to be
> (θανατούμεθα & ἐλογίσθημεν)

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.

Support Reference: Exclusive and Inclusive 'We'

> ULT **we are being put to death … We were considered**
> UST They … kill us … They consider us to be
> (θανατούμεθα & ἐλογίσθημεν)

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]

Support Reference: Active or Passive

> ULT **we are being put to death the whole day {long}**
> UST They constantly kill us
> (θανατούμεθα ὅλην τὴν ἡμέραν)

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]

Support Reference: Hyperbole

ULT **We were considered as sheep for slaughter**
UST They consider us to be like sheep for them to slaughter
(ἐλογίσθημεν ὡς πρόβατα σφαγῆς)

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]

Support Reference: Simile

ULT **for slaughter**
UST for them to slaughter
(σφαγῆς)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day {long}	constantly
sheep	sheep
for slaughter	for them to slaughter

Romans 8:37

ULT	UST
But in all these things we are more than conquerors through the one having loved us.	*However, he who loved us enables us to completely overcome all of these things {that might happen to us}.*

ULT **But**
UST However
(ἀλλ’)

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,]

Support Reference: Connect — Contrast Relationship

ULT **these things**
UST these things {that might happen to us}
(τούτοις)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we are more than conquerors**
UST to completely overcome
(ὑπερνικῶμεν)

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]

Support Reference: Metaphor

ULT **the one having loved us**
UST he who loved us enables us
(τοῦ ἀγαπήσαντος ἡμᾶς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having loved	he who loved us enables us

Romans 8:38

ULT	UST
For I am persuaded that neither death, nor life, nor angels, nor governments, nor things present, nor things to come, nor powers,	*In fact, God has persuaded me that {none of these things}—whether being dead, or what happens while we are alive, or angels, or demons who rule, or things that are happening to us, or things that will happen to us, or powerful demons,*

ULT **For**
UST In fact
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **I am persuaded**
UST God has persuaded me
(πέπεισμαι)

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]

Support Reference: Active or Passive

ULT **death … life … governments … powers**
UST being dead … what happens while we are alive … demons who rule … powerful demons
(θάνατος & ζωὴ & ἀρχαὶ & δυνάμεις)

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]

Support Reference: Abstract Nouns

ULT **governments**
UST demons who rule
(ἀρχαὶ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **powers**
UST powerful demons
(δυνάμεις)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
angels	angels
governments	demons who rule

Romans 8:39

ULT	UST
nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which {is} in Christ Jesus our Lord.	*or what is above {us}, or what is below {us}, or anything else that God created—can stop God from loving us! {God loves us} because we are united to the Messiah Jesus, our Lord!*

ULT **height … depth**
UST what is above {us} … what is below {us}
(ὕψωμα & βάθος)

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]

Support Reference: Metonymy

ULT **any other created thing**
UST anything else that God created
(τις κτίσις ἑτέρα)

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]

Support Reference: Active or Passive

ULT **will be able to separate us from the love of God**
UST can stop God from loving us
(δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ)

See how you translated the similar phrase in 8:35.

Support Reference: Metaphor

> **ULT which {is} in Christ Jesus**
> **UST** {God loves us} because we are united to the Messiah Jesus
> (τῆς ἐν Χριστῷ Ἰησοῦ)

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]

Support Reference: Distinguishing Versus Informing or Reminding

> **ULT in Christ Jesus**
> **UST** because we are united to the Messiah Jesus
> (ἐν Χριστῷ Ἰησοῦ)

See how you translated this phrase in 6:23.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
created thing	that God created
love	God from loving
of God	God from loving
Christ	to the Messiah
Jesus	Jesus
in Christ Jesus	because we are united to the Messiah Jesus
Lord	Lord

Romans 9

Romans 9 Chapter Introduction

Structure and Formatting

1. 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.

Religious and Cultural 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: predestine, predestined; and save, saved, safe, salvation, rescue)

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)

Romans 9:1

ULT	UST
I speak truth in Christ. I do not lie—my conscience bearing witness with me in the Holy Spirit—	*I speak what is true as one whom God has united with the Messiah. I do not speak what is false. The Holy Spirit confirms what my conscience testifies within myself {when I say}*

ULT **I speak truth in Christ. I do not lie**
UST I speak what is true as one whom God has united with the Messiah. I do not speak what is false
(ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι)

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]

Support Reference: Doublet

ULT **in Christ**
UST as one whom God has united with the Messiah
(ἐν Χριστῷ)

See how you translated the similar phrase in 3:24.

Support Reference: Metaphor

ULT **my conscience bearing witness**
UST what … conscience testifies within myself {when I say}
(συνμαρτυρούσης μοι τῆς συνειδήσεώς)

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.

Support Reference: Personification

> ULT **in the Holy Spirit**
> UST The Holy Spirit confirms
> (ἐν Πνεύματι Ἁγίῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	as one whom God has united with the Messiah
in Christ	as one whom God has united with the Messiah
bearing witness	testifies
conscience	what … conscience
the Holy Spirit	The Holy Spirit

Romans 9:2

ULT	UST
that for me there is great sorrow and unceasing pain in my heart.	*that I grieve very greatly and constantly!*

> ULT **for me there is great sorrow and unceasing pain in my heart**
> UST I grieve very greatly and constantly
> (λύπη μοί ἐστιν μεγάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου)

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]

Support Reference: Idiom

> ULT **great sorrow and unceasing pain**
> UST I grieve very greatly and constantly
> (λύπη & μεγάλη, καὶ ἀδιάλειπτος ὀδύνη)

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]

Support Reference: Doublet

Romans 9:3

ULT	UST
For I could wish myself to be accursed, {separated} from Christ for the sake of my brothers, those of my own race according to the flesh;	*{I do so} because I truly wish that God would curse me and completely alienate me from {Jesus} the Messiah for my fellow {kinsmen} {to be saved}! They are physically related to me.*

ULT **For**
UST {I do so} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **myself to be accursed**
UST I truly … that God would curse me
(ἀνάθεμα εἶναι αὐτὸς, ἐγὼ)

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]

Support Reference: Abstract Nouns

ULT **{separated} from Christ**
UST and completely alienate me from {Jesus} the Messiah
(ἀπὸ τοῦ Χριστοῦ)

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]

Support Reference: Active or Passive

> ULT **{separated} from Christ**
> UST and completely alienate me from {Jesus} the Messiah
> (ἀπὸ τοῦ Χριστοῦ)

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]

Support Reference: Idiom

> ULT **for the sake of my brothers**
> UST for my fellow {kinsmen} … be saved … to
> (ὑπὲρ τῶν ἀδελφῶν μου)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **my brothers**
> UST my fellow {kinsmen} … be saved … to
> (τῶν ἀδελφῶν μου)

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]

Support Reference: When Masculine Words Include Women

> ULT **my brothers**
> UST my fellow {kinsmen} … be saved … to
> (τῶν ἀδελφῶν μου)

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]

Support Reference: Metonymy

ULT **those of my own race according to the flesh**
UST to … They are physically related … me
(τῶν συγγενῶν μου, κατὰ σάρκα)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **according to the flesh**
UST physically
(κατὰ σάρκα)

See how you translated **according to the flesh** in 1:3.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
accursed	that God would curse me
Christ	{Jesus} the Messiah
of … own race	They are … related

Romans 9:4

ULT	UST
who are Israelites, of whom {is} the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises;	*These {kinsmen of mine} are the Israelites. {They are those} whom God {spiritually} adopted. God allowed them to experience how glorious he is. God made covenants with them. God gave them his laws. God gave them the way to worship him. God also made promises to them.*

ULT **who are Israelites**
UST These {kinsmen of mine} are the Israelites
(οἵτινές εἰσιν Ἰσραηλεῖται)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **the adoption … the glory … the law-giving … the service … the promises**
UST God {spiritually} adopted. God allowed them to experience how glorious he is … God gave them his laws. God gave them the way to worship him. God … made promises to them
(ἡ υἱοθεσία & ἡ δόξα & ἡ νομοθεσία & ἡ λατρεία & αἱ ἐπαγγελίαι)

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]

Support Reference: Abstract Nouns

ULT **the adoption**
UST God {spiritually} adopted
(ἡ υἱοθεσία)

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]

Support Reference: Metaphor

> ULT **the law-giving**
> UST God gave them his laws
> (ἡ νομοθεσία)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the service**
> UST God gave them the way to worship him
> (ἡ λατρεία)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israelites	the Israelites
adoption	God {spiritually} adopted
glory	how glorious he is
covenants	God made covenants with them
law-giving	God gave them his laws
service	God gave them the way to worship him
promises	God … made promises to them

Romans 9:5

ULT	UST
of whom {are} the fathers, and from whom {is} the Christ—(that {is}, according to the flesh)—the one who {is} over all, blessed God to eternity. Amen.	*{Our Jewish} forefathers {Abraham, Isaac, and Jacob} were Israelites. The Messiah is also one of them, as someone physically related to them. The Messiah rules over everything. {He is} the blessed God forever. May it be so!*

ULT **{are} the fathers**
UST {Our Jewish} forefathers {Abraham, Isaac, and Jacob} were
(οἱ πατέρες)

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]

Support Reference: Metaphor

ULT **according to the flesh**
UST as someone physically related to them
(κατὰ σάρκα)

See how you translated **according to the flesh** in 1:3 and 8:3.

Support Reference: Idiom

ULT **the one who {is} over all**
UST The Messiah rules over everything
(ὁ ὢν ἐπὶ πάντων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one who {is} over all**
UST The Messiah rules over everything
(ὁ ὢν ἐπὶ πάντων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **blessed God**
UST {He is} the blessed God
(Θεὸς, εὐλογητὸς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
are … fathers	{Our Jewish} forefathers {Abraham, Isaac, and Jacob} were
is … Christ	Messiah
God	God
blessed	{He is} the blessed
Amen	May it be so

Romans 9:6

ULT	UST
But {it is} not such a thing that the word of God has failed. For not all the ones from Israel, these {are} Israel.	*Yet God has not failed to do what he promised {to the Israelites}. {This is true} because not all people who have physically descended from Israel are {true} Israelites.*

ULT {it is} not such a thing that the word of God has failed
UST God has not failed to do what he promised {to the Israelites}
(οὐχ οἷον & ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ)

Alternate translation: [it is not as if the word of God has failed] or [the word of God has not failed]

ULT the word of God has failed
UST God has … failed to do what he promised {to the Israelites}
(ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ)

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]

Support Reference: Personification

ULT the word of God
UST what he promised {to the Israelites}
(ὁ λόγος τοῦ Θεοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **For**
UST {This is true} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **not all the ones from Israel, these {are} Israel**
UST not all people who have physically descended from Israel are {true} Israelites
(οὐ & πάντες οἱ ἐξ Ἰσραήλ οὗτοι, Ἰσραήλ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word of God	what he promised {to the Israelites}
Israel	have physically descended from Israel
{are} Israel	are {true} Israelites

Romans 9:7

ULT	UST
Neither that all the children are seed of Abraham. But, "In Isaac your seed will be called."	*{It is} also not {true} that all those who physically descended {from Abraham} are Abraham's {true} offspring. Rather, {as God says to Abraham in the Scriptures,} "I will identify your {true} offspring through {those who descend from} Isaac."*

ULT **Neither that all the children are seed of Abraham**
UST {It is} also not {true} that all those who physically descended {from Abraham} are Abraham's {true} offspring
(οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ πάντες τέκνα)

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]

Support Reference: Ellipsis

ULT **all the children**
UST all those who physically descended {from Abraham}
(πάντες τέκνα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all the children**
UST all those who physically descended {from Abraham}
(πάντες τέκνα)

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]

Support Reference: Metaphor

ULT **seed of Abraham … your seed**
UST Abraham's {true} offspring … your {true} offspring
(σπέρμα Ἀβραάμ & σοι σπέρμα)

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]

Support Reference: Metaphor

ULT **But**
UST Rather, {as God says to Abraham in the Scriptures … }
(ἀλλ')

But ere 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,]

Support Reference: Quotations and Quote Margins

ULT **In Isaac your seed will be called**
UST I will identify your {true} offspring through {those who descend from} Isaac
(ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα)

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.

Support Reference: Quote Markings

ULT **In Isaac your seed will be called**
UST I will identify your {true} offspring through {those who descend from} Isaac
(ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα)

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]

Support Reference: Forms of 'You' — Singular

> ULT **In Isaac**
> UST through {those who descend from} Isaac
> (ἐν Ἰσαὰκ)

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]

Support Reference: Metaphor

> ULT **your seed will be called**
> UST I will identify your {true} offspring
> (κληθήσεταί σοι σπέρμα)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seed	{true} offspring
of Abraham	Abraham's
Isaac	{those who descend from} Isaac
will be called	I will identify
seed	{true} offspring

Romans 9:8

ULT	UST
That is, the children of the flesh, these {are} not children of God. But the children of the promise are considered as seed.	*In other words, the people who {only} physically descended {from Abraham} are not God's {spiritual} children. Rather, those {who became God's spiritual} children as a result of what God promised are regarded as {Abraham's true spiritual} offspring.*

ULT **That is**
UST In other words … are
(τοῦτ' ἔστιν)

Alternate translation: [Another way to say this is]

ULT **the children of the flesh**
UST the people who {only} physically descended {from Abraham}
(τὰ τέκνα τῆς σαρκὸς)

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]

Support Reference: Metonymy

ULT **children of God**
UST God's {spiritual} children
(τέκνα τοῦ Θεοῦ)

See how you translated this phrase in the 8:16.

Support Reference: Metaphor

ULT **the children of the promise**
UST those {who became God's … } … children as a result of what God promised … spiritual
(τὰ τέκνα τῆς ἐπαγγελίας)

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]

Support Reference: Possession

> ULT **of the promise**
> UST as a result of what God promised
> (τῆς ἐπαγγελίας)

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]

Support Reference: Abstract Nouns

> ULT **of the promise**
> UST as a result of what God promised
> (τῆς ἐπαγγελίας)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **seed**
> UST spiritual … Abraham's true … offspring
> (σπέρμα)

See how you translated **seed** in the previous verse.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	God's
of the promise	as a result of what God promised

Romans 9:9

ULT	UST
For this {is} the word of promise: "At this time I will come, and a son will be to Sarah."	*Indeed, this is what God promised {would happen} {when he said in the Scriptures}, "At a set time, I will come. As a result, Sarah will give birth to a son."*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **this {is} the word of promise**
UST this is what God promised {would happen} {when he said in the Scriptures}
(ἐπαγγελίας & ὁ λόγος οὗτος)

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]

Support Reference: Quotations and Quote Margins

ULT **the word of promise**
UST what God promised {would happen} {when he said in the Scriptures}
(ἐπαγγελίας & ὁ λόγος)

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]

Support Reference: Possession

ULT **the word of promise**
UST what God promised {would happen} {when he said in the Scriptures}
(ἐπαγγελίας & ὁ λόγος)

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]

Support Reference: Metonymy

ULT **At this time I will come, and a son will be to Sarah**
UST At a set time, I will come. As a result, Sarah will give birth to a son
(κατὰ τὸν καιρὸν τοῦτον, ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός)

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.

Support Reference: Quote Markings

ULT **I will come**
UST I will come
(ἐλεύσομαι)

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]

Support Reference: Pronouns — When to Use Them

ULT **and**
UST As a result
(καὶ)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **a son will be to Sarah**
> UST Sarah will give birth to a son
> (ἔσται τῇ Σάρρᾳ υἱός)

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]

Support Reference: Ellipsis

> ULT **a son will be to Sarah**
> UST Sarah will give birth to a son
> (ἔσται τῇ Σάρρᾳ υἱός)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of promise	what God promised {would happen} {when he said in the Scriptures}
time	set time
to Sarah	Sarah

Romans 9:10

ULT	UST
Now, not only this, but Rebekah also having conceived from one {man}, our father Isaac—	*This is not the only {promise God made}. But {God made a promise} also when Rebekah became pregnant by this same man, Isaac. {He is} the ancestor of us {Israelites}.*

ULT **Now, not only this**
UST This is not the only {promise God made}
(οὐ μόνον δέ)

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]

Support Reference: Pronouns — When to Use Them

ULT **but Rebekah also**
UST But {God made a promise} also … Rebekah
(ἀλλὰ καὶ Ῥεβέκκα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **our father**
UST He is} the ancestor of us {Israelites}
(τοῦ πατρὸς ἡμῶν)

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. Alternate translation: [our forefather]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Rebekah	Rebekah
having conceived	when … became pregnant
Isaac	Isaac

Romans 9:11

ULT	UST
for not yet having been born, nor indeed having done anything good or bad, so that the purpose of God according to election might endure,	*Indeed, {God chose only one of her two sons} even though she had not yet born them and they had not yet done anything right or wrong. {God did this} in order that what he had previously planned with regard to choosing {people} would happen.*

ULT **for**
UST Indeed, {God chose only one of her two sons}
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **for**
UST Indeed, {God chose only one of her two sons}
(γὰρ)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **not yet having been born, nor indeed having done anything good or bad**
UST even though she had not yet born them and they had not yet done anything right or wrong
(μήπω & γεννηθέντων, μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον)

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]

Support Reference: Ellipsis

ULT **so that**
UST {God did this} in order that
(ἵνα)

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.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the purpose of God**
UST what he had previously planned
(ἡ & πρόθεσις τοῦ Θεοῦ)

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]

Support Reference: Abstract Nouns

ULT **according to election**
UST with regard to choosing {people}
(κατ' ἐκλογὴν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	right
bad	wrong
election	with regard to choosing {people}
of God	he

Romans 9:12

ULT	UST
not by works, but by the one calling—it was said to her, "The older will be enslaved to the younger."	*{God did not choose only one of her sons} because of what he did. Rather, it was because God summons {those whom he chooses}. {This is why} God told Rebekah {in the Scriptures}, "Your older son will become a slave to your younger son."*

ULT **not by works, but by the one calling**
UST God did not choose only one of her sons} because of what he did. Rather, it was because God summons {those whom he chooses}
(οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **works**
UST what he did
(ἔργων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one calling**
UST God summons {those whom he chooses}
(τοῦ καλοῦντος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one calling**
UST God summons {those whom he chooses}
(τοῦ καλοῦντος)

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]

Support Reference: Ellipsis

ULT **it was said to her**
UST This is why} God told Rebekah {in the Scriptures}
(ἐρρέθη αὐτῇ)

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]

Support Reference: Active or Passive

ULT **it was said to her**
UST This is why} God told Rebekah {in the Scriptures}
(ἐρρέθη αὐτῇ)

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]

Support Reference: Quotations and Quote Margins

ULT **to her**
UST Rebekah {in the Scriptures}
(αὐτῇ)

Here, the pronoun **her** refers to Rebekah. If it would be helpful in your language, you could state this explicitly, as in the UST.

Support Reference: Pronouns — When to Use Them

> ULT **The older will be enslaved to the younger**
> UST Your older son will become a slave to your younger son
> (ὁ μείζων δουλεύσει τῷ ἐλάσσονι)

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.

Support Reference: Quote Markings

> ULT **The older will be enslaved to the younger**
> UST Your older son will become a slave to your younger son
> (ὁ μείζων δουλεύσει τῷ ἐλάσσονι)

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.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
calling	God summons {those whom he chooses}
will be enslaved to	will become a slave

Romans 9:13

ULT	UST
{It is} just as it is written: "Jacob I loved, but Esau I hated."	*This is what {God meant when} he said {in the Scriptures}, "I love {the younger son} Jacob, but I emphatically reject {the older son} Esau."*

ULT {It is} just as it is written
UST This is what {God meant when} he said {in the Scriptures}
(καθὼς γέγραπται)

See how you translated this phrase in 1:17.

Support Reference: Quotations and Quote Margins

ULT {It is} just as it is written
UST This is what {God meant when} he said {in the Scriptures}
(καθὼς γέγραπται)

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]

Support Reference: Active or Passive

ULT Jacob I loved, but Esau I hated
UST I love {the younger son} Jacob, but I emphatically reject {the older son} Esau
(τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ Ἠσαῦ ἐμίσησα)

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.

Support Reference: Quote Markings

ULT I loved … I hated
UST I love … I emphatically reject
(ἠγάπησα & ἐμίσησα)

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]

Support Reference: Pronouns — When to Use Them

ULT **I hated**
UST I emphatically reject
(ἐμίσησα)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jacob	{the younger son} Jacob
I loved	I love
Esau	{the older son} Esau

Romans 9:14

ULT	UST
What then will we say? {There is} no unrighteousness with God{, is there}? May it never be!	*{Someone might say,} "{If what you have said is true,} then surely God must be unrighteous!" {Then I would say,} "Of course not!"*

ULT **What then will we say**
UST {Someone might say,} "{If what you have said is true,} then surely God must be unrighteous
(τί οὖν ἐροῦμεν)

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.

Support Reference: Connect — Reason-and-Result Relationship

ULT **What then will we say? {There is} no unrighteousness with God{, is there}**
UST {Someone might say,} "{If what you have said is true,} then surely God must be unrighteous
(τί οὖν ἐροῦμεν? μὴ ἀδικία παρὰ τῷ Θεῷ)

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!]

Support Reference: Rhetorical Question

ULT **What then will we say? {There is} no unrighteousness with God{, is there}**
UST {Someone might say,} "{If what you have said is true,} then surely God must be unrighteous
(τί οὖν ἐροῦμεν? μὴ ἀδικία παρὰ τῷ Θεῷ)

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.

Support Reference: Quote Markings

ULT **There is} no unrighteousness with God{, is there}**
UST {Someone might say,} "{If what you have said is true,} then surely God must be unrighteous
(μὴ ἀδικία παρὰ τῷ Θεῷ)

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]

Support Reference: Abstract Nouns

ULT **There is} no unrighteousness with God{, is there}**
UST {Someone might say,} "{If what you have said is true,} then surely God must be unrighteous
(μὴ ἀδικία παρὰ τῷ Θεῷ)

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]

Support Reference: Metaphor

ULT **May it never be**
UST {Then I would say,} "Of course not
(μὴ γένοιτο)

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!']

Support Reference: Assumed Knowledge and Implicit Information

ULT **May it never be**
UST {Then I would say,} "Of course not
(μὴ γένοιτο)

See how you translated this phrase in 3:4 and 6:2.

Support Reference: Exclamations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
unrighteousness	{Someone might say,} "{If what you have said is true,} then surely God must be unrighteous

ULT	UST
God	{Someone might say,} “{If what you have said is true,} then surely God must be unrighteous

Romans 9:15

ULT	UST
For he says to Moses, “I will have mercy {on} whomever I will have mercy, and I will have compassion {on} whomever I will have compassion.”	*{We know that God is truly righteous} because God told Moses {in the Scriptures}, “I will be merciful to whomever I want to be merciful. I will be compassionate to whomever I want to be compassionate.”*

ULT **For**
UST {We know that God is truly righteous} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **For he says to Moses**
UST We know that God is truly righteous} because God told Moses {in the Scriptures}
(τῷ Μωϋσεῖ γὰρ λέγει)

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]

Support Reference: Quotations and Quote Margins

ULT **he says … I will have mercy … I will have mercy … I will have compassion … I will have compassion**
UST God told … I will be merciful … I want to be merciful. I will be compassionate … I want to be compassionate
(λέγει, ἐλεήσω & ἐλεῶ & οἰκτειρήσω & οἰκτείρω)

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”]

Support Reference: Pronouns — When to Use Them

> ULT **he says**
> UST God told
> (λέγει)

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]

Support Reference: Predictive Past

> ULT **I will have mercy {on} whomever I will have mercy, and I will have compassion {on} whomever I will have compassion**
> UST I will be merciful to whomever I want to be merciful. I will be compassionate to whomever I want to be compassionate
> (ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω)

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.

Support Reference: Quote Markings

> ULT **I will have mercy {on} whomever I will have mercy, and I will have compassion {on} whomever I will have compassion**
> UST I will be merciful to whomever I want to be merciful. I will be compassionate to whomever I want to be compassionate
> (ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω)

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]

Support Reference: Abstract Nouns

> ULT **I will have mercy {on} whomever I will have mercy, and I will have compassion {on} whomever I will have compassion**
> UST I will be merciful to whomever I want to be merciful. I will be compassionate to whomever I want to be compassionate
> (ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω)

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.

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Moses	Moses {in the Scriptures}
I will have mercy	I will be merciful
I will have mercy	I want to be merciful
I will have compassion	I will be compassionate
I will have compassion	I want to be compassionate

Romans 9:16

ULT	UST
So then, {it is} not of the one willing, nor of the one running, but of God, the one having mercy.	*Therefore, {who receives God's mercy does} not {depend} on {how much} someone desires {to receive it}. {Who receives God's mercy} also does not depend on {how much} effort someone exerts. Rather, {it depends on} what God wants. {He is} the one who is merciful.*

ULT **So then**
UST Therefore
(ἄρα οὖν)

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.

Support Reference: Connecting Words and Phrases

ULT **{it is} not**
UST not
(οὐ)

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]

Support Reference: Pronouns — When to Use Them

ULT **of the one willing, nor of the one running, but of God**
UST who receives God's mercy does … {depend} on {how much} someone desires {to receive it}. {Who receives God's mercy} also does not depend on {how much} effort someone exerts. Rather, {it depends on} what God wants. {He is} the one who is merciful
(τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ & Θεοῦ)

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]

Support Reference: Possession

ULT **of the one running**
UST does … depend on {how much} effort someone exerts
(τοῦ τρέχοντος)

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]

Support Reference: Metaphor

ULT **the one having mercy**
UST {it depends on} what God wants. {He is} the one who is merciful
(τοῦ ἐλεῶντος)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **the one having mercy**
UST {it depends on} what God wants. {He is} the one who is merciful
(τοῦ ἐλεῶντος)

See how you translated **mercy** in the previous verse.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having mercy	{it depends on} what God wants. {He is} the one who is merciful
of God	{it depends on} what God wants. {He is} the one who is merciful

Romans 9:17

ULT	UST
For the scripture says to Pharaoh, "For this very {purpose} I raised you up: so that I might demonstrate my power in you and so that my name might be proclaimed in all the earth."	*Indeed, this is what God told Pharaoh in the Scriptures, "I allowed you {to become king in Egypt} for this exact reason: in order that I could use you to exhibit how powerful I am. I also {allowed you to become king} in order that I will be famous all over the world."*

ULT **For**
UST Indeed
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the scripture says to Pharaoh**
UST this is what God told Pharaoh in the Scriptures
(λέγει & ἡ Γραφὴ τῷ Φαραὼ)

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]

Support Reference: Personification

ULT **the scripture says to Pharaoh**
UST this is what God told Pharaoh in the Scriptures
(λέγει & ἡ Γραφὴ τῷ Φαραὼ)

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]

Support Reference: Quotations and Quote Margins

ULT **says**
UST this is what God told
(λέγει)

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]

Support Reference: Predictive Past

ULT **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**
UST I allowed you {to become king in Egypt} for this exact reason: in order that I could use you to exhibit how powerful I am. I also {allowed you to become king} in order that I will be famous all over the world
(εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ)

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.

Support Reference: Quote Markings

ULT **this very {purpose}**
UST this exact reason
(αὐτὸ τοῦτο)

See how you translated **purpose** in 9:11.

Support Reference: Abstract Nouns

ULT **I raised you up … I might demonstrate my**
UST I allowed you {to become king in Egypt} … I could … to exhibit how powerful I am
(ἐξήγειρά σε & ἐνδείξωμαι & μου)

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]

Support Reference: Pronouns — When to Use Them

> ULT **I raised you up**
> UST I allowed you {to become king in Egypt}
> (ἐξήγειρά σε)

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]

Support Reference: Idiom

> ULT **you … you**
> UST you … use you
> (σε & σοὶ)

Both occurrences of **you** in this verse are singular and refer to Pharaoh.

Support Reference: Forms of 'You' — Singular

> ULT **so that … so that**
> UST in order that … in order that
> (ὅπως & ὅπως)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **my power**
> UST how powerful I am
> (τὴν δύναμίν μου)

See how you translated **power** in 1:16.

Support Reference: Abstract Nouns

> ULT **in you**
> UST use you
> (ἐν σοὶ)

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]

Support Reference: Metaphor

> ULT **so that my name might be proclaimed**
> UST in order that I will be famous
> (ὅπως διαγγελῇ τὸ ὄνομά μου)

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]

Support Reference: Active or Passive

> ULT **my name**
> UST I
> (τὸ ὄνομά μου)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
scripture	in … Scriptures
to Pharaoh	Pharaoh
might be proclaimed	will be famous
earth	all over the world

Romans 9:18

ULT	UST
So then, he has mercy on whom he wills, but whom he wills, he hardens.	*Therefore, God is merciful to whomever he wants {to be merciful}. But he makes stubborn whomever he wants {to become stubborn}.*

ULT **So then**
UST Therefore
(ἄρα οὖν)

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.

Support Reference: Connecting Words and Phrases

ULT **he has mercy … he wills … he wills, he hardens**
UST God is merciful … he wants {to be merciful} … he makes stubborn … he wants {to become stubborn}
(θέλει, ἐλεεῖ & θέλει, σκληρύνει)

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]

Support Reference: Pronouns — When to Use Them

ULT **he has mercy**
UST God is merciful
(ἐλεεῖ)

See how you translated **mercy** in 9:15.

Support Reference: Abstract Nouns

ULT **he hardens**
UST he makes stubborn
(σκληρύνει)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he has mercy	God is merciful

Romans 9:19

ULT	UST
You will say then to me, "Why then does he still find fault? For who has ever withstood his will?"	*As a result {of what I have said,} one of you may tell me, "{If what you have said is true,} then surely God should not blame people {for doing what they do}! {God should not do that} because no one can ever stop him from doing whatever he wants {to do}!"*

ULT **You will say**
UST one of you may tell
(ἐρεῖς)

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]

Support Reference: Forms of 'You' — Singular

ULT **You will say then to me**
UST As a result {of what I have said,} one of you may tell me
(ἐρεῖς μοι οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to me**
UST me
(μοι)

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]

Support Reference: Pronouns — When to Use Them

ULT **Why then does he still find fault? For who has ever withstood his will**
UST If what you have said is true,} then surely God should not blame people {for doing what they do}! {God should not do that} because no one can ever stop him from doing whatever he wants {to do}
(τί οὖν ἔτι μέμφεται? τῷ γὰρ βουλήματι αὐτοῦ, τίς ἀνθέστηκεν)

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!]

Support Reference: Rhetorical Question

ULT **Why then**
UST If what you have said is true,} then surely God should not blame people {for doing what they do}
(τί οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **does he … find fault … his**
UST If what you have said is true,} then surely God should not blame people {for doing what they do}! {God should not do that} because no one can ever stop him from doing whatever he wants {to do}
(μέμφεται & αὐτοῦ)

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]

Support Reference: Pronouns — When to Use Them

ULT **does he still find fault**
UST If what you have said is true,} then surely God should not blame people {for doing what they do}
(ἔτι μέμφεται)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his will	If what you have said is true,} then surely God should not blame people {for doing what they do}! {God should not do that} because no one can ever stop him from doing whatever he wants {to do}

Romans 9:20

ULT	UST
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?	*{Then I would say,} "You {mere} human! You who argue with God are truly not worthy {to do so}! Who God has made surely must not say to God who made him, 'You should not have made me to be like this!'"*

ULT **O man**
UST {Then I would say,} "You {mere} human
(ὦ ἄνθρωπε)

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"]

Support Reference: Assumed Knowledge and Implicit Information

ULT **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**
UST {Then I would say,} "You {mere} human! You who argue with God are truly not worthy {to do so}! Who God has made surely must not say to God who made him, 'You should not have made me to be like this
(ὦ ἄνθρωπε, μενοῦνγε σὺ τίς εἶ, ὁ ἀνταποκρινόμενος τῷ Θεῷ? μὴ ἐρεῖ τὸ πλάσμα, τῷ πλάσαντι, τί με ἐποίησας οὕτως)

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.

Support Reference: Quote Markings

ULT **O man**
UST {Then I would say,} "You {mere} human
(ὦ ἄνθρωπε)

O man here is an exclamation word that communicates indignation. Use an exclamation that is natural in your language for communicating this. Alternate translation: [How dare you, man!]

Support Reference: Exclamations

> ULT **man**
> UST {Then I would say,} "You {mere} human
> (ἄνθρωπε)

Although the term **man** is masculine, Paul is using the word here to emphasize human weakness. Alternate translation: [human being] or [mere mortal]

Support Reference: When Masculine Words Include Women

> ULT **who indeed are you, the one answering against God**
> UST You who argue with God are truly not worthy {to do so}
> (μενοῦνγε σὺ τίς εἶ, ὁ ἀνταποκρινόμενος τῷ Θεῷ)

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]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **who indeed are you, the one answering against God**
> UST You who argue with God are truly not worthy {to do so}
> (μενοῦνγε σὺ τίς εἶ, ὁ ἀνταποκρινόμενος τῷ Θεῷ)

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!]

Support Reference: Rhetorical Question

> ULT **you**
> UST You who argue with God are truly not worthy {to do so}
> (σὺ)

Here, **you** is singular and refers to a hypothetical person who opposes Paul. See how you translated this word in the previous verse.

Support Reference: Forms of 'You' — Singular

> ULT **The one molded will not say to the one having molded {it}, "Why did you make me this way?" will it**
> UST Who God has made surely must not say to God who made him, 'You should not have made me to be like this
> (μὴ ἐρεῖ τὸ πλάσμα, τῷ πλάσαντι, τί με ἐποίησας οὕτως)

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?"]

Support Reference: Rhetorical Question

> ULT **The one molded will not say to the one having molded {it}, "Why did you make me this way?" will it**
> UST Who God has made surely must not say to God who made him, 'You should not have made me to be like this
> (μὴ ἐρεῖ τὸ πλάσμα, τῷ πλάσαντι, τί με ἐποίησας οὕτως)

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?']

Support Reference: Personification

> ULT **The one molded**
> UST Who God has made surely must not say to God who made him
> (τὸ πλάσμα)

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]

Support Reference: Active or Passive

ULT **to the one having molded {it}**
UST Who God has made surely must not say to God who made him
(τῷ πλάσαντι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **The one molded will not say to the one having molded {it}, "Why did you make me this way?" will it**
UST Who God has made surely must not say to God who made him, 'You should not have made me to be like this
(μὴ ἐρεῖ τὸ πλάσμα, τῷ πλάσαντι, τί με ἐποίησας οὕτως)

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?]

Support Reference: Quotes within Quotes

ULT **Why did you make me this way**
UST You should not have made me to be like this
(τί με ἐποίησας οὕτως)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	You who argue with God are truly not worthy {to do so}

Romans 9:21

ULT	UST
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?	*{God can surely do whatever he wants to do with what he has made. In the same way,} someone who makes containers can do whatever he wants to do with his materials. From the same material he can make both containers for special use and containers for ordinary use.*

ULT **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**
UST {God can surely do whatever he wants to do with what he has made. In the same way,} someone who makes containers can do whatever he wants to do with his materials. From the same material he can make both containers for special use and containers for ordinary use
(ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν)

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!]

Support Reference: Rhetorical Question

ULT **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**
UST {God can surely do whatever he wants to do with what he has made. In the same way,} someone who makes containers can do whatever he wants to do with his materials. From the same material he can make both containers for special use and containers for ordinary use
(ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν)

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?]

Support Reference: Biblical Imagery — Extended Metaphors

> ULT **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**
> UST {God can surely do whatever he wants to do with what he has made. In the same way,} someone who makes containers can do whatever he wants to do with his materials. From the same material he can make both containers for special use and containers for ordinary use
> (ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν)

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?]

Support Reference: Translate Unknowns

> ULT **a vessel for honor … for dishonor**
> UST {God can surely do whatever he wants to do with what he has made. In the same way,} someone who makes containers can do whatever he wants to do with his materials. From the same material he can make both containers for special use and containers for ordinary use
> (εἰς τιμὴν σκεῦος & εἰς ἀτιμίαν)

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]

Support Reference: Abstract Nouns

> ULT **a vessel for honor … for dishonor**
> UST {God can surely do whatever he wants to do with what he has made. In the same way,} someone who makes containers can do whatever he wants to do with his materials. From the same material he can make both containers for special use and containers for ordinary use
> (εἰς τιμὴν σκεῦος & εἰς ἀτιμίαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
authority	{God can surely do whatever he wants to do with what he has made. In the same way,} someone who makes containers can do whatever he wants to do with his materials. From the same material he can make both containers for special use and containers for ordinary use
honor	{God can surely do whatever he wants to do with what he has made. In the same way,} someone who makes containers can do whatever he wants to do with his materials. From the same material he can make both containers for special use and containers for ordinary use
dishonor	{God can surely do whatever he wants to do with what he has made. In the same way,} someone who makes containers can do whatever he wants to do with his materials. From the same material he can make both containers for special use and containers for ordinary use

Romans 9:22

ULT	UST
But {what} if God, willing to demonstrate his wrath and to make his power known, endured with much patience vessels of wrath prepared for destruction;	*Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is.*

ULT **{what} if**
UST Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
(εἰ)

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]

Support Reference: Ellipsis

ULT **{what} if**
UST Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
(εἰ)

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]

Support Reference: Rhetorical Question

ULT **{what} if**
UST Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
(εἰ)

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]

Support Reference: Connect — Factual Conditions

ULT **willing to demonstrate his wrath and to make his power known, endured with much patience vessels of wrath prepared for destruction**
UST Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
(θέλων & ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ, σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν)

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]

Support Reference: Information Structure

ULT **willing to demonstrate his wrath**
UST Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
(θέλων & ἐνδείξασθαι τὴν ὀργὴν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **his wrath and to make his power known, endured with much patience vessels of wrath prepared for destruction**
UST Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
(τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ, σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν)

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]

Support Reference: Abstract Nouns

ULT **to make his power known**
UST Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
(γνωρίσαι τὸ δυνατὸν αὐτοῦ)

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]

Support Reference: Active or Passive

ULT **vessels of wrath**
UST Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
(σκεύη ὀργῆς)

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]

Support Reference: Metaphor

ULT **vessels of wrath**
UST Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
(σκεύη ὀργῆς)

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]

Support Reference: Possession

ULT **prepared for destruction**
UST Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
(κατηρτισμένα εἰς ἀπώλειαν)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **prepared for destruction**
UST Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
(κατηρτισμένα εἰς ἀπώλειαν)

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]

Support Reference: Active or Passive

> ULT **prepared for destruction**
> UST Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
> (κατηρτισμένα εἰς ἀπώλειαν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **for destruction**
> UST Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
> (εἰς ἀπώλειαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
wrath	Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
to make … known	Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
endured	Now, {you should surely not argue with God} because he very patiently endured those people

ULT	UST
	whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
patience	Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
of wrath	Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is
prepared	Now, {you should surely not argue with God} because he very patiently endured those people whom he would punish {and} had prepared to destroy {eternally}. {He endured them} because he wanted to show how angry he is and to reveal how powerful he is

Romans 9:23

ULT	UST
and so that he might make known the wealth of his glory upon vessels of mercy, which he prepared beforehand for glory—	*{God} also {endures those whom he will punish} in order to reveal how abundantly glorious he is to those people to whom he will be merciful. God has previously arranged to glorify these people {eternally}.*

ULT **and**
UST also
(καὶ)

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]

Support Reference: Connecting Words and Phrases

ULT **so that … for**
UST God … {endures those whom he will punish} in order to … to glorify … eternally
(ἵνα & εἰς)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **he might make known … his … he prepared beforehand**
UST reveal how abundantly glorious he is … God has previously arranged
(γνωρίσῃ & αὐτοῦ & προητοίμασεν)

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]

Support Reference: Pronouns — When to Use Them

> ULT **he might make known**
> UST reveal
> (γνωρίσῃ)

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]

Support Reference: Active or Passive

> ULT **the wealth**
> UST how abundantly glorious he is
> (τὸν πλοῦτον)

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]

Support Reference: Abstract Nouns

> ULT **of his glory … of mercy … for glory**
> UST how abundantly glorious he is to those people to whom he will be merciful … to glorify … eternally
> (τῆς δόξης αὐτοῦ & ἐλέους & εἰς δόξαν)

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]

Support Reference: Abstract Nouns

> ULT **the wealth of his glory**
> UST how abundantly glorious he is
> (τὸν πλοῦτον τῆς δόξης αὐτοῦ)

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]

Support Reference: Possession

> ULT **vessels of mercy**
> UST to those people to whom he will be merciful
> (σκεύη ἐλέους)

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]

Support Reference: Possession

> ULT **vessels of mercy**
> UST to those people to whom he will be merciful
> (σκεύη ἐλέους)

See how you translated **vessels** in the previous verse.

Support Reference: Metaphor

> ULT **which he prepared beforehand for glory**
> UST God has previously arranged to glorify these people {eternally}
> (ἃ προητοίμασεν εἰς δόξαν)

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]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **for glory**
> UST to glorify … eternally
> (εἰς δόξαν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **for glory**
> UST to glorify … eternally
> (εἰς δόξαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he might make known	reveal
of … glory	how abundantly glorious he is
of mercy	to those people to whom he will be merciful
glory	to glorify … eternally

Romans 9:24

ULT	UST
even us whom he called, not only from the Jews, but also from the Gentiles?	*We are also {among those people to whom God is merciful and} whom God has summoned. {God summons people} from {among} Jewish people and even from {among} non-Jewish people.*

ULT even us
UST We are also {among those people to whom God is merciful and}
(καὶ & ἡμᾶς)

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]

Support Reference: Connecting Words and Phrases

ULT us
UST We are
(ἡμᾶς)

Here, **us** refers to Paul and his Christian readers, so **us** would be inclusive. Your language may require you to mark this form.

Support Reference: Exclusive and Inclusive 'We'

ULT he called
UST God has summoned
(ἐκάλεσεν)

Here, **he** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: [God called]

Support Reference: Pronouns — When to Use Them

> ULT **not only from the Jews, but also from the Gentiles**
> UST {God summons people} from {among} Jewish people and even from {among} non-Jewish people
> (οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν)

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]

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he called	God has summoned
the Jews	{God summons people} from {among} Jewish people
the Gentiles	from {among} non-Jewish people

Romans 9:25

ULT	UST
As he says also in Hosea: "I will call those {who were} not my people, 'my people,' and the one not loved, 'Beloved.'	*In the same way, God also told Hosea {in the Scriptures}, "I will give the name 'My people' to people who were not my people. I will also give the name 'Loved one' to the person whom I did not love."*

ULT **As he says also in Hosea**
UST In the same way, God also told Hosea {in the Scriptures}
(ὡς καὶ ἐν τῷ Ὡσηὲ λέγει)

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]

Support Reference: Quotations and Quote Margins

ULT **he says … I will call … my … my**
UST God … told … I will give the name 'My … my
(λέγει, καλέσω & μου & μου)

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]

Support Reference: Pronouns — When to Use Them

ULT **he says**
UST God … told
(λέγει)

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]

Support Reference: Predictive Past

ULT **I will call those {who were} not my people, ‘my people,’ and the one not loved, ‘Beloved**
UST I will give the name ‘My people’ to people who were not my people. I will also give the name ‘Loved one’ to the person whom I did not love
(καλέσω τὸν οὐ λαόν μου, λαόν μου, καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην)

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.

Support Reference: Quote Markings

ULT **the one not loved, ‘Beloved**
UST Loved one’ to the person whom I did not love
(τὴν οὐκ ἠγαπημένην, ἠγαπημένην)

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”]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hosea	Hosea {in the Scriptures}
he says	God … told
my people	people who were … my people
my people	My people
loved	to the person whom I did … love
Beloved	Loved one

Romans 9:26

ULT	UST
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.'"	*{God also told Hosea,} "Then it will happen, in the {exact} same location where I previously told them, 'You are not my people,' I will give them the name, 'Children of God who lives.'"*

ULT **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**
UST {God also told Hosea,} "Then it will happen, in the {exact} same location where I previously told them, 'You are not my people,' I will give them the name, 'Children of God who lives
(καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς, οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος)

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.

Support Reference: Quote Markings

ULT **it was said**
UST I previously told
(ἐρρέθη)

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]

Support Reference: Active or Passive

ULT **they will be called**
UST I will give them the name
(κληθήσονται)

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]

Support Reference: Active or Passive

ULT **sons of the living God**
UST Children of God who lives
(υἱοὶ Θεοῦ ζῶντος)

See how you translated **sons** in 8:14.

Support Reference: Metaphor

ULT **of the living God**
UST of God who lives
(Θεοῦ ζῶντος)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my people	my people
they will be called	I will give them the name
of the … God	of God
sons of the living God	Children of God who lives

Romans 9:27

ULT	UST
But Isaiah cries out concerning Israel, "Though the number of the sons of Israel might be as the sand of the sea, the remnant will be saved,	*Indeed, {elsewhere in the Scriptures} Isaiah shouts out about {the people} of Israel, "Even though there were as many Israelites as there are grains of sand along the seashore, God will refrain from punishing {only} a few of them.*

ULT **But Isaiah cries out concerning Israel**
UST Indeed, {elsewhere in the Scriptures} Isaiah shouts out about {the people} of Israel
(Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ)

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]

Support Reference: Quotations and Quote Margins

ULT **cries out**
UST shouts out
(κράζει)

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]

Support Reference: Predictive Past

ULT **Israel**
UST {the people} of Israel
(τοῦ Ἰσραήλ)

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]

Support Reference: Metaphor

ULT **Though the number of the sons of Israel might be as the sand of the sea, the remnant will be saved**
UST Even though there were as many Israelites as there are grains of sand along the seashore, God will refrain from punishing {only} a few of them
(ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ, ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται)

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.

Support Reference: Quote Markings

ULT **of the sons of Israel**
UST Israelites
(τῶν υἱῶν Ἰσραὴλ)

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]

Support Reference: Metaphor

ULT **as the sand of the sea**
UST as there are grains of sand along the seashore
(ὡς ἡ ἄμμος τῆς θαλάσσης)

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]

Support Reference: Ellipsis

ULT **as the sand of the sea**
UST as there are grains of sand along the seashore
(ὡς ἡ ἄμμος τῆς θαλάσσης)

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]

Support Reference: Simile

ULT **the sand of the sea**
UST grains of sand along the seashore
(ἡ ἄμμος τῆς θαλάσσης)

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]

Support Reference: Possession

ULT **the remnant**
UST {only} a few of them
(τὸ ὑπόλειμμα)

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]

Support Reference: Abstract Nouns

ULT **will be saved**
UST God will refrain from punishing
(σωθήσεται)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Isaiah	Isaiah
cries out	shouts out
Israel	{the people} of Israel
of Israel	Israelites
remnant	{only} a few of them
will be saved	God will refrain from punishing

Romans 9:28

ULT	UST
for the Lord will carry out his word on the earth, finishing {it} and cutting {it} short."	*{This is} because the Lord will fully and swiftly accomplish what he promised {to do} on the earth."*

ULT **for**
UST {This is} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **his word**
UST what he promised {to do}
(λόγον)

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]

Support Reference: Metonymy

ULT **finishing {it}**
UST fully
(συντελῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **cutting {it} short**
UST swiftly
(συντέμνων)

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]

Support Reference: Metaphor

> ULT **finishing {it} and cutting {it} short**
> UST fully and swiftly
> (συντελῶν καὶ συντέμνων)

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.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord	the Lord
earth	earth

Romans 9:29

ULT	UST
And just as Isaiah has said beforehand, "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."	*{It is} also just like Isaiah previously said {in the Scriptures}, "Unless the Lord, who rules over angel armies, had preserved offspring for us {Israelites}, he would have utterly destroyed us like he destroyed the cities of Sodom and Gomorrah."*

ULT **And just as Isaiah has said beforehand**
UST It is} also just like Isaiah previously said {in the Scriptures}
(καὶ καθὼς προείρηκεν Ἡσαΐας)

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]

Support Reference: Quotations and Quote Margins

ULT **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**
UST Unless the Lord, who rules over angel armies, had preserved offspring for us {Israelites}, he would have utterly destroyed us like he destroyed the cities of Sodom and Gomorrah
(εἰ μὴ Κύριος Σαβαὼθ ἐνκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὡμοιώθημεν)

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.

Support Reference: Quote Markings

ULT **us … we would have become … we would have been made**
UST for us {Israelites}, he would have utterly destroyed us like he destroyed the cities of Sodom and Gomorrah
(ἡμῖν & ἂν ἐγενήθημεν & ἂν ὡμοιώθημεν)

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.

Support Reference: Exclusive and Inclusive 'We'

ULT **a seed**
UST offspring
(σπέρμα)

Here, **seed** is singular but refers to a group of people. See how you translated **seed** in 4:13.

Support Reference: Metaphor

ULT **we would have become like Sodom, and we would have been made like Gomorrah**
UST he would have utterly destroyed us like he destroyed the cities of Sodom and Gomorrah
(ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὡμοιώθημεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we would have become like Sodom, and we would have been made like Gomorrah**
UST he would have utterly destroyed us like he destroyed the cities of Sodom and Gomorrah
(ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὡμοιώθημεν)

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]

Support Reference: Parallelism

ULT **we would have been made like Gomorrah**
UST he would have utterly destroyed us like he destroyed the cities of Sodom and Gomorrah
(ὡς Γόμορρα ἂν ὡμοιώθημεν)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Isaiah	Isaiah
the Lord of hosts	the Lord, who rules over angel armies

ULT	UST
Sodom	he would have utterly destroyed us like he destroyed the cities of Sodom and Gomorrah
Gomorrah	he would have utterly destroyed us like he destroyed the cities of Sodom and Gomorrah

Romans 9:30

ULT	UST
What then will we say? That the Gentiles, who are not pursuing righteousness, obtained righteousness, but righteousness that {is} by faith.	*{Since these things are true}, we should surely say that {although} the nations are not trying to be righteous, {they} became righteous. {However,} they became righteous by trusting {God}.*

ULT **then**
UST {Since these things are true}, we should surely say
(οὖν)

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.

Support Reference: Connect — Reason-and-Result Relationship

ULT **What then will we say**
UST {Since these things are true}, we should surely say
(τί οὖν ἐροῦμεν)

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:]

Support Reference: Rhetorical Question

ULT **That the Gentiles**
UST that … the nations
(ὅτι ἔθνη)

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]

Support Reference: Ellipsis

ULT **who are not pursuing righteousness**
UST although … are not trying to be righteous
(τὰ μὴ διώκοντα δικαιοσύνην)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **righteousness … righteousness … righteousness**
UST righteous … righteous … they became righteous
(δικαιοσύνην & δικαιοσύνην, δικαιοσύνην)

See how you translated this word in 6:13.

Support Reference: Abstract Nouns

ULT **by faith**
UST by trusting {God}
(ἐκ πίστεως)

See how you translated this phrase in 4:16.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Gentiles	the nations
righteousness	righteous
righteousness	righteous
righteousness	they became righteous
faith	trusting {God}

Romans 9:31

ULT	UST
But Israel, pursuing a law of righteousness, did not attain {it} through the law.	*By contrast, {the people of} Israel tried to obey the laws {God gave them} in order to become righteous. {But} they could not become righteous by {obeying} those laws.*

ULT Israel
UST {the people of} Israel
(Ἰσραὴλ)

See how you translated this name in 9:27.

Support Reference: How to Translate Names

ULT a law … the law
UST the laws {God gave them} … {obeying} those laws
(νόμον & νόμον)

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.

Support Reference: Collective Nouns

ULT a law of righteousness
UST the laws {God gave them} in order to become righteous
(νόμον δικαιοσύνης)

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]

Support Reference: Possession

ULT of righteousness
UST in order to become righteous
(δικαιοσύνης)

See how you translated this word in the previous verse.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	{the people of} Israel

ULT	UST
a law	the laws {God gave them}
of righteousness	in order to become righteous
the law	{obeying} those laws

Romans 9:32

ULT	UST
Why? Because {it was} not by faith, but as by works. They stumbled over the stone of stumbling,	*The reason why {the people of Israel could not become righteous} is that they did not {try to become righteous} by trusting {God}. Instead, they tried to become righteous by working {for it}. {Because of this} {the Messiah offended them when he came. It is as if the Messiah is} a stone that causes them to trip.*

ULT **Why**
UST The reason why {the people of Israel could not become righteous}
(διὰ τί)

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?]

Support Reference: Ellipsis

ULT **Why**
UST The reason why {the people of Israel could not become righteous}
(διὰ τί)

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:]

Support Reference: Rhetorical Question

ULT **Because {it was} not by faith**
UST is that they did not {try to become righteous} by trusting {God}
(ὅτι οὐκ ἐκ πίστεως)

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]

Support Reference: Ellipsis

ULT **by faith**
UST by trusting {God}
(ἐκ πίστεως)

See how you translated this phrase in 9:30.

Support Reference: Abstract Nouns

ULT **by works**
UST they tried to become righteous by working {for it}
(ἐξ ἔργων)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **They stumbled over**
UST Because of this} {the Messiah offended them when he came … }
(προσέκοψαν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **They stumbled over the stone of stumbling**
UST {Because of this} {the Messiah offended them when he came. It is as if the Messiah is} a stone that causes them to trip
(προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος)

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]

Support Reference: Metaphor

ULT **the stone of stumbling**
UST { … It is as if the Messiah is} a stone that causes them to trip
(τῷ λίθῳ τοῦ προσκόμματος)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	trusting {God}
They stumbled over	Because of this} {the Messiah offended them when he came … }
of stumbling	that causes them to trip

Romans 9:33

ULT	UST
just as it is written, “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 is what {God meant when} he had {Isaiah} write {in the Scriptures}, “Pay attention! I am placing in Jerusalem {someone who is like} a stone that trips {people} and a rock that offends {people}. But God will not humiliate {anyone} who trusts in that person.”*

ULT **just as it is written**
UST This is what {God meant when} he had {Isaiah} write {in the Scriptures}
(καθὼς γέγραπται)

See how you translated this phrase in 1:17.

Support Reference: Quotations and Quote Margins

ULT **just as it is written**
UST This is what {God meant when} he had {Isaiah} write {in the Scriptures}
(καθὼς γέγραπται)

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]

Support Reference: Active or Passive

ULT **Behold, I place in Zion a stone of stumbling and a rock of offense, and the one believing on it will not be ashamed**
UST Pay attention! I am placing in Jerusalem {someone who is like} a stone that trips {people} and a rock that offends {people}. But God will not humiliate {anyone} who trusts in that person
(ἰδοὺ, τίθημι ἐν Σιὼν λίθον προσκόμματος, καὶ πέτραν σκανδάλου; καὶ ὁ πιστεύων ἐπ’ αὐτῷ, οὐ καταισχυνθήσεται)

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.

Support Reference: Quote Markings

ULT **Behold**
UST Pay attention
(ἰδοὺ)

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.

Support Reference: Metaphor

ULT **I place**
UST I am placing
(τίθημι)

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]

Support Reference: Pronouns — When to Use Them

ULT **in Zion**
UST in Jerusalem
(ἐν Σιὼν)

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]

Support Reference: Metonymy

ULT **a stone of stumbling and a rock of offense … it**
UST someone who is like} a stone that trips {people} and a rock that offends {people} … that person
(λίθον προσκόμματος, καὶ πέτραν σκανδάλου & αὐτῷ)

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]

Support Reference: Metaphor

> ULT **a stone of stumbling and a rock of offense**
> UST someone who is like} a stone that trips {people} and a rock that offends {people}
> (λίθον προσκόμματος, καὶ πέτραν σκανδάλου)

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]

Support Reference: Doublet

> ULT **a stone of stumbling**
> UST someone who is like} a stone that trips {people}
> (λίθον προσκόμματος)

See how you translated this phrase in the previous verse.

Support Reference: Possession

> ULT **a rock of offense**
> UST a rock that offends {people}
> (πέτραν σκανδάλου)

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]

Support Reference: Possession

> ULT **of offense**
> UST that offends {people}
> (σκανδάλου)

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]

Support Reference: Abstract Nouns

ULT **the one believing on it will not be ashamed**
UST God will not humiliate {anyone} who trusts in that person
(ὁ πιστεύων ἐπ᾽ αὐτῷ, οὐ καταισχυνθήσεται)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zion	Jerusalem
of stumbling	that trips {people}
believing	trusts
will … be ashamed	God will … humiliate

Romans 10

Romans 10 Chapter Introduction

Structure and Formatting

1. 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.

Translation Issues 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: Rhetorical Question; and save, saved, safe, salvation, rescue)

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)

Romans 10:1

ULT	UST
Brothers, the good pleasure of my heart and my prayer to God {is} on behalf of them for salvation.	*My fellow believers, I strongly desire {that God will save the Israelites}. I also pray for him {to save} them!*

ULT **Brothers**
UST My fellow believers
(ἀδελφοί)

See how you translated this word in 1:13.

Support Reference: When Masculine Words Include Women

ULT **the good pleasure … my prayer … salvation**
UST strongly desire {that God will save the Israelites}. I … pray … to save
(ἡ μὲν εὐδοκία & ἡ δέησις & σωτηρίαν)

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]

Support Reference: Abstract Nouns

ULT **of my heart**
UST I
(τῆς ἐμῆς καρδίας)

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]

Support Reference: Metonymy

ULT **them**
UST them
(αὐτῶν)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prayer	I … pray
God	for him
salvation	to save

Romans 10:2

ULT	UST
For I testify about them that they have a zeal of God, but not according to full knowledge.	*{This is} because I personally confirm that they are zealous about God. However, {they are} not {zealous} based on fully knowing {God}.*

ULT **For**
UST {This is} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they have a zeal … not according to full knowledge**
UST they are zealous … they are} not {zealous} based on fully knowing {God}
(ζῆλον & ἔχουσιν & οὐ κατ᾽ ἐπίγνωσιν)

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]

Support Reference: Abstract Nouns

ULT **they have a zeal of God**
UST they are zealous about God
(ζῆλον Θεοῦ ἔχουσιν)

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]

Support Reference: Possession

ULT not according to full knowledge
UST they are} not {zealous} based on fully knowing {God}
(οὐ κατ᾽ ἐπίγνωσιν)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I testify	I personally confirm
a zeal	zealous
of God	about God
full knowledge	fully knowing {God}

Romans 10:3

ULT	UST
For not knowing about the righteousness of God, and seeking to establish their own righteousness, they did not submit themselves to the righteousness of God.	*{This is} because they are not aware of how God makes people righteous, and they try to make themselves righteous. {This is why} they refuse to subject themselves to the way God makes people righteous.*

ULT **For**
UST {This is} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the righteousness of God … to the righteousness of God**
UST how God makes people righteous … to the way God makes people righteous
(τὴν τοῦ Θεοῦ δικαιοσύνην & τῇ δικαιοσύνῃ τοῦ Θεοῦ)

See how you translated **the righteousness of God** in 1:17.

Support Reference: Possession

ULT **their own righteousness**
UST themselves righteous
(τὴν ἰδίαν δικαιοσύνην)

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]

Support Reference: Abstract Nouns

> ULT **they did not submit themselves to the righteousness of God**
> UST {This is why} they refuse to subject themselves to the way God makes people righteous
> (τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
not knowing about	they are not aware of
of God	how God
righteousness	makes people righteous
righteousness	righteous
seeking	they try
to the righteousness	to the way God makes people righteous
of God	to the way God makes people righteous
they did … submit themselves	{This is why} they refuse to subject themselves

Romans 10:4

ULT	UST
For Christ {is} the completion of the law for righteousness for everyone who believes.	*{They were wrong to try to make themselves righteous}, because {Jesus} the Messiah has ended the laws {that God gave the Jews}. {Christ did this} in order for God to make righteous anyone who trusts {in Jesus}.*

ULT **For**
UST {They were wrong to try to make themselves righteous}, because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{is} the completion of the law**
UST has ended the laws {that God gave the Jews}
(τέλος & νόμου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} the completion**
UST has ended
(τέλος)

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]

Support Reference: Abstract Nouns

ULT **of the law**
UST the laws {that God gave the Jews}
(νόμου)

See how you translated **the law** in 2:12.

Support Reference: Collective Nouns

ULT **for righteousness**
UST {Christ did this} in order for God to make righteous
(εἰς δικαιοσύνην)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **righteousness**
UST God to make righteous
(δικαιοσύνην)

See how you translated **righteousness** in the previous verse.

Support Reference: Abstract Nouns

ULT **for everyone who believes**
UST anyone who trusts {in Jesus}
(παντὶ τῷ πιστεύοντι)

See how you translated **everyone who believes** in 1:16.

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the law	the laws {that God gave the Jews}
Christ	{Jesus} the Messiah
righteousness	God to make righteous
who believes	who trusts {in Jesus}

Romans 10:5

ULT	UST
For Moses writes {about} the righteousness that {is} from the law: "The man having done these things will live by it."	*Indeed, this is what Moses wrote {in the Scriptures} about being righteous by {obeying} the laws {God gave the Jews}: "The person who obeys {all} {God's} laws {perfectly} will live {eternally} by doing so."*

ULT **For**
UST Indeed, this is what
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **Moses writes {about} the righteousness that {is} from the law**
UST Moses wrote {in the Scriptures} about being righteous by {obeying} the laws {God gave the Jews}
(Μωϋσῆς & γράφει τὴν δικαιοσύνην τὴν ἐκ νόμου)

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]

Support Reference: Quotations and Quote Margins

ULT **writes**
UST wrote {in the Scriptures}
(γράφει)

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]

Support Reference: Predictive Past

> ULT **{about} the righteousness that {is} from the law**
> UST about being righteous by {obeying} the laws {God gave the Jews}
> (τὴν δικαιοσύνην τὴν ἐκ νόμου)

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]

Support Reference: Abstract Nouns

> ULT **the law**
> UST by {obeying} the laws {God gave the Jews}
> (νόμου)

See how you translated **the law** in 2:12 and in the previous verse.

Support Reference: Collective Nouns

> ULT **The man having done these things will live by it**
> UST The person who obeys {all} {God's} laws {perfectly} will live {eternally} by doing so
> (ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτῇ)

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.

Support Reference: Quote Markings

> ULT **man**
> UST The person
> (ἄνθρωπος)

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]

Support Reference: When Masculine Words Include Women

ULT **these things**
UST all} {God's} laws {perfectly}
(αὐτὰ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **these things**
UST all} {God's} laws {perfectly}
(αὐτὰ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will live**
UST will live {eternally}
(ζήσεται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it**
UST by doing so
(αὐτῇ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
{about} the righteousness	about being righteous

ULT	UST
the law	by {obeying} the laws {God gave the Jews}

Romans 10:6

ULT	UST
But the righteousness by faith says thus, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down);	*However, this is what {Moses} said {in the Scriptures} about people becoming righteous by trusting {in God}, "Do not say to yourselves, 'Surely no one can go up to heaven!'" (This refers to trying to make the Messiah come down {to the earth}.)*

ULT **the righteousness by faith says thus**
UST this is what {Moses} said {in the Scriptures} about people becoming righteous by trusting {in God}
(ἡ & ἐκ πίστεως δικαιοσύνη οὕτως λέγει)

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]

Support Reference: Quotations and Quote Margins

ULT **the righteousness by faith says**
UST Moses} said {in the Scriptures} about people becoming righteous by trusting {in God}
(ἡ & ἐκ πίστεως δικαιοσύνη & λέγει)

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]

Support Reference: Personification

ULT **righteousness by faith**
UST about people becoming righteous by trusting {in God}
(ἐκ πίστεως δικαιοσύνη)

See how you translated **righteousness** in 6:13 and **by faith** in 4:16.

Support Reference: Abstract Nouns

ULT **says**
UST Moses} said {in the Scriptures}
(λέγει)

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]

Support Reference: Predictive Past

ULT **Do not say in your heart, 'Who will ascend into heaven**
UST Do not say to yourselves, 'Surely no one can go up to heaven
(μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, τίς ἀναβήσεται εἰς τὸν οὐρανόν)

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.

Support Reference: Quote Markings

ULT **your**
UST yourselves
(σου)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **heart**
UST yourselves
(τῇ καρδίᾳ)

See how you translated **heart** in 10:1.

Support Reference: Metonymy

ULT **Who will ascend into heaven**
UST Surely no one can go up to heaven
(τίς ἀναβήσεται εἰς τὸν οὐρανόν)

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!]

Support Reference: Rhetorical Question

ULT **that is, to bring Christ down**
UST This refers to trying to make the Messiah come down {to the earth}
(τοῦτ' ἔστιν Χριστὸν καταγαγεῖν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to bring Christ down**
UST trying to make the Messiah come down {to the earth}
(Χριστὸν καταγαγεῖν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	trusting {in God}
righteousness	about people becoming righteous
heaven	Surely no one can go up to heaven
Christ	the Messiah

Romans 10:7

ULT	UST
or, "Who will descend into the abyss?" (that is, to bring Christ up from dead ones).	*{Moses} also {said not to say,} "Surely no one can go down into the bottomless pit!" (This refers to trying to make the Messiah become alive again after he had died.)*

ULT **or**
UST Moses} also {said not to say … }
(ἤ)

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]

Support Reference: Quotations and Quote Margins

ULT **Who will descend into the abyss**
UST Surely no one can go down into the bottomless pit
(τίς καταβήσεται εἰς τὴν Ἄβυσσον)

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.

Support Reference: Quote Markings

ULT **Who will descend into the abyss**
UST Surely no one can go down into the bottomless pit
(τίς καταβήσεται εἰς τὴν Ἄβυσσον)

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!]

Support Reference: Rhetorical Question

ULT **that is, to bring Christ up from dead ones**
UST This refers to trying to make the Messiah become alive again after he had died
(τοῦτ’ ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to bring … up from dead ones**
UST to trying to make … become alive again after he had died
(ἐκ νεκρῶν ἀναγαγεῖν)

See how you translated a similar phrase in 4:24.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
abyss	Surely no one can go down into the bottomless pit
Christ	the Messiah

Romans 10:8

ULT	UST
But what does it say? “The word is near you, in your mouth and in your heart.” This is the word of faith, which we proclaim.	*However, {Moses also} said this {in the Scriptures} {about people becoming righteous by trusting in God}, “You can easily know what God said. You can proclaim it and know it personally.” This refers to what God said about trusting {in him}. {This is what} we {believers in the Messiah} keep announcing.*

ULT **what does it say**
UST Moses also} said this {in the Scriptures} {about people becoming righteous by trusting in God}
(τί λέγει)

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]

Support Reference: Quotations and Quote Margins

ULT **what does it say**
UST Moses also} said this {in the Scriptures} {about people becoming righteous by trusting in God}
(τί λέγει)

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,]

Support Reference: Rhetorical Question

ULT **what does it say**
UST Moses also} said this {in the Scriptures} {about people becoming righteous by trusting in God}
(τί λέγει)

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.

Support Reference: Personification

ULT **does it say**
UST Moses also} said this {in the Scriptures} {about people becoming righteous by trusting in God}
(λέγει)

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]

Support Reference: Predictive Past

ULT **The word is near you, in your mouth and in your heart**
UST You can easily know what God said. You can proclaim it and know it personally
(ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου)

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.

Support Reference: Quote Markings

ULT **The word is near you, in your mouth and in your heart**
UST You can easily know what God said. You can proclaim it and know it personally
(ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου)

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]

Support Reference: Metaphor

ULT **The word**
UST You can easily know what God said
(τὸ ῥῆμά)

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]

Support Reference: Metonymy

ULT **you … your … your**
UST You can easily know what God said. You can proclaim it … know it personally
(σου & σου & σου)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **in your mouth**
UST You can proclaim it
(ἐν τῷ στόματί σου)

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]

Support Reference: Metonymy

ULT **in your heart**
UST know it personally
(ἐν τῇ καρδίᾳ σου)

See how you translated **heart** in 10:1.

Support Reference: Metonymy

> ULT **the word of faith**
> UST what God said about trusting {in him}
> (τὸ ῥῆμα τῆς πίστεως)

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]

Support Reference: Possession

> ULT **of faith**
> UST about trusting {in him}
> (τῆς πίστεως)

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]

Support Reference: Abstract Nouns

> ULT **we proclaim**
> UST we {believers in the Messiah} keep announcing
> (κηρύσσομεν)

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.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of faith	about trusting {in him}
we proclaim	we {believers in the Messiah} keep announcing

Romans 10:9

ULT	UST
For if with your mouth you confess, "Jesus {is} Lord," and believe in your heart that God raised him from dead ones, you will be saved.	*{What we keep announcing is} that God will save {any of} you who verbally acknowledges that Jesus is the Lord {over all things} and {personally} trusts that God made Jesus become alive again after he had died.*

ULT **For**
UST {What we keep announcing is} that
(ὅτι)

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]

Support Reference: Connecting Words and Phrases

ULT **your … you confess … your … you will be saved**
UST God will save {any of} you who verbally acknowledges that … personally
(ὁμολογήσῃς & σου & σου & σωθήσῃ)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **with your mouth**
UST verbally
(ἐν τῷ στόματί σου)

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"]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in your heart**
UST personally
(ἐν τῇ καρδίᾳ σου)

See how you translated this phrase in 10:6 and 10:8.

Support Reference: Metonymy

> ULT **raised him from dead ones**
> UST made Jesus become alive again after he had died
> (αὐτὸν ἤγειρεν ἐκ νεκρῶν)

See how you translated a similar phrase in 4:24.

Support Reference: Idiom

> ULT **you will be saved**
> UST God will save
> (σωθήσῃ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you confess	{any of} you who … acknowledges that
{is} Lord	is the Lord {over all things}
Jesus	Jesus
believe	trusts
God	God
you will be saved	God will save

Romans 10:10

ULT	UST
For with the heart one believes to righteousness, and with the mouth one confesses to salvation.	*{This is true} because God makes righteous anyone who personally trusts {in Jesus}, and he saves anyone who verbally acknowledges {that Jesus is the Lord}.*

ULT **For**
UST {This is true} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **with the heart one believes**
UST anyone who personally trusts {in Jesus}
(καρδίᾳ & πιστεύεται)

See how you translated the similar phrase in the previous verse.

Support Reference: Metonymy

ULT **one believes … one confesses**
UST anyone who … trusts {in Jesus} … who … acknowledges {that Jesus is the Lord}
(πιστεύεται & ὁμολογεῖται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to righteousness … to salvation**
UST God makes righteous … he saves anyone
(εἰς δικαιοσύνην & εἰς σωτηρίαν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **righteousness**
UST God makes righteous
(δικαιοσύνην)

See how you translated this abstract noun in 10:6.

Support Reference: Abstract Nouns

ULT **with the mouth one confesses**
UST who verbally acknowledges {that Jesus is the Lord}
(στόματι & ὁμολογεῖται)

See how you translated the similar phrase in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

ULT **salvation**
UST he saves anyone
(σωτηρίαν)

See how you translated this abstract noun in 10:1.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
one believes	anyone who … trusts {in Jesus}
righteousness	God makes righteous
one confesses	who … acknowledges {that Jesus is the Lord}
salvation	he saves anyone

Romans 10:11

ULT	UST
For the scripture says, "Everyone who believes on him will not be put to shame."	*Indeed, this is {what God} said in the Scriptures, "God will not humiliate {anyone} who trusts in that person."*

ULT **For**
UST Indeed, this is {what … }
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **the scripture says**
UST { … God} said in the Scriptures
(λέγει & ἡ Γραφή)

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]

Support Reference: Quotations and Quote Margins

ULT **the scripture says**
UST { … God} said in the Scriptures
(λέγει & ἡ Γραφή)

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]

Support Reference: Personification

ULT **says**
UST { … God} said in
(λέγει)

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]

Support Reference: Predictive Past

ULT **Everyone who believes on him will not be put to shame**
UST God will not humiliate {anyone} who trusts in that person
(πᾶς ὁ πιστεύων ἐπ᾽ αὐτῷ οὐ καταισχυνθήσεται)

See how you translated this sentence in 9:33.

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
scripture	Scriptures
who believes	who trusts
will … be put to shame	God will … humiliate

Romans 10:12

ULT	UST
For there is no distinction between Jew and Greek; for the same Lord {is} of all, being rich to all the ones calling on him.	*Indeed, the Lord {Jesus} does not discriminate between Jewish people and non-Jewish people. {This is} because {Jesus} is the same Lord {who rules} over everyone. He generously blesses all people who call out to him {to save them}.*

ULT **For**
UST Indeed
(γάρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **there is no distinction**
UST the Lord {Jesus} does not discriminate
(οὐ & ἐστιν διαστολὴ)

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]

Support Reference: Abstract Nouns

ULT **for**
UST {This is} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Lord {is} of all**
UST Lord {who rules} over everyone
(Κύριος πάντων)

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]

Support Reference: Possession

ULT **{is} of all … all**
UST {who rules} over everyone … all people
(πάντων & πάντας)

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]

Support Reference: Nominal Adjectives

ULT **being rich**
UST He generously blesses
(πλουτῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **calling on him**
UST call out to him {to save them}
(ἐπικαλουμένους αὐτόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jew	Jewish people
Greek	non-Jewish people
Lord	Lord

ULT	UST
calling on	call out

Romans 10:13

ULT	UST
For “all, whoever calls on the name of the Lord, will be saved.”	*Indeed, {Joel wrote in the Scriptures,} “God will save all people who call out to the Lord {to save them}.”*

ULT **For**
UST Indeed, {Joel wrote in the Scriptures … }
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **For**
UST Indeed, {Joel wrote in the Scriptures … }
(γὰρ)

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,]

Support Reference: Quotations and Quote Margins

ULT **all, whoever calls on the name of the Lord, will be saved**
UST God will save all people who call out to the Lord {to save them}
(πᾶς & ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσεται)

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.

Support Reference: Quote Markings

ULT **all**
UST all people
(πᾶς)

See how you translated **all** in the previous verse.

Support Reference: Nominal Adjectives

ULT **calls on the name of the Lord**
UST call out to the Lord {to save them}
(ἐπικαλέσηται τὸ ὄνομα Κυρίου)

See how you translated “call on” in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

ULT **the name of the Lord**
UST to the Lord
(τὸ ὄνομα Κυρίου)

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]

Support Reference: Metonymy

ULT **all, whoever calls on the name of the Lord, will be saved**
UST God will save all people who call out to the Lord {to save them}
(πᾶς & ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσεται)

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.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all, whoever calls on the name of the Lord, will be saved**
UST God will save all people who call out to the Lord {to save them}
(πᾶς & ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσεται)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
calls on	call out … to save them
of the Lord	to the Lord

ULT	UST
will be saved	God will save

Romans 10:14

ULT	UST
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?	*So, people certainly will not call out {for the Lord Jesus to save them} {if} they do not trust {in him}. And people certainly will not trust {in Jesus} {if} they have not heard {about him}. And people certainly will not hear {about Jesus} {if} someone does not proclaim {to them who he is}.*

ULT **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**

UST So, people certainly will not call out {for the Lord Jesus to save them} {if} they do not trust {in him}. And people certainly will not trust {in Jesus} {if} they have not heard {about him}. And people certainly will not hear {about Jesus} {if} someone does not proclaim {to them who he is}

(πῶς οὖν ἐπικαλέσωνται εἰς ὃν οὐκ ἐπίστευσαν? πῶς δὲ πιστεύσωσιν οὗ οὐκ ἤκουσαν? πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος)

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!]

Support Reference: Rhetorical Question

ULT **How then**

UST So, people certainly will not call out {for the Lord Jesus to save them} {if} they do not trust {in him}

(πῶς οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **would they call on {him} … they have not believed … would they believe in {him} … they have not heard … would they hear**
> UST So, people certainly will not call out {for the Lord Jesus to save them} {if} they do not trust {in him}. And people certainly will not trust {in Jesus} {if} they have not heard {about him}. And people certainly will not hear {about Jesus} {if} someone does not proclaim {to them who he is}
> (ἐπικαλέσωνται & οὐκ ἐπίστευσαν & πιστεύσωσιν & οὐκ ἤκουσαν & ἀκούσωσιν)

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]

Support Reference: Pronouns — When to Use Them

> ULT **would they call on {him} in whom they have not believed**
> UST So, people certainly will not call out {for the Lord Jesus to save them} {if} they do not trust {in him}
> (ἐπικαλέσωνται εἰς ὃν οὐκ ἐπίστευσαν)

See how you translated **call on** in 10:12.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **whom they have not believed … whom they have not heard**
> UST So, people certainly will not call out {for the Lord Jesus to save them} {if} they do not trust {in him}. And people certainly will not trust {in Jesus} {if} they have not heard {about him}
> (ὃν οὐκ ἐπίστευσαν & οὗ οὐκ ἤκουσαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT whom they have not heard … would they hear … someone preaching
UST And people certainly will not trust {in Jesus} {if} they have not heard {about him}. And people certainly will not hear {about Jesus} {if} someone does not proclaim {to them who he is}
(οὗ οὐκ ἤκουσαν & ἀκούσωσιν & κηρύσσοντος)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
would they call on {him}	So, people certainly will not call out {for the Lord Jesus to save them} {if} they do not trust {in him}
they have … believed	So, people certainly will not call out {for the Lord Jesus to save them} {if} they do not trust {in him}
would they believe in {him}	And people certainly will not trust {in Jesus} {if} they have not heard {about him}
someone preaching	And people certainly will not hear {about Jesus} {if} someone does not proclaim {to them who he is}

Romans 10:15

ULT	UST
And how would they preach, unless they would be sent? Just as it is written, "How beautiful {are} the feet of the ones proclaiming good news {of} good things!"	*And certainly people would not proclaim {to other people who Jesus is} unless someone sends them out! This is what {Isaiah meant when} he wrote {in the Scriptures}, "It is a beautiful thing when people go and declare {to other people} the good news about good things!"*

ULT **And how would they preach, unless they would be sent**
UST And certainly people would not proclaim {to other people who Jesus is} unless someone sends them out
(πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν)

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!]

Support Reference: Rhetorical Question

ULT **would they preach … they would be sent**
UST And certainly people would not proclaim {to other people who Jesus is} unless someone sends them out
(κηρύξωσιν & ἀποσταλῶσιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **they would be sent**
UST And certainly people would not proclaim {to other people who Jesus is} unless someone sends them out
(ἀποσταλῶσιν)

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]

Support Reference: Active or Passive

ULT **Just as it is written**
UST This is what {Isaiah meant when} he wrote {in the Scriptures}
(καθὼς γέγραπται)

See how you translated this phrase in 1:17.

Support Reference: Quotations and Quote Margins

ULT **Just as it is written**
UST This is what {Isaiah meant when} he wrote {in the Scriptures}
(καθὼς γέγραπται)

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]

Support Reference: Active or Passive

ULT **How beautiful {are} the feet of the ones proclaiming good news {of} good things**
UST It is a beautiful thing when people go and declare {to other people} the good news about good things
(ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων τὰ ἀγαθά)

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.

Support Reference: Quote Markings

ULT **How beautiful {are} the feet**
UST It is a beautiful thing when people go and declare {to other people} the good news
(ὡς ὡραῖοι οἱ πόδες)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
would they preach	And certainly people would not proclaim {to other people who Jesus is} unless someone sends them out
proclaiming good news	when people go and declare {to other people} the good news

ULT	UST
{of} good things	about good things

Romans 10:16

ULT	UST
But not all of them obeyed the gospel. For Isaiah says, "Lord, who has believed our report?"	*However, not all {Jews} accepted the good news {about Jesus}. Indeed, this is what Isaiah {meant when} he said {in the Scriptures}, "Lord, no one trusts what we say!"*

ULT **But**
UST However
(ἀλλ᾽)

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,]

Support Reference: Connect — Contrast Relationship

ULT **not all of them**
UST not all {Jews}
(οὐ πάντες)

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]

Support Reference: Pronouns — When to Use Them

ULT **obeyed the gospel**
UST accepted the good news {about Jesus}
(ὑπήκουσαν τῷ εὐαγγελίῳ)

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]

Support Reference: Personification

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **Isaiah says**
UST this is what Isaiah {meant when} he said {in the Scriptures}
(Ἡσαΐας & λέγει)

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]

Support Reference: Quotations and Quote Margins

ULT **says**
UST this is what … meant when} he said {in the Scriptures}
(λέγει)

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]

Support Reference: Predictive Past

ULT **Lord, who has believed our report**
UST Lord, no one trusts what we say
(Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν)

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.

Support Reference: Quote Markings

ULT **Lord, who has believed our report**
UST Lord, no one trusts what we say
(Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν)

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!]

Support Reference: Rhetorical Question

ULT **our report**
UST what we say
(τῇ ἀκοῇ ἡμῶν)

Here, **our** refers to God and Isaiah, which would be exclusive. Your language may require you to mark this form.

Support Reference: Exclusive and Inclusive 'We'

ULT **our report**
UST what we say
(τῇ ἀκοῇ ἡμῶν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gospel	good news {about Jesus}
Isaiah	Isaiah
Lord	Lord
has believed	trusts
report	what … say

Romans 10:17

ULT	UST
So this faith {is} by hearing, and this hearing through the word of Christ.	*So then, {a person can only} trust {in Jesus} by hearing {about him}. And {a person can only} hear {about Jesus} through {hearing} the message {that is about} the Messiah.*

ULT **So**
UST So then
(ἄρα)

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]

Support Reference: Connecting Words and Phrases

ULT **this faith**
UST a person can only} trust {in Jesus}
(ἡ πίστις)

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]

Support Reference: Abstract Nouns

ULT **this faith**
UST a person can only} trust {in Jesus}
(ἡ πίστις)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} by hearing**
UST by hearing {about him}
(ἐξ ἀκοῆς)

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]

Support Reference: Ellipsis

ULT hearing … hearing
UST hearing {about him} … a person can only} hear {about Jesus}
(ἀκοῆς & ἀκοὴ)

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]

Support Reference: Ellipsis

ULT the word of Christ
UST And … through {hearing} the message {that is about} the Messiah
(ῥήματος Χριστοῦ)

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]

Support Reference: Possession

ULT the word
UST And … through {hearing} the message {that is about} the Messiah
(ῥήματος)

See how you translated this word in 10:8.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	a person can only} trust {in Jesus}
of Christ	And … through {hearing} the message {that is about} the Messiah

Romans 10:18

ULT	UST
But I say, “Did they certainly not hear?” Yes, indeed. “Their sound went out into all the earth, and their words to the ends of the world.”	*However, this is what I say, “The Jews most definitely heard {the message}!” It is a fact. {As David wrote in the Scriptures,} “{The heavenly bodies are like witnesses and} everyone throughout the entire world could hear what they said.”*

ULT **But**
UST However
(ἀλλὰ)

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]

Support Reference: Connect — Contrast Relationship

ULT **I say**
UST this is what I say
(λέγω)

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]

Support Reference: Pronouns — When to Use Them

ULT **Did they certainly not hear**
UST The Jews most definitely heard {the message}
(μὴ οὐκ ἤκουσαν)

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.

Support Reference: Quote Markings

> ULT **Did they certainly not hear**
> UST The Jews most definitely heard {the message}
> (μὴ οὐκ ἤκουσαν)

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!]

Support Reference: Rhetorical Question

> ULT **Did they … hear**
> UST The Jews most definitely heard {the message}
> (ἤκουσαν)

See how you translated **they** in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **certainly not**
> UST The Jews most definitely heard {the message}
> (μὴ οὐκ)

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.

Support Reference: Double Negatives

> ULT **Did they certainly not hear**
> UST The Jews most definitely heard {the message}
> (μὴ οὐκ ἤκουσαν)

See how you translated **hear** in 10:14.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Their sound went out into all the earth, and their words to the ends of the world**
UST {As David wrote in the Scriptures,} "{The heavenly bodies are like witnesses and} everyone throughout the entire world could hear what they said
(εἰς πᾶσαν τὴν γῆν, ἐξῆλθεν ὁ φθόγγος αὐτῶν; καὶ εἰς τὰ πέρατα τῆς οἰκουμένης, τὰ ῥήματα αὐτῶν)

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,]

Support Reference: Quotations and Quote Margins

ULT **Their sound went out into all the earth, and their words to the ends of the world**
UST {As David wrote in the Scriptures,} "{The heavenly bodies are like witnesses and} everyone throughout the entire world could hear what they said
(εἰς πᾶσαν τὴν γῆν, ἐξῆλθεν ὁ φθόγγος αὐτῶν; καὶ εἰς τὰ πέρατα τῆς οἰκουμένης, τὰ ῥήματα αὐτῶν)

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.

Support Reference: Quote Markings

ULT **Their sound went out into all the earth, and their words to the ends of the world**
UST {As David wrote in the Scriptures,} "{The heavenly bodies are like witnesses and} everyone throughout the entire world could hear what they said
(εἰς πᾶσαν τὴν γῆν, ἐξῆλθεν ὁ φθόγγος αὐτῶν; καὶ εἰς τὰ πέρατα τῆς οἰκουμένης, τὰ ῥήματα αὐτῶν)

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]

Support Reference: Parallelism

ULT **Their sound went out into all the earth, and their words to the ends of the world**
UST {As David wrote in the Scriptures,} "{The heavenly bodies are like witnesses and} everyone throughout the entire world could hear what they said
(εἰς πᾶσαν τὴν γῆν, ἐξῆλθεν ὁ φθόγγος αὐτῶν; καὶ εἰς τὰ πέρατα τῆς οἰκουμένης, τὰ ῥήματα αὐτῶν)

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.]

Support Reference: Personification

ULT **the ends of the world**
UST {As David wrote in the Scriptures,} "{The heavenly bodies are like witnesses and} everyone throughout the entire world could hear what they said
(τὰ πέρατα τῆς οἰκουμένης)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
earth	{As David wrote in the Scriptures,} "{The heavenly bodies are like witnesses and} everyone throughout the entire world could hear what they said
of the world	{As David wrote in the Scriptures,} "{The heavenly bodies are like witnesses and} everyone throughout the entire world could hear what they said

Romans 10:19

ULT	UST
But I say, "Did Israel certainly not know?" First Moses says, "I myself will provoke you to jealousy by a non-nation; by means of a senseless nation, I will provoke you to anger."	*This is also what I say, "{The people of} Israel most definitely understood {the message}!" {God} first said through Moses {in the Scriptures}, "I will {personally} make you envious and angry by {using} a nation that does not {belong to me} and does not {even} know {me}."*

ULT **But**
UST This is also
(ἀλλὰ)

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,]

Support Reference: Connecting Words and Phrases

ULT **I say**
UST what I say
(λέγω)

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]

Support Reference: Pronouns — When to Use Them

ULT **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**
UST The people of} Israel most definitely understood {the message} … I will {personally} make you envious and angry by {using} a nation that does not {belong to me} and does not {even} know {me}
(μὴ Ἰσραὴλ οὐκ ἔγνω & ἐγὼ παραζηλώσω ὑμᾶς, ἐπ᾽ οὐκ ἔθνει, ἐπ᾽ ἔθνει ἀσυνέτῳ, παροργιῶ ὑμᾶς)

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.

Support Reference: Quote Markings

ULT **Did Israel certainly not know**
UST The people of} Israel most definitely understood {the message}
(μὴ Ἰσραὴλ οὐκ ἔγνω)

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!]

Support Reference: Rhetorical Question

ULT **Israel**
UST The people of} Israel most definitely understood {the message}
(Ἰσραὴλ)

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]

Support Reference: Metonymy

ULT **certainly not**
UST The people of} Israel most definitely understood {the message}
(μὴ & οὐκ)

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.

Support Reference: Double Negatives

ULT **Moses says**
UST God … said through Moses {in the Scriptures}
(Μωϋσῆς λέγει)

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]

Support Reference: Quotations and Quote Margins

ULT **Moses says**
UST God … said through Moses {in the Scriptures}
(Μωϋσῆς λέγει)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **says**
UST God … said … in the Scriptures
(λέγει)

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]

Support Reference: Predictive Past

ULT **I myself will provoke you to jealousy by a non-nation; by means of a senseless nation, I will provoke you to anger**
UST I will {personally} make you envious and angry by {using} a nation that does not {belong to me} and does not {even} know {me}
(ἐγὼ παραζηλώσω ὑμᾶς, ἐπ᾽ οὐκ ἔθνει, ἐπ᾽ ἔθνει ἀσυνέτῳ, παροργιῶ ὑμᾶς)

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]

Support Reference: Parallelism

ULT **I myself will provoke you to jealousy … I will provoke you to anger**
UST I will {personally} make you envious and angry by {using} a nation that does not {belong to me} and does not {even} know {me}
(ἐγὼ παραζηλώσω ὑμᾶς & παροργιῶ ὑμᾶς)

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]

Support Reference: Pronouns — When to Use Them

> ULT **I myself will provoke you to jealousy**
> UST I will {personally} make you envious and angry by {using} a nation that does not {belong to me} and does not {even} know {me}
> (ἐγὼ παραζηλώσω ὑμᾶς)

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]

Support Reference: Reflexive Pronouns

> ULT **I myself will provoke you to jealousy … I will provoke you to anger**
> UST I will {personally} make you envious and angry by {using} a nation that does not {belong to me} and does not {even} know {me}
> (ἐγὼ παραζηλώσω ὑμᾶς & παροργιῶ ὑμᾶς)

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.]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I myself will provoke you to jealousy … I will provoke you to anger**
> UST I will {personally} make you envious and angry by {using} a nation that does not {belong to me} and does not {even} know {me}
> (ἐγὼ παραζηλώσω ὑμᾶς & παροργιῶ ὑμᾶς)

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]

Support Reference: Abstract Nouns

ULT **by a non-nation**
UST I will … make you envious and angry by {using} a nation that does not {belong to me} and does not {even} know {me}
(ἐπ᾽ οὐκ ἔθνει)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a senseless nation**
UST I will … make you envious and angry by {using} a nation that does not {belong to me} and does not {even} know {me}
(ἔθνει ἀσυνέτῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The people of} Israel most definitely understood {the message}
Did … know	The people of} Israel most definitely understood {the message}
Moses	through Moses
I … will provoke … to jealousy	I will … make you envious and angry by {using} a nation that does not {belong to me} and does not {even} know {me}
a … nation	I will … make you envious and angry by {using} a nation that does not {belong to me} and does not {even} know {me}
a … nation	I will … make you envious and angry by {using} a nation that does not {belong to me} and does not {even} know {me}
senseless	I will … make you envious and angry by {using} a nation that does not {belong to me} and does not {even} know {me}

Romans 10:20

ULT	UST
Now Isaiah is very bold, and he says, "I was found by the ones not seeking me; I appeared to the ones not asking for me."	*Moreover, {God} quite boldly declared through Isaiah {in the Scriptures}, "I revealed myself to those {non-Jewish people} who were not interested in knowing me and did not {even} ask about me."*

ULT **Now Isaiah is very bold, and he says**
UST Moreover, {God} quite boldly declared through Isaiah {in the Scriptures}
(Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει)

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]

Support Reference: Quotations and Quote Margins

ULT **is very bold, and he says**
UST {God} quite boldly declared
(ἀποτολμᾷ καὶ λέγει)

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]

Support Reference: Predictive Past

ULT **Isaiah is very bold, and he says**
UST God} quite boldly declared through Isaiah {in the Scriptures}
(Ἡσαΐας & ἀποτολμᾷ καὶ λέγει)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I was found by the ones not seeking me; I appeared to the ones not asking for me**
> UST I revealed myself to those {non-Jewish people} who were not interested in knowing me and did not {even} ask about me
> (εὑρέθην ἐν τοῖς ἐμὲ μὴ ζητοῦσιν; ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν)

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.

Support Reference: Quote Markings

> ULT **I was found … me; I appeared … for me**
> UST I revealed myself to those {non-Jewish people} who were not interested in knowing me and did not {even} ask about me
> (εὑρέθην & ἐμὲ & ἐμφανὴς ἐγενόμην & ἐμὲ)

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]

Support Reference: Pronouns — When to Use Them

> ULT **I was found by the ones not seeking me; I appeared to the ones not asking for me**
> UST I revealed myself to those {non-Jewish people} who were not interested in knowing me and did not {even} ask about me
> (εὑρέθην ἐν τοῖς ἐμὲ μὴ ζητοῦσιν; ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν)

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]

Support Reference: Parallelism

> ULT **I was found … I appeared**
> UST I revealed myself to those {non-Jewish people} who were not interested in knowing me and did not {even} ask about me
> (εὑρέθην & ἐμφανὴς ἐγενόμην)

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]

Support Reference: Predictive Past

ULT **I was found by the ones not seeking me**
UST I revealed myself to those {non-Jewish people} who were not interested in knowing me and did not {even} ask about me
(εὑρέθην ἐν τοῖς ἐμὲ μὴ ζητοῦσιν)

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]

Support Reference: Active or Passive

ULT **the ones not seeking me; I appeared to the ones not asking for me**
UST I revealed myself to those {non-Jewish people} who were not interested in knowing me and did not {even} ask about me
(τοῖς ἐμὲ μὴ ζητοῦσιν; ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Isaiah	through Isaiah {in the Scriptures}
seeking	I revealed myself to those {non-Jewish people} who were not interested in knowing me and did not {even} ask about me

Romans 10:21

ULT	UST
But to Israel he says, "The whole day I stretched out my hands to a disobedient and contradictory people."	*However, {God} told {the people of} Israel {in the Scriptures}, "I am always inviting {you} to know me, {but you} {constantly} disobey and oppose {me}!"*

ULT **But**
UST However
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **to Israel he says**
UST God} told {the people of} Israel {in the Scriptures}
(πρὸς & τὸν Ἰσραὴλ λέγει)

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]

Support Reference: Quotations and Quote Margins

ULT **Israel**
UST the people of} Israel {in the Scriptures}
(τὸν Ἰσραὴλ)

See how you translated **Israel** in 10:19.

Support Reference: Metonymy

ULT **he says**
UST {God} told
(λέγει)

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]

Support Reference: Predictive Past

ULT **The whole day I stretched out my hands to a disobedient and contradictory people**
UST I am always inviting {you} to know me, {but you} {constantly} disobey and oppose {me}
(ὅλην τὴν ἡμέραν, ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα)

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.

Support Reference: Quote Markings

ULT **The whole day**
UST always
(ὅλην τὴν ἡμέραν)

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]

Support Reference: Idiom

ULT **I stretched out my hands to a disobedient and contradictory people**
UST I am … inviting {you} to know me, {but you} {constantly} disobey and oppose {me}
(ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα)

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]

Support Reference: Symbolic Action

ULT **a disobedient and contradictory people**
UST but you} {constantly} disobey and oppose {me}
(λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the people of} Israel {in the Scriptures}
day	always

Romans 11

Romans 11 Chapter Introduction

Structure and Formatting

1. 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.

Religious and Cultural 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

ULT	UST
I say then, God did not reject his people, did he? May it never be! For I myself also am an Israelite, from the seed of Abraham, of the tribe of Benjamin.	*Since {these things are true}, this is what I say, "God certainly has not rejected his people, the Israelites!" Of course not! {I know this is true} because I too am one of the Israelites. I descended from Abraham. {More specifically, I descended} from the tribe that descended from Benjamin.*

ULT **I say**
UST this is what I say
(λέγω)

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]

Support Reference: Pronouns — When to Use Them

ULT **I say then**
UST Since {these things are true}, this is what I say
(λέγω οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **God did not reject his people, did he**
UST God certainly has not rejected his people, the Israelites
(μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ)

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!]

Support Reference: Rhetorical Question

ULT **his people**
UST God certainly has not rejected his people, the Israelites
(τὸν λαὸν αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **May it never be**
UST Of course not
(μὴ γένοιτο)

See how you translated this phrase in 3:4 and 6:2.

Support Reference: Exclamations

ULT **For**
UST {I know this is true} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I myself also am**
UST I too am
(καὶ & ἐγὼ & εἰμί)

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]

Support Reference: Reflexive Pronouns

ULT **the seed**
UST I descended from
(σπέρματος)

Here, **seed** is singular but refers to a group of people. See how you translated seed in 4:13.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
did … reject	God certainly has not rejected his people, the Israelites
God	God certainly has not rejected his people, the Israelites
his people	God certainly has not rejected his people, the Israelites
an Israelite	one of the Israelites
the seed	I descended from
of Abraham	Abraham
of the tribe	{More specifically, I descended} from the tribe that descended from
of Benjamin	Benjamin

Romans 11:2

ULT	UST
God did not reject his people, whom he foreknew. Or do you not know what the scripture says about Elijah, how he pleads with God against Israel?	*God did not discard his people. {They are the people} whom he chose in advance. You certainly are aware of what the Prophet Elijah said in the Scriptures when he appealed to God against the people of Israel!*

ULT **his people**
UST his people
(τὸν λαὸν αὐτοῦ)

See how you translated this phrase in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

ULT **whom he foreknew**
UST {They are the people} whom he chose in advance
(ὃν προέγνω)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **he foreknew**
UST he chose in advance
(προέγνω)

See how you translated this phrase in 8:29.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Or do you not know what the scripture says about Elijah, how he pleads with God against Israel**
UST You certainly are aware of what the Prophet Elijah said in the Scriptures when he appealed to God against the people of Israel
(ἢ οὐκ οἴδατε ἐν Ἠλείᾳ τί λέγει ἡ Γραφή, ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραήλ)

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!]

Support Reference: Rhetorical Question

ULT **Or do you not know what the scripture says about Elijah, how he pleads with God against Israel**
UST You certainly are aware of what the Prophet Elijah said in the Scriptures when he appealed to God against the people of Israel
(ἢ οὐκ οἴδατε ἐν Ἠλείᾳ τί λέγει ἡ Γραφή, ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραήλ)

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,]

Support Reference: Quotations and Quote Margins

ULT **what the scripture says**
UST You certainly are aware of what the Prophet Elijah said in the Scriptures when he appealed to God against the people of Israel
(τί λέγει ἡ Γραφή)

See how you translated **the scripture says** in 10:11.

Support Reference: Personification

ULT says … he pleads
UST You certainly are aware of what the Prophet Elijah said in the Scriptures when he appealed to God against the people of Israel
(λέγει & ἐντυγχάνει)

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]

Support Reference: Predictive Past

ULT Israel
UST You certainly are aware of what the Prophet Elijah said in the Scriptures when he appealed to God against the people of Israel
(τοῦ Ἰσραήλ)

See how you translated **Israel** in 10:19.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
did … reject	did … discard
God	God
his people	his people
he foreknew	he chose in advance
do you … know	You certainly are aware of what the Prophet Elijah said in the Scriptures when he appealed to God against the people of Israel
Elijah	You certainly are aware of what the Prophet Elijah said in the Scriptures when he appealed to God against the people of Israel
scripture	You certainly are aware of what the Prophet Elijah said in the Scriptures when he appealed to God against the people of Israel
he pleads	You certainly are aware of what the Prophet Elijah said in the Scriptures when he appealed to God against the people of Israel
with God	You certainly are aware of what the Prophet Elijah said in the Scriptures when he appealed to God against the people of Israel
Israel	You certainly are aware of what the Prophet Elijah said in the Scriptures when he appealed to God against the people of Israel

Romans 11:3

ULT	UST
“Lord, they killed your prophets, they tore down your altars, and I alone was left behind, and they seek my life.”	*{Elijah said,} “Lord, the people of Israel murdered {all of} your prophets {except for me}! They demolished {all of} your altars! I am the very last {prophet} who is still alive! Now, they are trying to kill me {too}!”*

ULT they killed your prophets
UST the people of Israel murdered {all of} your prophets {except for me}
(τοὺς προφήτας σου ἀπέκτειναν)

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.

Support Reference: Quote Markings

ULT they killed … they tore down … they seek
UST the people of Israel murdered … They demolished … they are trying
(ἀπέκτειναν & κατέσκαψαν & ζητοῦσιν)

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]

Support Reference: Pronouns — When to Use Them

ULT and I alone was left behind … my
UST I am the very last {prophet} who is still alive … me {too}
(κἀγὼ ὑπελείφθην μόνος & μου)

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]

Support Reference: Pronouns — When to Use Them

ULT **and I alone was left behind**
UST I am the very last {prophet} who is still alive
(κἀγὼ ὑπελείφθην μόνος)

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]

Support Reference: Active or Passive

ULT **and I alone was left behind**
UST I am the very last {prophet} who is still alive
(κἀγὼ ὑπελείφθην μόνος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they seek my life**
UST they are trying to kill me {too}
(ζητοῦσιν τὴν ψυχήν μου)

Here, **seek my life** is a common expression that refers to people trying to kill Elijah. If this phrase does not have that meaning in your language, use a comparable expression from your language that does have that meaning, or state the meaning plainly. Alternate translation: [they want to kill me]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	{Elijah said,} “Lord
prophets	all of … prophets {except for me}
altars	all of … altars
they seek	they are trying

Romans 11:4

ULT	UST
But what does the divine response say to him? "I have reserved for myself 7,000 men who have not bent a knee to Baal."	*However, this is how God replied to Elijah, "I have kept alive 7,000 men for my purposes. These men have not worshipped {the false god} Baal."*

ULT **But what does the divine response say to him**
UST However, this is how God replied to Elijah
(ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός)

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!]

Support Reference: Rhetorical Question

ULT **what does the divine response say to him**
UST this is how God replied to Elijah
(τί λέγει αὐτῷ ὁ χρηματισμός)

Here Paul uses this question to introduce a quotation from an Old Testament book (1 Kings 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: [what does the divine response say to him in the Scriptures]

Support Reference: Quotations and Quote Margins

ULT **what does the divine response say**
UST this is how God replied
(τί λέγει & ὁ χρηματισμός)

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]

Support Reference: Metonymy

ULT **does … say**
UST replied
(λέγει)

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]

Support Reference: Predictive Past

ULT **to him**
UST to Elijah
(αὐτῷ)

Here, **him** refers to Elijah. If it would be helpful in your language, you could state this explicitly, as in the UST.

Support Reference: Pronouns — When to Use Them

ULT **have not bent a knee to Baal**
UST have not worshipped {the false god} Baal
(οὐκ ἔκαμψαν γόνυ τῇ Βάαλ)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
divine response	God
have … bent	have … worshipped
to Baal	{the false god} Baal

Romans 11:5

ULT	UST
In the same way, then, at this present time also there is a remnant according to the election of grace.	*So, similarly, at this time some faithful Israelites also remain. {This is} because God has graciously chosen them {to remain}.*

ULT **In the same way, then**
UST So, similarly
(οὕτως οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **a remnant … the election of grace**
UST some faithful Israelites … remain. {This … } … because God has graciously chosen them {to remain}
(λῖμμα & ἐκλογὴν χάριτος)

See how you translated **remnant** in 9:27, **election** in 9:11, and **grace** in 4:16.

Support Reference: Abstract Nouns

ULT **the election of grace**
UST This … because God has graciously chosen them {to remain}
(ἐκλογὴν χάριτος)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
present time	this time
a remnant	some faithful Israelites … remain
the election	This … because God has … chosen them {to remain}
of grace	graciously

Romans 11:6

ULT	UST
But if by grace, {it is} no longer by works. Otherwise this grace becomes no longer grace.	*Yet because {God chooses his people} based on how gracious he is, {God} does not {choose his people} based on what they do. {If God chose people based on what they do,} then how gracious he is would not {really} be gracious.*

ULT **if**
UST because
(εἰ)

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]

Support Reference: Connect — Factual Conditions

ULT **by grace**
UST {God chooses his people} based on how gracious he is
(χάριτι)

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]

Support Reference: Ellipsis

ULT **by grace … works … grace … grace**
UST {God chooses his people} based on how gracious he is … what they do … then how gracious he is would … {really} be gracious
(χάριτι & ἔργων & χάρις & χάρις)

See how you translated **grace** in 4:16 and **works** in 9:12.

Support Reference: Abstract Nouns

> ULT **{it is} no longer**
> UST God} does not {choose his people}
> (οὐκέτι)

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]

Support Reference: Pronouns — When to Use Them

> ULT **{it is} no longer**
> UST God} does not {choose his people}
> (οὐκέτι)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by grace	{God chooses his people} based on how gracious he is
grace	how gracious he is
grace	then … would … {really} be gracious

Romans 11:7

ULT	UST
What then? The thing Israel diligently seeks, this it did not obtain, but the elect obtained, and the rest {of them} were hardened,	*So this is what we should conclude: Although {the people of} Israel keep trying to make themselves righteous, they cannot do so. Instead, those whom God {graciously} chose {from them} became righteous. But God made stubborn those people of Israel whom he did not {graciously} choose.*

ULT **What then**
UST So this is what we should conclude
(τί οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **What then**
UST So this is what we should conclude
(τί οὖν)

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]

Support Reference: Ellipsis

ULT **What then**
UST So this is what we should conclude
(τί οὖν)

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:]

Support Reference: Rhetorical Question

ULT **The thing … this**
UST to make themselves righteous … so
(ὃ & τοῦτο)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Israel**
UST Although {the people of} Israel
(Ἰσραήλ)

See how you translated this name in 10:19.

Support Reference: Metonymy

ULT **it did not obtain … the rest {of them}**
UST they cannot do … those people of Israel whom he did not {graciously} choose
(οὐκ ἐπέτυχεν & οἱ & λοιποὶ)

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]

Support Reference: Pronouns — When to Use Them

ULT **the elect … the rest {of them}**
UST those whom God {graciously} chose {from them} … those people of Israel whom he did not {graciously} choose
(ἡ & ἐκλογὴ & οἱ & λοιποὶ)

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]

Support Reference: Abstract Nouns

> ULT **were hardened**
> UST God made stubborn
> (ἐπωρώθησαν)

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]

Support Reference: Active or Passive

> ULT **were hardened**
> UST God made stubborn
> (ἐπωρώθησαν)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
diligently seeks	keep trying
Israel	Although {the people of} Israel
elect	those whom God {graciously} chose {from them}
were hardened	God made stubborn

Romans 11:8

ULT	UST
just as it is written: "God gave them a spirit of dullness, eyes not to see, and ears not to hear, until this very day."	*This is exactly {what God meant when he wrote} in the Scriptures, "God caused the people of Israel to not think properly. Until this present day, God has made them completely unable to understand {how to become righteous}."*

ULT **just as it is written**
UST This is exactly {what God meant when he wrote} in the Scriptures
(καθὼς γέγραπται)

See how you translated this phrase in 1:17.

Support Reference: Quotations and Quote Margins

ULT **just as it is written**
UST This is exactly {what God meant when he wrote} in the Scriptures
(καθὼς γέγραπται)

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]

Support Reference: Active or Passive

ULT **God gave them a spirit of dullness, eyes not to see, and ears not to hear, until this very day**
UST God caused the people of Israel to not think properly. Until this present day, God has made them completely unable to understand {how to become righteous}
(ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας)

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.

Support Reference: Quote Markings

ULT **a spirit of dullness**
UST to not think properly
(πνεῦμα κατανύξεως)

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]

Support Reference: Possession

ULT **a spirit of dullness**
UST to not think properly
(πνεῦμα κατανύξεως)

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]

Support Reference: Metaphor

ULT **eyes not to see, and ears not to hear**
UST God has made them completely unable to understand {how to become righteous}
(ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν)

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. Alternate translation: [being unable to perceive and unable to comprehend]

Support Reference: Metaphor

ULT **eyes not to see, and ears not to hear**
UST God has made them completely unable to understand {how to become righteous}
(ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν)

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]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
a spirit	to not think properly

ULT	UST
day	day

Romans 11:9

ULT	UST
And David says, "Let their table become for a net and for a trap, and for a stumbling block and for a retribution to them.	*David also stated {in the Scriptures}, "{O God}, make the luxurious way they live punish them completely {like a hunter catches an animal} in a net or trap! {Make the luxurious way they live} cause them to sin and pay them back {for sinning}!*

ULT **David says**
UST David … stated {in the Scriptures}
(Δαυεὶδ λέγει)

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]

Support Reference: Quotations and Quote Margins

ULT **David says**
UST David … stated {in the Scriptures}
(Δαυεὶδ λέγει)

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]

Support Reference: Predictive Past

ULT **Let their table become**
UST {O God}, make the luxurious way they live
(γενηθήτω ἡ τράπεζα αὐτῶν)

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.

Support Reference: Quote Markings

> ULT **Let their table become for a net and for a trap**
> UST {O God}, make the luxurious way they live punish them completely {like a hunter catches an animal} in a net or trap
> (γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, καὶ εἰς θήραν)

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]

Support Reference: Active or Passive

> ULT **Let their table become for a net and for a trap**
> UST {O God}, make the luxurious way they live punish them completely {like a hunter catches an animal} in a net or trap
> (γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, καὶ εἰς θήραν)

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]

Support Reference: Idiom

> ULT **for a net and for a trap**
> UST punish them completely {like a hunter catches an animal} in a net or trap
> (εἰς παγίδα, καὶ εἰς θήραν)

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]

Support Reference: Doublet

> ULT **for a stumbling block**
> UST {Make the luxurious way they live} cause them to sin
> (εἰς σκάνδαλον)

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]

Support Reference: Metaphor

ULT **a retribution to them**
UST pay them back {for sinning}
(ἀνταπόδομα αὐτοῖς)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
a net	punish them completely {like a hunter catches an animal} in a net
a trap	trap

Romans 11:10

ULT	UST
Let their eyes be darkened to not see, and make their backs bend continually.”	*Make them unable to understand! Make them suffer like slaves forever!”*

ULT **Let their eyes be darkened to not see**
UST Make them unable to understand
(σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν, τοῦ μὴ βλέπειν)

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]

Support Reference: Metaphor

ULT **Let their eyes be darkened**
UST Make them unable to understand
(σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν)

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]

Support Reference: Active or Passive

ULT **make their backs bend continually**
UST Make them suffer like slaves forever
(τὸν νῶτον αὐτῶν διὰ παντὸς σύνκαμψον)

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]

Support Reference: Metaphor

ULT **continually**
UST Make them suffer like slaves forever
(διὰ παντὸς)

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.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
make … bend	Make them suffer like slaves forever

Romans 11:11

ULT	UST
I say then, "They did not stumble so that they might fall, did they?" May it never be! Instead, by their transgression, this salvation {is} to the Gentiles, in order to provoke them to jealousy.	*Since {these things are true}, this is what I say, "The Jewish people were certainly not offended in order that God would completely reject them!" Of course not! Rather, God saves non-Jewish people because the Jewish people disobeyed {him}. This happened in order for God to make the Jewish people envious {of non-Jewish people who know him}.*

ULT I say then
UST Since {these things are true}, this is what I say
(λέγω οὖν)

See how you translated this phrase in 11:1.

Support Reference: Connect — Reason-and-Result Relationship

ULT They did not stumble … they might fall, did they … their … them
UST The Jewish people were certainly not offended in order that God would completely reject them … because the Jewish people disobeyed {him} … the Jewish people
(μὴ ἔπταισαν & πέσωσιν & αὐτῶν & αὐτούς)

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]

Support Reference: Pronouns — When to Use Them

ULT They did not stumble so that they might fall, did they
UST The Jewish people were certainly not offended in order that God would completely reject them
(μὴ ἔπταισαν ἵνα πέσωσιν)

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!]

Support Reference: Rhetorical Question

ULT **They did not stumble … did they**
UST The Jewish people were certainly not offended in order that God would completely reject them
(μὴ ἔπταισαν)

See how you translated “stumbled” in 9:32.

Support Reference: Metaphor

ULT **they might fall**
UST The Jewish people were certainly not offended in order that God would completely reject them
(πέσωσιν)

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]

Support Reference: Metaphor

ULT **May it never be**
UST Of course not
(μὴ γένοιτο)

See how you translated this expression in 3:4 and 6:2.

Support Reference: Exclamations

ULT **by their transgression, this salvation … in order to provoke them to jealousy**
UST God saves … because the Jewish people disobeyed {him}. This happened in order for God to make the Jewish people envious {of non-Jewish people who know him}
(τῷ αὐτῶν παραπτώματι, ἡ σωτηρία & εἰς τὸ παραζηλῶσαι αὐτούς)

See how you translated **transgression** in 4:15, **salvation** in 1:16, and **jealousy** in 10:19.

Support Reference: Abstract Nouns

ULT **in order to provoke them to jealousy**
UST This happened in order for God to make the Jewish people envious {of non-Jewish people who know him}
(εἰς τὸ παραζηλῶσαι αὐτούς)

See how you translated the similar phrase in 10:19.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
They did … stumble	The Jewish people were certainly not offended in order that God would completely reject them
by … transgression	because the Jewish people disobeyed {him}
salvation	God saves
{is} to the Gentiles	non-Jewish people
in order to provoke … to jealousy	This happened in order for God to make … envious {of non-Jewish people who know him}

Romans 11:12

ULT	UST
Now if their transgression {is} wealth of the world, and their loss {is} wealth of the Gentiles, how much more {will} their fullness {be}?	*Indeed, God used how the Jewish people disobeyed {him and} failed {to make themselves righteous} to abundantly bless people from all the nations in the whole world. So, {when} the complete amount of {faithful} Jewish people {become righteous}, there will be even greater blessings!*

ULT **if their transgression {is} wealth of the world, and their loss {is} wealth of the Gentiles**
UST God used how the Jewish people disobeyed {him and} failed {to make themselves righteous} to abundantly bless people from all the nations in the whole world. So
(εἰ & τὸ παράπτωμα αὐτῶν, πλοῦτος κόσμου, καὶ τὸ ἥττημα αὐτῶν, πλοῦτος ἐθνῶν)

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]

Support Reference: Doublet

ULT **if**
UST So
(εἰ)

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]

Support Reference: Connect — Factual Conditions

ULT **their transgression**
UST God used how the Jewish people disobeyed {him … }
(τὸ παράπτωμα αὐτῶν)

See how you translated **transgression** in the previous verse.

Support Reference: Abstract Nouns

ULT **{is} wealth of the world**
UST to … bless people … in the whole world
(πλοῦτος κόσμου)

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]

Support Reference: Possession

ULT **of the world**
UST in the whole world
(κόσμου)

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]

Support Reference: Metonymy

ULT **their loss … their fullness**
UST failed {to make themselves righteous} … when} the complete amount of {faithful} Jewish people {become righteous}
(τὸ ἥττημα αὐτῶν & τὸ πλήρωμα αὐτῶν)

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]

Support Reference: Abstract Nouns

ULT **their loss … their fullness**
UST failed {to make themselves righteous} … when} the complete amount of {faithful} Jewish people {become righteous}
(τὸ ἥττημα αὐτῶν & τὸ πλήρωμα αὐτῶν)

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]

Support Reference: Metaphor

ULT **{is} wealth of the Gentiles**
UST abundantly … from all the nations
(πλοῦτος ἐθνῶν)

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]

Support Reference: Possession

ULT **how much more {will} their fullness {be}**
UST {when} the complete amount of {faithful} Jewish people {become righteous}, there will be even greater blessings
(πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν)

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!]

Support Reference: Rhetorical Question

ULT **how much more {will} their fullness {be}**
UST {when} the complete amount of {faithful} Jewish people {become righteous}, there will be even greater blessings
(πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
transgression	God used how the Jewish people disobeyed {him … }
of the world	in the whole world
of the Gentiles	from all the nations
fullness	when} the complete amount of {faithful} Jewish people {become righteous}

Romans 11:13

ULT	UST
Now I am speaking to you the Gentiles. As much therefore as I myself am an apostle to the Gentiles, I glorify my ministry,	*But now I am speaking to you {non-Jewish people who trust in Jesus}. God indeed made me his representative to non-Jewish people. Therefore, I show how glorious is what I do to minister {to non-Jewish people}.*

ULT **to you**
UST to you
(ὑμῖν)

Here, **you** is plural and refers to Paul's non-Jewish Christian readers.

Support Reference: Forms of 'You' — Singular

ULT **I myself am**
UST indeed … me
(εἰμι ἐγὼ)

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]

Support Reference: Reflexive Pronouns

ULT **my ministry**
UST what I do to minister {to non-Jewish people}
(τὴν διακονίαν μου)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gentiles	non-Jewish people who trust in Jesus
to the Gentiles	to non-Jewish people
an apostle	God … made … his representative
ministry	what I do to minister {to non-Jewish people}
I glorify	I show how glorious is

Romans 11:14

ULT	UST
if somehow I might provoke to jealousy my own flesh and might save some from them.	*If possible, I want to make those who I am physically related to, the Jews, envious {of the non-Jewish people who know God}, so that God will save some of them.*

ULT **I might provoke to jealousy**
UST I want to make … envious {of the non-Jewish people who know God}
(παραζηλώσω)

See how you translated this phrase in 10:19.

Support Reference: Abstract Nouns

ULT **my own flesh … them**
UST those who I am physically related to, the Jews … them
(μου τὴν σάρκα & αὐτῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **my own flesh**
UST those who I am physically related to, the Jews
(μου τὴν σάρκα)

See how you translated **flesh** in 1:3.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I might provoke to jealousy	I want to make … envious {of the non-Jewish people who know God}
might save	God will save

Romans 11:15

ULT	UST
For if their rejection {is} reconciliation of the world, what {is their} acceptance if not life from dead ones?	*Indeed, God is reconciling with {people in} the world as a result of him rejecting the Jewish people. So, when God accepts the Jewish people, it will result in God making alive those who are dead.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **if**
UST So
(εἰ)

See how you translated **if** in 11:12.

Support Reference: Connect — Factual Conditions

ULT **their … { … their} acceptance**
UST as a result of him rejecting the Jewish people … when God accepts the Jewish people, it will result in God making alive those who are dead
(αὐτῶν & ἡ πρόσλημψις)

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]

Support Reference: Pronouns — When to Use Them

ULT **their rejection … { … their} acceptance … life**
UST as a result of him rejecting the Jewish people … when God accepts the Jewish people, it will result in God making alive those who are dead
(ἡ ἀποβολὴ αὐτῶν & ἡ πρόσλημψις & ζωὴ)

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]

Support Reference: Abstract Nouns

ULT **{is} reconciliation of the world**
UST God is reconciling with {people in} the world
(καταλλαγὴ κόσμου)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{is} reconciliation**
UST God is reconciling with
(καταλλαγὴ)

See how you translated **reconciliation** in 5:11.

Support Reference: Abstract Nouns

ULT **of the world**
UST {people in} the world
(κόσμου)

See how you translated **world** in 11:12.

Support Reference: Metonymy

> ULT **what {is their} acceptance if not life from dead ones**
> UST when God accepts the Jewish people, it will result in God making alive those who are dead
> (τίς ἡ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν)

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!]

Support Reference: Rhetorical Question

> ULT **what {is their} acceptance**
> UST when God accepts the Jewish people, it will result in God making alive those who are dead
> (τίς ἡ πρόσλημψις)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **life from dead ones**
> UST when God accepts the Jewish people, it will result in God making alive those who are dead
> (ζωὴ ἐκ νεκρῶν)

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]

Support Reference: Metaphor

> ULT **from dead ones**
> UST when God accepts the Jewish people, it will result in God making alive those who are dead
> (ἐκ νεκρῶν)

See how you translated a similar phrase in 4:24.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rejection	as a result of him rejecting the Jewish people
{is} reconciliation	God is reconciling with
of the world	{people in} the world

Romans 11:16

ULT	UST
Now if the firstfruits {is} holy, the lump {of dough} also. And if the root {is} holy, the branches also.	*Indeed, because {the ancestors of the Jewish people belong to God, just like} the first portion {of a lump of dough} belongs to God, {all the Jewish people belong to God, just like} that whole lump of dough {belongs to God}. Also, because {the ancestors of the Jewish people belonged to God, just like} the root {of an olive tree} belongs to God, {all the Jewish people belong to God, just like} the branches of that {same} tree {belong to God}.*

ULT **if … if**
UST because … because
(εἰ & εἰ)

See how you translated **if** in 11:12.

Support Reference: Connect — Factual Conditions

ULT **the lump {of dough} also … the branches also**
UST all the Jewish people belong to God, just like} that whole lump of dough {belongs to God} … all the Jewish people belong to God, just like} the branches of that {same} tree {belong to God}
(καὶ τὸ φύραμα & καὶ οἱ κλάδοι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **if the firstfruits {is} holy, the lump {of dough} also**
UST because {the ancestors of the Jewish people belong to God, just like} the first portion {of a lump of dough} belongs to God, {all the Jewish people belong to God, just like} that whole lump of dough {belongs to God}
(εἰ & ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα)

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]

Support Reference: Metaphor

ULT **if the root {is} holy, the branches also**
UST because {the ancestors of the Jewish people belonged to God, just like} the root {of an olive tree} belongs to God, {all the Jewish people belong to God, just like} the branches of that {same} tree {belong to God}
(εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
firstfruits	the ancestors of the Jewish people belong to God, just like} the first portion {of a lump of dough}
{is} holy	belongs to God
{is} holy	belongs to God

Romans 11:17

ULT	UST
But 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,	*Indeed, {God has removed some of the Jewish people from his people, as} a farmer breaks {unfruitful} branches off {of an olive tree}. But, {God has made} you {non-Jewish people who trust in Jesus} {part of his people, as} a farmer grafts wild olive branches into {a cultivated tree}. {You} also {share together in benefitting from being part of God's people, as} grafted branches share in the nutrition in the olive tree root.*

> ULT **if**
> (εἰ)

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.

Support Reference: Information Structure

> ULT **if**
> (εἰ)

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]

Support Reference: Connect — Factual Conditions

ULT **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**

UST {God has removed some of the Jewish people from his people, as} a farmer breaks {unfruitful} branches off {of an olive tree}. But, {God has made} you {non-Jewish people who trust in Jesus} {part of his people, as} a farmer grafts wild olive branches into {a cultivated tree}. {You} also {share together in benefitting from being part of God's people, as} grafted branches share in the nutrition in the olive tree root

(εἰ & τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συνκοινωνὸς τῆς ῥίζης τῆς πιότητος τῆς ἐλαίας ἐγένου)

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 do not 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 introduction 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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **some of the branches were broken off … were grafted … became partakers with them**

UST God has removed some of the Jewish people from his people, as} a farmer breaks {unfruitful} branches off {of an olive tree} … { … as} a farmer grafts … You … {share together in benefitting from being part of God's people, as} grafted branches share

(τινες τῶν κλάδων ἐξεκλάσθησαν & ἐνεκεντρίσθης & συνκοινωνὸς & ἐγένου)

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]

Support Reference: Active or Passive

ULT **you**
UST God has made} you {non-Jewish people who trust in Jesus} {part of his people … }
(σὺ)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **them … partakers with them**
UST a cultivated tree}. {You} … {share together in benefitting from being part of God's people, as} grafted branches share
(αὐτοῖς & συνκοινωνὸς)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a wild olive branch	wild olive branches
of the olive tree	in the olive tree

Romans 11:18

ULT	UST
do not boast over the branches. But if you boast, you yourself do not support the root, but the root, you.	*Therefore, you {non-Jewish people who trust in Jesus} must not boast against the {Jewish people whom God removed, even though they are like} broken off branches! If you do boast, {you must realize that} you indeed do not sustain the Jewish people. Rather, {they sustain} you, as the root sustains {the branches}!*

ULT **do not boast over the branches**
UST Therefore, you {non-Jewish people who trust in Jesus} must not boast against the {Jewish people whom God removed, even though they are like} broken off branches
(μὴ κατακαυχῶ τῶν κλάδων)

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]

Support Reference: Information Structure

ULT **do not boast over the branches. But if you boast, you yourself do not support the root, but the root, you**
UST Therefore, you {non-Jewish people who trust in Jesus} must not boast against the {Jewish people whom God removed, even though they are like} broken off branches! If you do boast, {you must realize that} you indeed do not sustain the Jewish people. Rather, {they sustain} you, as the root sustains {the branches}
(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 introduction 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 God's people, like branches cannot sustain the root, but the first Israelites sustain you, like the root sustains the branches]

Support Reference: Biblical Imagery — Extended Metaphors

> ULT **you boast, you yourself do … support … you**
> UST you do boast, {you must realize that} you indeed do … sustain … you
> (κατακαυχᾶσαι & σὺ & βαστάζεις & σέ)

See how you translated **you** in the previous verse.

Support Reference: Singular Pronouns that refer to Groups

> ULT **you yourself do not support the root, but the root, you**
> UST you indeed do not sustain the Jewish people. Rather, {they sustain} you, as the root sustains {the branches}
> (οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλὰ ἡ ῥίζα σέ)

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]

Support Reference: Assumed Knowledge and Implicit Information

Romans 11:19

ULT	UST
You will say then, "Branches were broken off so that I myself might be grafted in."	*So then, you might say, "{God removed some of the Jewish people from his people, as} a farmer breaks {unfruitful} branches off {of a tree}. {God did this} in order that {he could join} me {to his people, as} a farmer grafts a branch into {a tree}."*

ULT **You will say**
UST you might say
(ἐρεῖς)

See how you translated **you** in the previous two verses.

Support Reference: Singular Pronouns that refer to Groups

ULT **then**
UST So then
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Branches were broken off so that I myself might be grafted in**
UST God removed some of the Jewish people from his people, as} a farmer breaks {unfruitful} branches off {of a tree}. {God did this} in order that {he could join} me {to his people, as} a farmer grafts a branch into {a tree}
(ἐξεκλάσθησαν κλάδοι, ἵνα ἐγὼ ἐνκεντρισθῶ)

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.

Support Reference: Quote Markings

ULT **Branches were broken off … I myself might be grafted in**
UST God removed some of the Jewish people from his people, as} a farmer breaks {unfruitful} branches off {of a tree} … he could join} me {to his people, as} a farmer grafts a branch into {a tree}
(ἐξεκλάσθησαν κλάδοι & ἐγὼ ἐνκεντρισθῶ)

See how you translated **branches**, **broken off**, and **grafted in** in 11:17.

Support Reference: Biblical Imagery — Extended Metaphors

ULT **Branches were broken off … I myself might be grafted in**
UST God removed some of the Jewish people from his people, as} a farmer breaks {unfruitful} branches off {of a tree} … he could join} me {to his people, as} a farmer grafts a branch into {a tree}
(ἐξεκλάσθησαν κλάδοι & ἐγὼ ἐνκεντρισθῶ)

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]

Support Reference: Active or Passive

ULT **so that**
UST {God did this} in order that
(ἵνα)

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]

Support Reference: Connect — Goal (Purpose) Relationship

Romans 11:20

ULT	UST
{That is} true. They were broken off in unbelief, but you yourself stand firm in faith. Do not think arrogant things, but fear!	*{I would reply by saying that} what you said is correct. {God removed} some of the Jewish people {from being his people, as} a farmer breaks off {unfruitful} branches because they were unfaithful. However, you {non-Jewish people who trust in Jesus} remain {part of God's people} by trusting {in him}. Do not arrogantly think {that you are better than unbelieving Jewish people}! Rather, fear {God!}*

ULT **{That is} true**
UST {I would reply by saying that} what you said is correct
(καλῶς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **They were broken off in unbelief**
UST {God removed} some of the Jewish people {from being his people, as} a farmer breaks off {unfruitful} branches because they were unfaithful
(τῇ ἀπιστίᾳ ἐξεκλάσθησαν)

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]

Support Reference: Pronouns — When to Use Them

ULT **They were broken off**
UST {God removed} some of the Jewish people {from being his people, as} a farmer breaks off {unfruitful} branches
(ἐξεκλάσθησαν)

See how you translated **were broken off** in 11:17.

Support Reference: Biblical Imagery — Extended Metaphors

> ULT **in unbelief**
> UST because they were unfaithful
> (τῇ ἀπιστίᾳ)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **you yourself stand firm**
> UST you {non-Jewish people who trust in Jesus} remain {part of God's people}
> (σὺ & ἕστηκας)

See how you translated **you** in the previous three verses.

Support Reference: Singular Pronouns that refer to Groups

> ULT **you yourself stand firm**
> UST you {non-Jewish people who trust in Jesus} remain {part of God's people}
> (σὺ & ἕστηκας)

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]

Support Reference: Metaphor

> ULT **in faith**
> UST by trusting {in him}
> (τῇ πίστει)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in faith**
> UST by trusting {in him}
> (τῇ πίστει)

See how you translated **faith** in 1:5.

Support Reference: Abstract Nouns

ULT **arrogant things**
UST Do … arrogantly think {that you are better than unbelieving Jewish people}
(ὑψηλὰ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **fear**
UST fear {God … }
(φοβοῦ)

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.

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in unbelief	because they were unfaithful
in faith	by trusting {in him}
Do … think	Do … arrogantly think {that you are better than unbelieving Jewish people}
fear	fear {God … }

Romans 11:21

ULT	UST
For if God did not spare of the natural branches, neither will he spare of you.	*{You should fear God} because he did not show pity to the {faithless Jewish people, who are like} natural branches. So, he will not show pity to you {non-Jewish people} {if you stop trusting in Jesus}!*

ULT **For**
UST {You should fear God} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **if**
UST So
(εἰ)

See how you translated **if** in 11:12.

Support Reference: Connect — Factual Conditions

ULT **of the natural branches**
UST natural branches
(τῶν κατὰ φύσιν κλάδων)

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]

Support Reference: Metaphor

ULT neither will he spare of you
UST he will not show pity to you {non-Jewish people} {if you stop trusting in Jesus}
(οὐδὲ σοῦ φείσεται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT of you
UST you {non-Jewish people} {if you stop trusting in Jesus}
(σοῦ)

See how you translated **you** in 11:17–20.

Support Reference: Singular Pronouns that refer to Groups

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	he

Romans 11:22

ULT	UST
See, then, the kindness and the severity of God: severity on the ones having fallen, but kindness of God on you, if you continue in his kindness. Otherwise you yourself also will be cut off.	*Since {this is true}, pay attention to how kind and severe God can be! God acts severely toward those who stop trusting in him. However, God will act kindly toward you {non-Jewish people who trust in Jesus} if you continue accepting how kind he is. But, if you do not {do this}, {God will reject you, like} a farmer cuts an {unfruitful} branch off of a tree!*

ULT See
UST pay attention to
(ἴδε)

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.

Support Reference: Metaphor

ULT then
UST Since {this is true}
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT the kindness … the severity of God: severity … kindness of God … his kindness
UST how kind … severe God can be! God acts severely … God will act kindly … how kind he is
(χρηστότητα & ἀποτομίαν Θεοῦ & ἀποτομία & χρηστότης Θεοῦ & τῇ χρηστότητι)

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]

Support Reference: Abstract Nouns

ULT **severity on the ones having fallen**
UST God acts severely toward those who stop trusting in him
(ἐπὶ μὲν τοὺς πεσόντας, ἀποτομία)

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]

Support Reference: Metaphor

ULT **the ones having fallen**
UST those who stop trusting in him
(τοὺς πεσόντας)

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]

Support Reference: Metaphor

ULT **but kindness of God on you**
UST However, God will act kindly toward you {non-Jewish people who trust in Jesus}
(ἐπὶ δὲ σὲ, χρηστότης Θεοῦ)

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]

Support Reference: Metaphor

ULT **you … you continue in … you yourself … will be cut off**
UST you {non-Jewish people who trust in Jesus} … you continue accepting … {God will reject you, like} a farmer cuts an {unfruitful} branch off of a tree
(σὲ & ἐπιμένῃς & σὺ ἐκκοπήσῃ)

See how you translated **you** in 11:17–21.

Support Reference: Singular Pronouns that refer to Groups

> ULT **you continue in his kindness**
> UST you continue accepting how kind he is
> (ἐπιμένῃς τῇ χρηστότητι)

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]

Support Reference: Metaphor

> ULT **you yourself also will be cut off**
> UST But … {God will reject you, like} a farmer cuts an {unfruitful} branch off of a tree
> (καὶ σὺ ἐκκοπήσῃ)

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]

Support Reference: Metaphor

> ULT **you yourself also will be cut off**
> UST But … {God will reject you, like} a farmer cuts an {unfruitful} branch off of a tree
> (καὶ σὺ ἐκκοπήσῃ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	God can be
of God	God

Romans 11:23

ULT	UST
But those, if they do not continue in their unbelief, will be grafted in. For God is able to graft them in again.	*However, if those faithless Jewish people believe {in Jesus}, God will allow them to {rejoin his people, just as} a farmer grafts {branches} into {a tree}. {This is} because God is powerful enough to rejoin the Jewish people {to his people}.*

ULT **those … they do not continue in their unbelief … them**
UST those faithless Jewish people believe {in Jesus} … the Jewish people {to his people}
(κἀκεῖνοι & μὴ ἐπιμένωσι τῇ ἀπιστίᾳ & αὐτούς)

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]

Support Reference: Pronouns — When to Use Them

ULT **they do not continue in their unbelief**
UST believe {in Jesus}
(μὴ ἐπιμένωσι τῇ ἀπιστίᾳ)

See how you translated **continue in** in the previous verse.

Support Reference: Metaphor

ULT **if they do not continue in their unbelief**
UST if … believe {in Jesus}
(ἐὰν μὴ ἐπιμένωσι τῇ ἀπιστίᾳ)

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: [if they start believing]

Support Reference: Double Negatives

ULT **their unbelief**
UST believe {in Jesus}
(τῇ ἀπιστίᾳ)

See how you translated **unbelief** in 4:20.

Support Reference: Abstract Nouns

ULT **will be grafted in … to graft them in**
UST God will allow them to {rejoin his people, just as} a farmer grafts {branches} into {a tree} … to rejoin the Jewish people {to his people}
(ἐνκεντρισθήσονται & ἐνκεντρίσαι αὐτούς)

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]

Support Reference: Metaphor

ULT **will be grafted in**
UST God will allow them to {rejoin his people, just as} a farmer grafts {branches} into {a tree}
(ἐνκεντρισθήσονται)

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]

Support Reference: Active or Passive

ULT **For**
UST {This is} because
(γάρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
unbelief	believe {in Jesus}
God	God

Romans 11:24

ULT	UST
For if 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?	*Indeed, {God removed} you {non-Jewish people who trust in Jesus from the nations and joined you to his people, as} a farmer cuts off a branch from a naturally wild olive tree and grafts it into a cultivated olive tree, {even though doing so is} not natural. Since {this is true}, {God} will certainly {join Israelites back into his people, just as} a farmer grafts a naturally cultivated olive branch back into its own tree.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **if**
UST Since {this is true}
(εἰ)

See how you translated **if** in 11:12.

Support Reference: Connect — Factual Conditions

ULT **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**
UST {God removed} you {non-Jewish people who trust in Jesus from the nations and joined you to his people, as} a farmer cuts off a branch from a naturally wild olive tree and grafts it into a cultivated olive tree, {even though doing so is} not natural … {God} will certainly {join Israelites back into his people, just as} a farmer grafts a naturally cultivated olive branch back into its own tree
(σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι, οἱ κατὰ φύσιν ἐνκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **you**
UST {God removed} you {non-Jewish people who trust in Jesus from the nations and joined you to his people, as} a farmer
(σὺ)

See how **you** translated you in 11:17–22.

Support Reference: Singular Pronouns that refer to Groups

ULT **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**
UST {God removed} you {non-Jewish people who trust in Jesus from the nations and joined you to his people, as} a farmer cuts off a branch from a naturally wild olive tree … grafts it … {God} will certainly {join Israelites back into his people, just as} a farmer grafts a naturally cultivated olive branch back into
(σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου & ἐνεκεντρίσθης & οὗτοι, οἱ κατὰ φύσιν ἐνκεντρισθήσονται)

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]

Support Reference: Active or Passive

ULT **how much more will these, who {are} according to nature, be grafted back into their own olive tree**
UST {God} will certainly {join Israelites back into his people, just as} a farmer grafts a naturally cultivated olive branch back into its own tree
(πόσῳ μᾶλλον οὗτοι, οἱ κατὰ φύσιν ἐνκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ)

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!]

Support Reference: Rhetorical Question

ULT **these … their own**
UST certainly … its own
(οὗτοι & τῇ ἰδίᾳ)

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]

Support Reference: Pronouns — When to Use Them

> ULT **who {are} according to nature**
> UST certainly … naturally
> (οἱ κατὰ φύσιν)

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]

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a good olive tree	a cultivated olive tree
olive tree	tree

Romans 11:25

ULT	UST
For 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, until the fullness of the Gentiles has come in;	*{I say this} because I really want you, my {non-Jewish} fellow believers, to know what God had previously hidden {from people}, so that you do not become arrogant. {God had previously hidden from people the fact} that some of {the people of} Israel will stubbornly oppose {him} until all the non-Jewish people God has chosen have joined his people.*

ULT **For**
UST {I say this} because I really want
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I do not want you to be ignorant**
UST {I say this} because I really want you … to know
(οὐ & θέλω ὑμᾶς ἀγνοεῖν)

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]

Support Reference: Double Negatives

ULT **I do not want**
UST {I say this} because I really want
(οὐ & θέλω)

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]

Support Reference: Pronouns — When to Use Them

ULT **you … you might not be wise in yourselves**
UST you … you do not become arrogant
(ὑμᾶς & μὴ ἦτε παρ᾽ ἑαυτοῖς φρόνιμοι)

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 not be wise in yourselves]; (2) all the believers to whom Paul was writing this letter. Alternate translation: [you believers in Jesus … you believers might not be wise in yourselves]

Support Reference: Forms of 'You' — Singular

ULT **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**
UST I say this} because I really want you, my {non-Jewish} fellow believers, to know what God had previously hidden {from people}, so that you do not become arrogant. {God had previously hidden from people the fact} that some of {the people of} Israel will stubbornly oppose {him}
(οὐ & θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ἦτε παρ᾽ ἑαυτοῖς φρόνιμοι, ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν)

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]

Support Reference: Information Structure

ULT **of this mystery**
UST what God had previously hidden {from people} … of
(τὸ μυστήριον τοῦτο)

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]

Support Reference: Translate Unknowns

> ULT **brothers**
> UST my {non-Jewish} fellow believers
> (ἀδελφοί)

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]

Support Reference: When Masculine Words Include Women

> ULT **you might not be wise in yourselves**
> UST you do not become arrogant
> (μὴ ἦτε παρ᾽ ἑαυτοῖς φρόνιμοι)

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]

Support Reference: Idiom

> ULT **a partial hardening**
> UST some … stubbornly oppose {him}
> (πώρωσις ἀπὸ μέρους)

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.

Support Reference: Metaphor

> ULT **in Israel**
> UST {the people of} Israel
> (τῷ Ἰσραὴλ)

See how you translated **Israel** in 10:19.

Support Reference: Metonymy

ULT **the fullness of the Gentiles**
UST all the non-Jewish people God has chosen
(τὸ πλήρωμα τῶν ἐθνῶν)

Here, **fullness** refers to the full amount of non-Jewish people whom God will save. See how you translated **fullness** in 11:12.

Support Reference: Metaphor

ULT **has come in**
UST have joined his people
(εἰσέλθῃ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to be ignorant	to know
of … mystery	what God had previously hidden {from people} … of
wise	arrogant
a … hardening	stubbornly oppose {him}
in Israel	{the people of} Israel
of the Gentiles	all the non-Jewish people God has chosen

Romans 11:26

ULT	UST
and thus all Israel will be saved, just as it is written: "From Zion will come the Deliverer. He will turn away ungodly things from Jacob.	*Then, in the same way, God will save all {of the people of} Israel. This is what {Isaiah meant when} he wrote {in the Scriptures}, "God will send from Jerusalem someone to rescue {his people}. {That man} will make {the descendants of} Jacob stop being ungodly."*

ULT **and thus**
UST Then, in the same way
(καὶ οὕτως)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all Israel will be saved**
UST God will save all {of the people of} Israel
(πᾶς Ἰσραὴλ σωθήσεται)

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]

Support Reference: Active or Passive

ULT **Israel**
UST { … the people of} Israel
(Ἰσραὴλ)

See how you translated **Israel** in 10:19.

Support Reference: Metonymy

ULT **just as it is written**
UST This is what {Isaiah meant when} he wrote {in the Scriptures}
(καθὼς γέγραπται)

See how you translated this phrase in 1:17.

Support Reference: Quotations and Quote Margins

ULT **just as it is written**
UST This is what {Isaiah meant when} he wrote {in the Scriptures}
(καθὼς γέγραπται)

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]

Support Reference: Active or Passive

ULT **From Zion will come the Deliverer. He will turn away ungodly things from Jacob**
UST God will send from Jerusalem someone to rescue {his people}. {That man} will make {the descendants of} Jacob stop being ungodly
(ἥξει ἐκ Σιὼν ὁ ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ)

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.

Support Reference: Quote Markings

ULT **Zion**
UST Jerusalem
(Σιὼν)

See how you translated **Zion** in 9:33.

Support Reference: Metonymy

ULT **He will turn away ungodly things**
UST {That man} will make … stop being ungodly
(ἀποστρέψει ἀσεβείας)

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]

Support Reference: Metaphor

ULT **Jacob**
UST {the descendants of} Jacob
(Ἰακώβ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	{ … the people of} Israel
will be saved	God will save
Zion	Jerusalem
Deliverer	someone to rescue {his people}
ungodly things	being ungodly
Jacob	{the descendants of} Jacob

Romans 11:27

ULT	UST
And this {will be} for them the covenant with me, when I take away their sins."	*{God says,} "This is the agreement that I will make with the descendants of Jacob, when I forgive {them for the} sinful things {that they have done}."*

ULT **And this {will be} for them the covenant with me, when I take away their sins**
UST God says,} "This is the agreement that I will make with the descendants of Jacob, when I forgive {them for the} sinful things {that they have done}
(καὶ αὕτη αὐτοῖς, ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν)

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.

Support Reference: Quote Markings

ULT **for them … with me … I take away their**
UST I will make with the descendants of Jacob … I forgive {them for the} sinful things {that they have done}
(αὐτοῖς & παρ' ἐμοῦ & ἀφέλωμαι & αὐτῶν)

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]

Support Reference: Pronouns — When to Use Them

ULT **I take away their sins**
UST I forgive {them for the} sinful things {that they have done}
(ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
covenant	the agreement that

ULT	UST
sins	them for the} sinful things {that they have done}

Romans 11:28

ULT	UST
Indeed, according to the gospel, {they are} enemies for your sake, but according to election, {they are} beloved for the sake of their forefathers.	*With regard to {Jewish people rejecting} the good news, they are enemies {of God} for your benefit. However, with regard to {God} choosing {Jewish people}, God loves them for the sake of {what he promised} their ancestors.*

ULT **according to the gospel**
UST With regard to {Jewish people rejecting} the good news
(κατὰ & τὸ εὐαγγέλιον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{they are} enemies … your … {they are} beloved … their forefathers**
UST they are enemies {of God} … your … God loves them … {what he promised} their ancestors
(ἐχθροὶ & ὑμᾶς & ἀγαπητοὶ & τοὺς πατέρας)

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]

Support Reference: Pronouns — When to Use Them

ULT **{they are} enemies**
UST they are enemies {of God}
(ἐχθροὶ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT but according to election
UST However, with regard to {God} choosing {Jewish people}
(κατὰ δὲ τὴν ἐκλογὴν)

See how you translated this phrase in 9:11.

Support Reference: Abstract Nouns

ULT {they are} beloved
UST God loves them
(ἀγαπητοὶ)

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]

Support Reference: Active or Passive

ULT for the sake of their forefathers
UST for the sake of {what he promised} their ancestors
(διὰ τοὺς πατέρας)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gospel	{Jewish people rejecting} the good news
{they are} enemies	they are enemies {of God}
election	God} choosing {Jewish people}
{they are} beloved	God loves them
forefathers	{what he promised} their ancestors

Romans 11:29

ULT	UST
For the gracious gifts and the calling of God {are} without regret.	*{This is true} because God does not revoke the things he graciously gives. {He} also {does not revoke} {the people whom} he summons {to be his people}.*

ULT **For**
UST {This is true} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the gracious gifts … the calling of God**
UST God … he graciously gives … the people whom} he summons {to be his people}
(τὰ χαρίσματα & ἡ κλῆσις τοῦ Θεοῦ)

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]

Support Reference: Abstract Nouns

ULT **the calling of God**
UST God … the people whom} he summons {to be his people}
(ἡ κλῆσις τοῦ Θεοῦ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
calling	the people whom} he summons {to be his people}

ULT	UST
of God	God

Romans 11:30

ULT	UST
For just as you yourselves were formerly disobedient to God, but now were shown mercy in the disobedience of these,	*Indeed, {it is} just as you {non-Jewish people who trust in Jesus} used to disobey God, but now God has been merciful to you because the Jewish people disobeyed {him}.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **you yourselves were formerly disobedient**
UST you {non-Jewish people who trust in Jesus} used to disobey
(ὑμεῖς ποτε ἠπειθήσατε)

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]

Support Reference: Forms of 'You' — Singular

ULT **were shown mercy**
UST God has been merciful to you
(ἠλεήθητε)

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]

Support Reference: Active or Passive

ULT **were shown mercy in the disobedience of these**
UST God has been merciful to you because the Jewish people disobeyed {him}
(ἠλεήθητε τῇ τούτων ἀπειθείᾳ)

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]

Support Reference: Abstract Nouns

ULT **in the disobedience of these**
UST because the Jewish people disobeyed {him}
(τῇ τούτων ἀπειθείᾳ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **of these**
UST Jewish people
(τούτων)

Here, **these** refers to Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: [of these Jews]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to God	God
were shown mercy	God has been merciful to you

Romans 11:31

ULT	UST
thus also, these now were disobedient in your mercy so that they might also now be shown mercy.	*In the same way, the Jewish people also are now disobeying {God} because God has been merciful to you {non-Jewish people}. {This happened} in order for God to now also be merciful to them.*

ULT **these … they**
UST the Jewish people … to them
(οὗτοι & αὐτοὶ)

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]

Support Reference: Pronouns — When to Use Them

ULT **were disobedient in your mercy so that they might also now be shown mercy**
UST are … disobeying {God} because God has been merciful to you {non-Jewish people}. {This happened} in order for God to now also be merciful to them
(ἠπείθησαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ νῦν ἐλεηθῶσιν)

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]

Support Reference: Information Structure

ULT **in your mercy**
UST because God has been merciful to you {non-Jewish people}
(τῷ ὑμετέρῳ ἐλέει)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in your mercy**
UST because God has been merciful to you {non-Jewish people}
(τῷ ὑμετέρῳ ἐλέει)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in your mercy**
UST because God has been merciful to you {non-Jewish people}
(τῷ ὑμετέρῳ ἐλέει)

Here, **your** is plural and refers to non-Jewish believers in Jesus. See how you translated **you** in the previous verse.

Support Reference: Forms of 'You' — Singular

ULT **in your mercy … they might also now be shown mercy**
UST because God has been merciful to you {non-Jewish people} … God to now also be merciful to them
(τῷ ὑμετέρῳ ἐλέει & καὶ αὐτοὶ νῦν ἐλεηθῶσιν)

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]

Support Reference: Abstract Nouns

ULT **so that**
UST {This happened} in order for
(ἵνα)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **they might also now be shown mercy**
> UST God to now also be merciful to them
> (καὶ αὐτοὶ νῦν ἐλεηθῶσιν)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in … mercy	because God has been merciful
might … be shown mercy	God to … be merciful

Romans 11:32

ULT	UST
For God shut up all {people} into disobedience in order that he might show mercy on all the {people}.	*Indeed, God allowed everyone to disobey him in order to be merciful to them.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **God shut up all {people} into disobedience**
UST God allowed everyone to disobey him
(συνέκλεισεν & ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν)

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]

Support Reference: Metaphor

ULT **disobedience … he might show mercy on**
UST to disobey him … to be merciful
(ἀπείθειαν & ἐλεήσῃ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shut up	allowed
God	God

ULT	UST
he might show mercy on	to be merciful

Romans 11:33

ULT	UST
O, the depth of the wealth and the wisdom and the knowledge of God! How unsearchable {are} his judgments, and his ways beyond discovering!	*God is so very wealthy, wise, and knowledgeable! No one can fully understand what he does!*

> ULT **O, the depth of the wealth and the wisdom and the knowledge of God**
> UST God is so very wealthy, wise, and knowledgeable
> (ὦ βάθος πλούτου, καὶ σοφίας καὶ γνώσεως Θεοῦ)

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]

Support Reference: Exclamations

> ULT **the depth of the wealth and the wisdom and the knowledge of God**
> UST God … so very wealthy, wise, and knowledgeable
> (βάθος πλούτου, καὶ σοφίας καὶ γνώσεως Θεοῦ)

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]

Support Reference: Abstract Nouns

> ULT **the depth of the wealth and the wisdom and the knowledge of God**
> UST God … so very wealthy, wise, and knowledgeable
> (βάθος πλούτου, καὶ σοφίας καὶ γνώσεως Θεοῦ)

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]

Support Reference: Metaphor

ULT **How unsearchable {are} his judgments, and his ways beyond discovering**
UST No one can fully understand what he does
(ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ)

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]

Support Reference: Doublet

ULT **How unsearchable {are} his judgments, and his ways beyond discovering**
UST No one can fully understand what he does
(ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ)

How here is used as an exclamation word that communicates awe. Use an exclamation that is natural in your language for communicating this.

Support Reference: Exclamations

ULT **unsearchable {are} his judgments**
UST No one can fully understand what he does
(ἀνεξεραύνητα τὰ κρίματα αὐτοῦ)

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]

Support Reference: Metaphor

ULT **{are} his judgments**
UST No one can fully understand what he does
(τὰ κρίματα αὐτοῦ)

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]

Support Reference: Abstract Nouns

ULT **his ways beyond discovering**
UST No one can fully understand what he does
(ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wisdom	wise
the knowledge	knowledgeable
of God	God
are … judgments	No one can fully understand what he does

Romans 11:34

ULT	UST
For, "Who has known the mind of the Lord or who has become his advisor?"	*Indeed, {as Isaiah wrote,} "{No one} could {ever} comprehend what the Lord thinks or advise him!"*

ULT **For**
UST Indeed, {as Isaiah wrote,} "{No one} could {ever} comprehend what the Lord thinks or advise him
(γὰρ)

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]

Support Reference: Quotations and Quote Margins

ULT **Who has known the mind of the Lord or who has become his advisor**
UST Indeed, {as Isaiah wrote,} "{No one} could {ever} comprehend what the Lord thinks or advise him
(τίς & ἔγνω νοῦν Κυρίου, ἢ τίς σύμβουλος αὐτοῦ ἐγένετο)

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.

Support Reference: Quote Markings

ULT **Who has known the mind of the Lord or who has become his advisor**
UST Indeed, {as Isaiah wrote,} "{No one} could {ever} comprehend what the Lord thinks or advise him
(τίς & ἔγνω νοῦν Κυρίου, ἢ τίς σύμβουλος αὐτοῦ ἐγένετο)

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!]

Support Reference: Rhetorical Question

> ULT **the mind of the Lord**
> UST Indeed, {as Isaiah wrote,} "{No one} could {ever} comprehend what the Lord thinks or advise him
> (νοῦν Κυρίου)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
has known	Indeed, {as Isaiah wrote,} "{No one} could {ever} comprehend what the Lord thinks or advise him
the mind	Indeed, {as Isaiah wrote,} "{No one} could {ever} comprehend what the Lord thinks or advise him
of the Lord	Indeed, {as Isaiah wrote,} "{No one} could {ever} comprehend what the Lord thinks or advise him
advisor	Indeed, {as Isaiah wrote,} "{No one} could {ever} comprehend what the Lord thinks or advise him

Romans 11:35

ULT	UST
Or, "Who gave to him, that he should be repaid by him?"	*Furthermore, "No one could {ever} give God {anything} that would cause God to owe him {something}!"*

ULT **Or**
UST Furthermore
(ἤ)

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]

Support Reference: Quotations and Quote Margins

ULT **Who gave to him, that he should be repaid by him**
UST No one could {ever} give God {anything} that would cause God to owe him {something}
(τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ)

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.

Support Reference: Quote Markings

ULT **Who gave to him, that he should be repaid by him**
UST No one could {ever} give God {anything} that would cause God to owe him {something}
(τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ)

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!]

Support Reference: Rhetorical Question

> ULT **Who gave to him**
> UST No one could {ever} give God {anything} that would cause God to owe him {something}
> (τίς προέδωκεν αὐτῷ)

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]

Support Reference: Ellipsis

> ULT **he should be repaid by him**
> UST No one could {ever} give God {anything} that would cause God to owe him {something}
> (ἀνταποδοθήσεται αὐτῷ)

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]

Support Reference: Active or Passive

Romans 11:36

ULT	UST
For from him and through him and to him {are} all things. To him {be} the glory to the ages. Amen.	*{No one can do these things}, because everything {came} from God, {exists} by God, and {exists} for God. {I pray that} everyone will glorify him forever. May this truly be so!*

ULT **For**
UST {No one can do these things}, because
(ὅτι)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **from him and through him and to him {are} all things. To him**
UST everything {came} from God, {exists} by God, and {exists} for God … him
(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]

Support Reference: Pronouns — When to Use Them

ULT **from him**
UST {came} from God
(ἐξ αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **through him**
UST {exists} by God
(δι᾽ αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to him**
UST {exists} for God
(εἰς αὐτὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **To him {be} the glory**
UST {I pray that} everyone will glorify him
(αὐτῷ ἡ δόξα)

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]

Support Reference: Abstract Nouns

ULT **to the ages**
UST forever
(εἰς τοὺς αἰῶνας)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
be … glory	{I pray that} everyone will glorify
ages	forever
Amen	May this truly be so

Romans 12

Romans 12 Chapter Introduction

Structure and Formatting

1. 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)

Translation Issues 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: Metaphor)

Romans 12:1

ULT	UST
I urge you therefore, brothers, by the compassions of God, to present your bodies a living sacrifice, holy, well-pleasing to God, which {is} your reasonable service.	*So then, {considering everything that I have told you,} I exhort you fellow believers, based on how compassionate God is: Devote yourselves {to God}, as if you were living animals someone offers to God. Be holy and please God. Doing so is the reasonable way for you to serve {God}.*

ULT **I urge**
UST I exhort
(παρακαλῶ)

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]

Support Reference: Pronouns — When to Use Them

ULT **you … your … your**
UST you … yourselves … for you
(ὑμᾶς & ὑμῶν & ὑμῶν)

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]

Support Reference: Forms of 'You' — Singular

ULT **I urge you therefore**
UST So then, {considering everything that I have told you,} I exhort you
(παρακαλῶ οὖν ὑμᾶς)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **brothers**
UST fellow believers
(ἀδελφοί)

See how you translated this word in 1:13.

Support Reference: When Masculine Words Include Women

ULT **the compassions … a living sacrifice … which {is} your reasonable service**
UST how compassionate God is … as if you were living animals someone offers … Doing so is the reasonable way for you to serve {God}
(τῶν οἰκτιρμῶν & θυσίαν ζῶσαν & τὴν λογικὴν λατρείαν ὑμῶν)

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]

Support Reference: Abstract Nouns

ULT **to present your bodies a living sacrifice**
UST Devote yourselves … as if you were living animals someone offers to God
(παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν)

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]

Support Reference: Metaphor

ULT **your bodies**
UST yourselves
(τὰ σώματα ὑμῶν)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I urge	I exhort
compassions	how compassionate God is

ULT	UST
of God	to God
a … sacrifice	as if you were … someone offers
holy	Be holy
to God	God
service	to serve {God}

Romans 12:2

ULT	UST
And do not be conformed to this age, but be transformed by the renewal of the mind, so that you can approve what {is} the good and well-pleasing and perfect will of God.	*Do not change yourselves to be like the {sinful people who live at} the current time. Rather, let God change the way you behave by changing the way you think in order that you can test and prove what God wants {you to do}. {God wants you to do} what is good, pleasing, and flawless.*

ULT **do not be conformed … be transformed**
UST Do not change yourselves … let God change the way you behave
(μὴ συνσχηματίζεσθε & μεταμορφοῦσθε)

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]

Support Reference: Active or Passive

ULT **do not be conformed**
UST Do not change yourselves
(μὴ συνσχηματίζεσθε)

Alternate translation: [do not become alike]

ULT **to this age**
UST to be like the {sinful people who live at} the current time
(τῷ αἰῶνι τούτῳ)

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]

Support Reference: Metonymy

ULT by the renewal of the mind … the good and well-pleasing and perfect will of God
UST by changing the way you think … God wants {you to do}. {God wants you to do} what is good, pleasing, and flawless
(τῇ ἀνακαινώσει τοῦ νοός & τὸ θέλημα τοῦ Θεοῦ, τὸ ἀγαθὸν, καὶ εὐάρεστον, καὶ τέλειον)

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]

Support Reference: Abstract Nouns

ULT by the renewal of the mind
UST by changing the way you think
(τῇ ἀνακαινώσει τοῦ νοός)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to … age	to be like the {sinful people who live at} the current time
of the mind	the way you think
of God	God
will of God	God wants {you to do}
good	{God wants you to do} what is good
perfect	flawless

Romans 12:3

ULT	UST
For I say, through the grace given to me, to everyone who is among you to not think more highly of himself than what he ought to think, but to think with sound mind, as God has distributed to each one a measure of faith.	*Indeed, based on {how} God has kindly authorized me {to represent him,} I am telling every one of you to not think you are better than you really are. Rather, think properly {about yourselves}, according to the amount of trusting {in God} that God has apportioned to each one {of you}.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **through the grace given to me**
UST based on {how} God has kindly authorized me {to represent him … }
(διὰ τῆς χάριτος τῆς δοθείσης μοι)

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]

Support Reference: Active or Passive

ULT **through the grace given to me**
UST based on {how} God has kindly authorized me {to represent him … }
(διὰ τῆς χάριτος τῆς δοθείσης μοι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to not think more highly of himself than what he ought to think**
UST to not think you are better than you really are
(μὴ ὑπερφρονεῖν παρ’ ὃ δεῖ φρονεῖν)

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]

Support Reference: Idiom

ULT **to not think more highly of himself than what he ought to think**
UST to not think you are better than you really are
(μὴ ὑπερφρονεῖν παρ’ ὃ δεῖ φρονεῖν)

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]

Support Reference: When Masculine Words Include Women

ULT **to think with sound mind**
UST think properly {about yourselves}
(φρονεῖν εἰς τὸ σωφρονεῖν)

Alternate translation: [you should be wise with regard to how you think about yourselves]

ULT **as God has distributed to each one a measure of faith**
UST according to the amount of trusting {in God} that God has apportioned to each one {of you}
(ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισεν μέτρον πίστεως)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grace	based on {how} God has kindly authorized … to represent him
to think	to … think you are better than you really are
to think	think

ULT	UST
God	that God
of faith	of trusting {in God}

Romans 12:4

ULT	UST
For just as we have many members in one body, but not all the members have the same function,	*{You must think properly about yourselves} because, in the same way that a {human} body has many parts that all function for different purposes,*

ULT **For**
UST {You must think properly about yourselves} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **just as**
UST in the same way that
(καθάπερ)

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.

Support Reference: Simile

ULT **have the same function**
UST that all function for different purposes
(τὴν αὐτὴν ἔχει πρᾶξιν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
members	parts
members	that all function for different purposes

Romans 12:5

ULT	UST
in the same way, we, the many, are one body in Christ and the {body} individually {are} members of one other.	*so also, we many {believers in the Messiah} are united to the Messiah as one group. {Each one of us is united to each other like} the individual parts {of a human body} are united.*

ULT **we … are**
UST we … are
(ἐσμεν)

Here, **we** refers to all Christians, so it is inclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive 'We'

ULT **in Christ**
UST united to the Messiah
(ἐν Χριστῷ)

See how you translated the similar phrase in 6:23.

Support Reference: Metaphor

ULT **and the {body} individually {are} members of one other**
UST {Each one of us is united to each other like} the individual parts {of a human body} are united
(τὸ δὲ καθ' εἷς ἀλλήλων μέλη)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	united to the Messiah
in Christ	united to the Messiah
{are} members	individual parts {of a human body} are united

Romans 12:6

ULT	UST
But we have different gracious gifts according to the grace given to us: if prophecy, according to the proportion of his faith;	*Yet we {believers in the Messiah} have received different spiritual abilities in accordance with what God has kindly given to us. If {God has enabled you} to prophesy, {then prophesy} in accordance with the amount of trusting {in God} that God has apportioned to you.*

ULT **we have … to us**
UST {believers in the Messiah} have received … to us
(ἔχοντες & ἡμῖν)

Here, **we** and **us** refer to all Christians, so they are inclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive 'We'

ULT **we have different gracious gifts**
UST {believers in the Messiah} have received different spiritual abilities
(ἔχοντες & χαρίσματα & διάφορα)

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]

Support Reference: Metaphor

ULT **according to the grace given to us**
UST in accordance with what God has kindly given to us
(κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν)

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]

Support Reference: Active or Passive

ULT **the grace … prophecy, according to the proportion**
UST what God has kindly … {God has enabled you} to prophesy, {then prophesy} in accordance with the amount … that … has apportioned to you
(τὴν χάριν & προφητείαν, κατὰ τὴν ἀναλογίαν)

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]

Support Reference: Abstract Nouns

ULT **if prophecy, according to the proportion of his faith**
UST If {God has enabled you} to prophesy, {then prophesy} in accordance with the amount of trusting {in God} that God has apportioned to you
(εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως)

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]

Support Reference: Ellipsis

ULT **according to the proportion of his faith**
UST {then prophesy} in accordance with the amount of trusting {in God} that God has apportioned to you
(κατὰ τὴν ἀναλογίαν τῆς πίστεως)

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.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grace	what God has kindly
prophecy	{God has enabled you} to prophesy
of his faith	of trusting {in God} … God

Romans 12:7

ULT	UST
if service, in the service; if the one teaching, in the teaching;	*If {God has enabled you} to serve, {then you should} serve {others}. {If God has enabled you} to teach {others}, {then you should} teach {others}.*

ULT **if service, in the service; if the one teaching, in the teaching**
UST If {God has enabled you} to serve, {then you should} serve {others}. {If God has enabled you} to teach {others}, {then you should} teach {others}
(εἴτε διακονίαν, ἐν τῇ διακονίᾳ; εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ)

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]

Support Reference: Ellipsis

ULT **service … the service … the teaching**
UST God has enabled you} to serve, {then you should} serve {others} … then you should} teach {others}
(διακονίαν & τῇ διακονίᾳ & τῇ διδασκαλίᾳ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
service	{God has enabled you} to serve
service	then you should} serve {others}

Romans 12:8

ULT	UST
if the one encouraging, in the encouragement; the one giving, in generosity; the one leading, in diligence; the one showing mercy, with cheerfulness.	*If {God has enabled you} to encourage {others}, {then} you should encourage {others. If God has enabled you} to give {what you have to others}, {then} you should generously give {what you have to others}. {If God has enabled you} to lead {others}, {then} you should lead {others} diligently. {If God has enabled you} to be merciful, {then} you should cheerfully be merciful.*

ULT **if the one encouraging, in the encouragement; the one giving, in generosity; the one leading, in diligence; the one showing mercy, with cheerfulness**
UST If {God has enabled you} to encourage {others}, {then} you should encourage {others. If God has enabled you} to give {what you have to others}, {then} you should generously give {what you have to others}. {If God has enabled you} to lead {others}, {then} you should lead {others} diligently. {If God has enabled you} to be merciful, {then} you should cheerfully be merciful
(εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει; ὁ μεταδιδοὺς, ἐν ἁπλότητι; ὁ προϊστάμενος, ἐν σπουδῇ; ὁ ἐλεῶν, ἐν ἱλαρότητι)

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]

Support Reference: Ellipsis

ULT **in the encouragement … in generosity … in diligence … with cheerfulness**
UST then} you should encourage {others … } … then} you should generously give {what you have to others} … {then} you should lead {others} diligently … you … {then} you should cheerfully be merciful
(ἐν τῇ παρακλήσει & ἐν ἁπλότητι & ἐν σπουδῇ & ἐν ἱλαρότητι)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
encouraging	God has enabled you} to encourage {others}
encouragement	then} you should encourage {others … }
leading	If God has enabled you} to lead {others}
showing mercy	If God has enabled … to be merciful

Romans 12:9

ULT	UST
{Let} love {be} without hypocrisy, abhorring the wicked, holding on to the good;	*Love {each other} genuinely. Detest what is wicked. Fervently retain what is good.*

ULT {Let} love {be} without hypocrisy, abhorring the wicked, holding on to the good
UST Love {each other} genuinely. Detest what is wicked. Fervently retain what is good
(ἡ ἀγάπη ἀνυπόκριτος; ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ)

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]

Support Reference: Statements — Other Uses

ULT without hypocrisy
UST genuinely
(ἀνυπόκριτος)

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: [sincere]

Support Reference: Double Negatives

ULT the wicked … the good
UST what is wicked … what is good
(τὸ πονηρόν & τῷ ἀγαθῷ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Let} love {be}	Love {each other}
wicked	what is wicked
good	what is good

Romans 12:10

ULT	UST
in brotherly love, affectionate to one another; in honor, outdoing one another;	*Be affectionate toward each other in regard to loving fellow believers. Be the first to honor other {fellow believers}.*

ULT **in brotherly love, affectionate to one another; in honor, outdoing one another**
UST Be affectionate toward each other in regard to loving fellow believers. Be the first to honor other {fellow believers}
(τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι; τῇ τιμῇ ἀλλήλους προηγούμενοι)

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]

Support Reference: Statements — Other Uses

ULT **in brotherly love … in honor**
UST in regard to loving fellow believers … the … to honor
(τῇ φιλαδελφίᾳ & τῇ τιμῇ)

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]

Support Reference: Abstract Nouns

ULT **in brotherly love**
UST in regard to loving fellow believers … the
(τῇ φιλαδελφίᾳ)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in brotherly love	in regard to loving fellow believers … the
in honor	to honor

Romans 12:11

ULT	UST
in diligence, not lazy; in the spirit, being eager; serving the Lord;	*Do not be lazy, {but} be diligent. Be sincerely enthusiastic. Serve the Lord.*

ULT in diligence, not lazy; in the spirit, being eager; serving the Lord
UST Do not be lazy, {but} be diligent. Be sincerely enthusiastic. Serve the Lord
(τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ Κυρίῳ δουλεύοντες)

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]

Support Reference: Statements — Other Uses

ULT in diligence
UST {but} be diligent
(τῇ σπουδῇ)

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]

Support Reference: Abstract Nouns

ULT in the spirit
UST Be sincerely enthusiastic
(τῷ πνεύματι)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the spirit	Be sincerely enthusiastic
Lord	the Lord
serving	Serve

Romans 12:12

ULT	UST
in hope, rejoicing; in suffering, being patient; in prayer, persisting;	*Rejoice because you are confident {in the Lord}. Be patient when you suffer. Pray persistently.*

ULT **in hope, rejoicing; in suffering, being patient; in prayer, persisting**
UST Rejoice because you are confident {in the Lord}. Be patient when you suffer. Pray persistently
(τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες)

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]

Support Reference: Statements — Other Uses

ULT **in hope**
UST because you are confident {in the Lord}
(τῇ ἐλπίδι)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in suffering, being patient**
UST Be patient when you suffer
(τῇ θλίψει ὑπομένοντες)

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]

Support Reference: Connect — Simultaneous Time Relationship

ULT **in prayer, persisting**
UST Pray persistently
(τῇ προσευχῇ προσκαρτεροῦντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in hope	because you are confident {in the Lord}
rejoicing	Rejoice
in suffering	when you suffer
being patient	Be patient
in prayer	Pray

Romans 12:13

ULT	UST
in the needs of the saints, sharing; pursuing the hospitality.	*Share {what you have} {to provide} what God's people need. Find opportunities to welcome {others into your home}.*

ULT **in the needs of the saints, sharing; pursuing the hospitality**
UST Share {what you have} {to provide} what God's people need. Find opportunities to welcome {others into your home}
(ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες)

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]

Support Reference: Statements — Other Uses

ULT **in the needs of the saints … the hospitality**
UST what God's people need … to welcome {others into your home}
(ταῖς χρείαις τῶν ἁγίων & τὴν φιλοξενίαν)

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]

Support Reference: Abstract Nouns

ULT **in the needs of the saints, sharing**
UST Share {what you have} {to provide} what God's people need
(ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the saints	God's people

Romans 12:14

ULT	UST
Bless the ones persecuting you; bless and do not curse;	*{Ask God to} bless the people who mistreat you. {Ask God to} bless them rather than curse them.*

ULT bless and do not curse
UST {Ask God to} bless them rather than curse them
(εὐλογεῖτε καὶ μὴ καταρᾶσθε)

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]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Bless	{Ask God to} bless
persecuting you	people who mistreat you
bless	{Ask God to} bless them
do … curse	curse them

Romans 12:15

ULT	UST
to rejoice with those rejoicing; to weep with those weeping;	*Rejoice along with those people who are rejoicing. Cry along with those who are crying.*

ULT to rejoice with those rejoicing; to weep with those weeping
UST Rejoice along with those people who are rejoicing. Cry along with those who are crying
(χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων)

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]

Support Reference: Statements — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to rejoice	Rejoice
those rejoicing	those people who are rejoicing
to weep	Cry
those weeping	those who are crying

Romans 12:16

ULT	UST
thinking the same thing toward one another, not thinking the high things, but accepting the lowly ones. Do not be wise in yourselves;	*Be as concerned for each other as you are for yourselves. Do not think arrogantly {about yourselves}. Rather, associate with humble people. Do not be arrogant.*

ULT **thinking the same thing toward one another, not thinking the high things, but accepting the lowly ones**
UST Be as concerned for each other as you are for yourselves. Do not think arrogantly {about yourselves}. Rather, associate with humble people
(τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες, μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι)

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]

Support Reference: Statements — Other Uses

ULT **thinking the same thing toward one another**
UST Be as concerned for each other as you are for yourselves
(τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες)

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]

Support Reference: Idiom

ULT **not thinking the high things**
UST Do not think arrogantly {about yourselves}
(μὴ τὰ ὑψηλὰ φρονοῦντες)

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]

Support Reference: Idiom

ULT **accepting the lowly ones**
UST associate with humble people
(τοῖς ταπεινοῖς συναπαγόμενοι)

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) doings things that people think are humiliating or unimportant. Alternate translation: [accepting the lowly tasks]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Do not be wise in yourselves**
UST Do not be arrogant
(μὴ γίνεσθε φρόνιμοι παρ’ ἑαυτοῖς)

See how you translated this expression in 11:25.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
thinking	Be as concerned … as you are for yourselves
thinking	Do … think
thinking … high things	Do … think arrogantly {about yourselves}
lowly ones	humble people
wise	Do … be arrogant

Romans 12:17

ULT	UST
paying back to no one evil for evil; giving careful thought to good things in the sight of all men;	*Do not do something evil to someone who has done something evil to you. Think carefully about {doing} things that everyone considers to be good.*

ULT **paying back to no one evil for evil; giving careful thought to good things in the sight of all men**
UST Do not do something evil to someone who has done something evil to you. Think carefully about {doing} things that everyone considers to be good
(μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες, προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων)

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]

Support Reference: Statements — Other Uses

ULT **evil for evil; giving careful thought to … in the sight of**
UST evil to someone who has done something evil to you. Think carefully about … considers
(κακὸν ἀντὶ κακοῦ & προνοούμενοι & ἐνώπιον)

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]

Support Reference: Abstract Nouns

ULT **paying back to no one evil for evil**
UST Do not do something evil to someone who has done something evil to you
(μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες)

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]

Support Reference: Metaphor

ULT **good things in the sight of all men**
UST {doing} things that everyone considers to be good
(καλὰ ἐνώπιον πάντων ἀνθρώπων)

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]

Support Reference: Metaphor

ULT **all men**
UST everyone
(πάντων ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	evil
evil	something evil to you
good things	{doing} things that … to be good

Romans 12:18

ULT	UST
if possible, what {is} from you, living at peace with all men;	*Live peacefully with everyone whenever it is possible for you to do so.*

ULT **what {is} from you**
UST for you to do so
(τὸ ἐξ ὑμῶν)

Alternate translation: [so far as it depends on you] or [as much as it is up to you]

ULT **living at peace with all men**
UST Live peacefully with everyone
(μετὰ πάντων ἀνθρώπων εἰρηνεύοντες)

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]

Support Reference: Statements — Other Uses

ULT **all men**
UST everyone
(πάντων ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
living at peace	Live peacefully

Romans 12:19

ULT	UST
not avenging yourselves, beloved, but give way to {God's} wrath, for it is written, "'Vengeance {is} for me; I will repay,' says the Lord."	*{Fellow believers} whom I love, do not retaliate {when people do something evil against you}. Rather, let God punish {them}. {I say this} because Moses wrote {in the Scriptures}, "The Lord says, 'I will retaliate {when people do something evil against you}. I will punish {them according to what they have done}.'"*

ULT not avenging yourselves
UST do not retaliate {when people do something evil against you}
(μὴ ἑαυτοὺς ἐκδικοῦντες)

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]

Support Reference: Statements — Other Uses

ULT give way to {God's} wrath
UST let God punish {them}
(δότε τόπον τῇ ὀργῇ)

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]

Support Reference: Metonymy

ULT to {God's} wrath … Vengeance {is} for me
UST let God punish {them} … I will retaliate {when people do something evil against you}
(τῇ ὀργῇ & ἐμοὶ ἐκδίκησις)

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]

Support Reference: Abstract Nouns

ULT **for**
UST {I say this} because
(γάρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **it is written**
UST Moses wrote {in the Scriptures}
(γέγραπται)

See how you translated the similar phrase in 1:17.

Support Reference: Quotations and Quote Margins

ULT **it is written**
UST Moses wrote {in the Scriptures}
(γέγραπται)

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]

Support Reference: Active or Passive

ULT **Vengeance {is} for me; I will repay,' says the Lord**
UST The Lord says, 'I will retaliate {when people do something evil against you}. I will punish {them according to what they have done}
(ἐμοὶ ἐκδίκησις; ἐγὼ ἀνταποδώσω, λέγει Κύριος)

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.

Support Reference: Quote Markings

ULT **Vengeance {is} for me; I will repay,' says the Lord**
UST The Lord says, 'I will retaliate {when people do something evil against you}. I will punish {them according to what they have done}
(ἐμοὶ ἐκδίκησις; ἐγὼ ἀνταποδώσω, λέγει Κύριος)

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.]

Support Reference: Quotes within Quotes

ULT **Vengeance {is} for me; I will repay**
UST I will retaliate {when people do something evil against you}. I will punish {them according to what they have done}
(ἐμοὶ ἐκδίκησις; ἐγὼ ἀνταποδώσω)

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]

Support Reference: Parallelism

ULT **will repay**
UST will punish {them according to what they have done}
(ἀνταποδώσω)

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]

Support Reference: Metaphor

ULT **will repay**
UST will punish {them according to what they have done}
(ἀνταποδώσω)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
avenging	do … retaliate {when people do something evil against … }
beloved	{Fellow believers} whom I love
to … wrath	let God punish {them}
Vengeance	I will retaliate {when people do something evil against you}
the Lord	The Lord

Romans 12:20

ULT	UST
But, "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."	*Rather {than permitting us to retaliate, God instructed us in the Scriptures}, "Feed your enemy if that person is hungry. Give your enemy something to drink if that person is thirsty. {Do this} because when you do so, {your enemy will feel ashamed, as if} you were piling up burning coals on top of that person's head."*

ULT **But**
UST Rather {than permitting us to retaliate, God instructed us in the Scriptures}
(ἀλλὰ)

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,]

Support Reference: Quotations and Quote Margins

ULT **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**
UST Feed your enemy if that person is hungry. Give your enemy something to drink if that person is thirsty. {Do this} because when you do so, {your enemy will feel ashamed, as if} you were piling up burning coals on top of that person's head
(ἐὰν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν; ἐὰν διψᾷ, πότιζε αὐτόν; τοῦτο γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ)

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.

Support Reference: Quote Markings

ULT **your enemy … you will heap**
UST your enemy … {your enemy will feel ashamed, as if} you were piling up burning coals on top of that person's head
(ὁ ἐχθρός σου & σωρεύσεις)

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.

Support Reference: Forms of 'You' — Singular

ULT **For**
UST {Do this} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you will heap coals of fire on his head**
UST {your enemy will feel ashamed, as if} you were piling up burning coals on top of that person's head
(ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
enemy	enemy

Romans 12:21

ULT	UST
Do not be overcome by the evil, but overcome the evil with the good.	*{In other words,} do not let what is evil defeat you {by causing you to do what is evil}. Rather, defeat what is evil by {doing} what is good.*

ULT **Do not be overcome by the evil, but overcome the evil with the good**
UST {In other words,} do not let what is evil defeat you {by causing you to do what is evil}. Rather, defeat what is evil by {doing} what is good
(μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν)

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]

Support Reference: Personification

ULT **the evil … the evil … the good**
UST what is evil … what is evil by {doing} what is good
(τοῦ κακοῦ & τῷ ἀγαθῷ τὸ κακόν)

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]

Support Reference: Abstract Nouns

ULT **Do not be overcome by the evil**
UST In other words,} do not let what is evil defeat you {by causing you to do what is evil}
(μὴ νικῶ ὑπὸ τοῦ κακοῦ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	what is evil
good	by {doing} what is good

ULT	UST
evil	what is evil

Romans 13

Romans 13 Chapter Introduction

Structure and Formatting

1. 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)

Religious and Cultural 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

ULT	UST
Let every soul be subject to governing authorities, for there is no authority except from God, and the existing {authorities} are appointed by God.	*Every one of you must submit yourselves to those whom God has authorized to govern you. {This is} because no one {can govern} unless God authorizes them {to do so}. God has instituted the existing governments.*

ULT **Let every soul be subject to governing authorities**
UST Every one of you must submit yourselves to those whom God has authorized to govern you
(πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω)

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]

Support Reference: Active or Passive

ULT **every soul**
UST Every one of you
(πᾶσα ψυχὴ)

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]

Support Reference: Synecdoche

ULT **to governing authorities … authority … existing {authorities}**
UST to those whom God has authorized … no one {can govern} … authorizes them {to do so} … existing governments
(ἐξουσίαις & ἐξουσία & οὖσαι)

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]

Support Reference: Abstract Nouns

ULT there is no authority except from God
UST no one {can govern} unless God authorizes them {to do so}
(οὐ & ἔστιν ἐξουσία, εἰ μὴ ὑπὸ Θεοῦ)

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: [all authority comes from God]

Support Reference: Double Negatives

ULT and the existing {authorities} are appointed by God
UST God has instituted the existing governments
(αἱ δὲ οὖσαι ὑπὸ Θεοῦ τεταγμέναι εἰσίν)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
soul	one of you
to governing authorities	to those whom God has authorized
authority	no one {can govern} … authorizes them {to do so}
God	God
God	God
appointed	has instituted

Romans 13:2

ULT	UST
So then, the one resisting that authority has opposed the command of God, and the ones who have opposed it will bring judgment on themselves.	*So people who resist those whom God has authorized {to govern} are opposing what God has commanded. God will punish those people who oppose {those whom he has authorized to govern}.*

ULT **So then**
UST So
(ὥστε)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **that authority … the command of God … will bring judgment on themselves**
UST those whom God has authorized {to govern} … what God has commanded. God will punish those people who oppose {those whom he has authorized to govern}
(τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ & ἑαυτοῖς κρίμα λήμψονται)

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]

Support Reference: Abstract Nouns

ULT **and the ones who have opposed it**
UST those people who oppose {those whom he has authorized to govern}
(οἱ δὲ ἀνθεστηκότες)

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]

Support Reference: Pronouns — When to Use Them

> ULT **will bring judgment on themselves**
> UST God will punish those people who oppose {those whom he has authorized to govern}
> (ἑαυτοῖς κρίμα λήμψονται)

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]

Support Reference: Active or Passive

> ULT **will bring judgment on themselves**
> UST God will punish those people who oppose {those whom he has authorized to govern}
> (ἑαυτοῖς κρίμα λήμψονται)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
resisting	people who resist
authority	those whom God has authorized {to govern}
of God	what God has commanded
judgment	God will punish

Romans 13:3

ULT	UST
For rulers are not a terror to the good deed, but to the evil {deed}. Now do you want to not fear the authority? Do the good, and you will have praise from it,	*Indeed, the people who rule are {not supposed} to terrify {those people who do} what is good. Rather, {they are supposed to terrify} {those people who do} what is evil. If you do not want to fear those whom God authorizes to rule, {then} do what is good and those who rule will commend you for doing so.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **a terror … the authority … the good … you will have praise**
UST { … supposed} to terrify … those whom God authorizes to rule … what is good … will commend you for doing so
(φόβος & τὴν ἐξουσίαν? τὸ ἀγαθὸν & ἔξεις ἔπαινον)

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]

Support Reference: Abstract Nouns

ULT **to the good deed … to the evil {deed}**
UST {those people who do} what is good … {they are supposed to terrify} {those people who do} what is evil
(τῷ ἀγαθῷ ἔργῳ & τῷ κακῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Now do you want to not fear the authority**
UST If you do not want to fear those whom God authorizes to rule
(θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν)

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 cannot fear the authority:]

Support Reference: Rhetorical Question

ULT **you will have praise**
UST will commend you for doing so
(ἔξεις ἔπαινον)

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]

Support Reference: Active or Passive

ULT **from it**
UST those who rule
(ἐξ αὐτῆς)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rulers	the people who rule
a terror	{ … supposed} to terrify
good	{those people who do} what is good
to the evil {deed}	{they are supposed to terrify} {those people who do} what is evil
to … fear	to fear
authority	those whom God authorizes to rule
good	what is good
praise	will commend you for doing so

Romans 13:4

ULT	UST
for he is a servant of God to you for the good. But if you do the evil, fear; for he does not carry the sword in vain, for he is a servant of God, an avenger for wrath on the one practicing the evil.	*{This is} because the people {whom God authorizes to rule} serve God for your benefit. But if you do what is evil, you should be afraid, because God has authorized those people who rule to punish {people} for a good reason. Indeed, those people who rule serve God by avenging {what is evil} in order to punish anyone who practices what is evil.*

ULT **for**
UST {This is} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he is … he does not carry … he is**
UST the people {whom God authorizes to rule} … because … has authorized those people who rule to punish {people} for a good reason … those people who rule
(ἐστιν & οὐ & φορεῖ & ἐστιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **a servant of God … the good … the evil … a servant of God … wrath … the evil**
UST serve God … benefit … what is evil … God … serve God … punish … what is evil
(Θεοῦ & διάκονός & τὸ ἀγαθόν & τὸ κακὸν & Θεοῦ & διάκονός & ὀργὴν & τὸ κακὸν)

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]

Support Reference: Abstract Nouns

ULT **for**
UST because … for a good reason
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he does not carry the sword in vain**
UST because … has authorized those people who rule to punish {people} for a good reason
(οὐ & εἰκῇ τὴν μάχαιραν φορεῖ)

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]

Support Reference: Litotes

ULT **he does not carry the sword**
UST because … has authorized those people who rule to punish {people} for a good reason
(οὐ & τὴν μάχαιραν φορεῖ)

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]

Support Reference: Metonymy

ULT **for**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

> ULT **for wrath**
> UST in order to punish
> (εἰς ὀργὴν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **wrath**
> UST punish
> (ὀργὴν)

See how you translated **wrath** in 1:18.

Support Reference: Metonymy

> ULT **wrath on the one practicing the evil**
> UST punish anyone who practices what is evil
> (ὀργὴν τῷ τὸ κακὸν πράσσοντι)

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. Alternate translation: [wrath that will be experienced by the one who practices the evil]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	God
a servant	serve
good	benefit
evil	what is evil
fear	you should be afraid
in vain	because … for a good reason
sword	has authorized those people who rule to punish {people}
of God	God
a servant	serve God
an avenger	by avenging {what is evil}
wrath	punish

ULT	UST
evil	what is evil

Romans 13:5

ULT	UST
Therefore, {it is} necessary to be subjected not only because of the wrath, but also because of the conscience.	*Consequently, you must submit yourselves {to those people whom God authorizes to rule}. {You must do this} not only because they can punish you, but also because you know {that to disobey them is to disobey God}!*

ULT **Therefore**
UST Consequently
(διὸ)

See how you translated this word in 1:24.

Support Reference: Connect — Reason-and-Result Relationship

ULT **to be subjected**
UST you must submit yourselves {to those people whom God authorizes to rule}
(ὑποτάσσεσθαι)

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]

Support Reference: Active or Passive

ULT **to be subjected**
UST you must submit yourselves {to those people whom God authorizes to rule}
(ὑποτάσσεσθαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **because of the wrath, but also because of the conscience**
UST You must do this … because they can punish you, but also because you know {that to disobey them is to disobey God}
(διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν)

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]

Support Reference: Ellipsis

ULT **the wrath … the conscience**
UST they can punish you … you know {that to disobey them is to disobey God}
(τὴν ὀργὴν & τὴν συνείδησιν)

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]

Support Reference: Abstract Nouns

ULT **the wrath**
UST they can punish you
(τὴν ὀργὴν)

See how you translated this word in the previous verse.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to be subjected	you must submit yourselves {to those people whom God authorizes to rule}
wrath	they can punish you
conscience	you know {that to disobey them is to disobey God}

Romans 13:6

ULT	UST
For because of this you pay taxes also; for they are servants of God, persisting in this very thing.	*Indeed, you also pay taxes because of these things. {You also pay taxes} because those people {whom God authorizes to rule} serve God. They devote themselves to serving {by governing}.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **because of this**
UST because of these things
(διὰ τοῦτο)

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]

Support Reference: Pronouns — When to Use Them

ULT **for**
UST {You also pay taxes} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **they are**
> UST those people {whom God authorizes to rule} serve God
> (εἰσιν)

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]

Support Reference: Pronouns — When to Use Them

> ULT **servants of God**
> UST those people {whom God authorizes to rule} serve God
> (λειτουργοὶ & Θεοῦ)

See how you translated the similar phrase in 13:4.

Support Reference: Abstract Nouns

> ULT **persisting in this very thing**
> UST They devote themselves to serving {by governing}
> (εἰς αὐτὸ τοῦτο προσκαρτεροῦντες)

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]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **this very thing**
> UST to serving {by governing}
> (αὐτὸ τοῦτο)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
taxes	taxes
servants	those people {whom God authorizes to rule} serve God

ULT	UST
of God	those people {whom God authorizes to rule} serve God

Romans 13:7

ULT	UST
Pay back to everyone your obligations: tax to whom tax, toll to whom toll, fear to whom fear, honor to whom honor.	*Give to everyone what you owe them: Pay taxes to whom you owe taxes. Pay fees to whom you owe fees. Fear those people whom you should fear. Honor those people whom you should honor.*

ULT **your obligations**
UST what you owe them
(τὰς ὀφειλάς)

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]

Support Reference: Abstract Nouns

ULT **tax to whom tax, toll to whom toll, fear to whom fear, honor to whom honor**
UST Pay taxes to whom you owe taxes. Pay fees to whom you owe fees. Fear those people whom you should fear. Honor those people whom you should honor
(τῷ τὸν φόρον, τὸν φόρον; τῷ τὸ τέλος, τὸ τέλος; τῷ τὸν φόβον, τὸν φόβον; τῷ τὴν τιμὴν, τὴν τιμήν)

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]

Support Reference: Ellipsis

ULT **tax to whom tax, toll to whom toll**
UST Pay taxes to whom you owe taxes. Pay fees to whom you owe fees
(τῷ τὸν φόρον, τὸν φόρον; τῷ τὸ τέλος, τὸ τέλος)

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]

Support Reference: Generic Noun Phrases

ULT **toll to whom toll**
UST Pay fees to whom you owe fees
(τῷ τὸ τέλος, τὸ τέλος)

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]

Support Reference: Translate Unknowns

ULT **fear to whom fear, honor to whom honor**
UST Fear those people whom you should fear. Honor those people whom you should honor
(τῷ τὸν φόβον, τὸν φόβον; τῷ τὴν τιμὴν, τὴν τιμήν)

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]

Support Reference: Abstract Nouns

ULT **fear to whom fear, honor to whom honor**
UST Fear those people whom you should fear. Honor those people whom you should honor
(τῷ τὸν φόβον, τὸν φόβον; τῷ τὴν τιμὴν, τὴν τιμήν)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tax	to whom you owe taxes
tax	Pay taxes
fear	those people whom you should fear
fear	Fear
honor	those people whom you should honor
honor	Honor

Romans 13:8

ULT	UST
Owe nothing to no one, except to love one another, for the one loving his neighbor has fulfilled the law.	*Do not owe anything to anyone. Rather, continue to love other {people who believe in the Messiah} {as if you owe it to them}. {Do this} because someone who loves another person accomplishes {what God required in} the laws {he gave the Jews}.*

ULT **Owe nothing to no one**
UST Do not owe anything to anyone
(μηδενὶ μηδὲν ὀφείλετε)

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: [Do not owe anyone anything]

Support Reference: Double Negatives

ULT **Owe nothing to no one, except to love one another**
UST Do not owe anything to anyone. Rather, continue to love other {people who believe in the Messiah} {as if you owe it to them}
(μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν)

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]

Support Reference: Metaphor

ULT **one another**
UST other {people who believe in the Messiah} {as if you owe it to them}
(τὸ ἀλλήλους)

Here, **one another** refers to other Christians. If it would be helpful in your language, you could state this explicitly. Alternate translation: [other believers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the law**
UST what God required in} the laws {he gave the Jews}
(νόμον)

See how you translated **the law** in 2:12.

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to love	continue to love
loving	someone who loves
the law	what God required in} the laws {he gave the Jews}
has fulfilled	accomplishes

Romans 13:9

ULT	UST
For this: "You shall not commit adultery, you shall not kill, you shall not steal, you shall not covet," and if any other commandment, it is summed up in this word: "You shall love your neighbor as yourself."	*{This is true} because {God commanded} these things {in his laws when he said}, "Do not have sexual relations with someone whom you did not marry. Do not murder. Do not rob people. Do not lust for what belongs to other people." You could summarize anything else that God commands {in the laws he gave the Jews} with this {other} thing {God commanded}: "Love other people in the same way you love yourself."*

ULT **For**
UST {This is true} because
(γάρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **this**
UST God commanded} these things {in his laws when he said}
(τὸ)

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]

Support Reference: Quotations and Quote Margins

ULT **You shall not commit adultery, you shall not kill, you shall not steal, you shall not covet**
UST Do not have sexual relations with someone whom you did not marry. Do not murder. Do not rob people. Do not lust for what belongs to other people
(οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ ἐπιθυμήσεις)

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.

Support Reference: Quote Markings

ULT **if any other commandment**
UST anything else that God commands … with
(εἴ τις ἑτέρα ἐντολή)

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]

Support Reference: Connect — Factual Conditions

ULT **any other commandment**
UST anything else that God commands … with
(τις ἑτέρα ἐντολή)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **commandment**
UST that God commands … with
(ἐντολή)

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]

Support Reference: Abstract Nouns

ULT **it is summed up in this word**
UST You could summarize … in the laws he gave the Jews … this {other} thing {God commanded}
(ἐν τῷ λόγῳ τούτῳ, ἀνακεφαλαιοῦται)

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]

Support Reference: Active or Passive

ULT **in this word**
UST in the laws he gave the Jews … this {other} thing {God commanded}
(ἐν τῷ λόγῳ τούτῳ)

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]

Support Reference: Metonymy

ULT **in this word**
UST in the laws he gave the Jews … this {other} thing {God commanded}
(ἐν τῷ λόγῳ τούτῳ)

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]

Support Reference: Quotations and Quote Margins

ULT **You shall love your neighbor as yourself**
UST Love other people in the same way you love yourself
(ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν)

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.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You shall … commit adultery	Do … have sexual relations with someone whom you did not marry

ULT	UST
you shall … covet	Do … lust for what belongs to other people
You shall love	Love
neighbor	other people

Romans 13:10

ULT	UST
Love for a neighbor does not work evil. Therefore, love {is the} fulfillment of the law.	*{When you} love other people, {you} do not do evil things {to them}. This is why loving {other people} accomplishes {what God required in} the laws {he gave the Jews}.*

ULT Love for a neighbor does not work evil
UST When you} love other people, {you} do not do evil things {to them}
(ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται)

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]

Support Reference: Personification

ULT Love for a neighbor … evil … love {is the} fulfillment of the law
UST {When you} love other people … evil things {to them} … loving {other people} accomplishes {what God required in} the laws {he gave the Jews}
(ἡ ἀγάπη τῷ πλησίον κακὸν & πλήρωμα & νόμου ἡ ἀγάπη)

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]

Support Reference: Abstract Nouns

ULT of the law
UST what God required in} the laws {he gave the Jews}
(νόμου)

See how you translated **the law** in 2:12.

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Love	{When you} love
for a neighbor	other people
evil	evil things {to them}
does … work	{you} do … do

ULT	UST
{is the} fulfillment	accomplishes
of the law	what God required in} the laws {he gave the Jews}
love	loving {other people}

Romans 13:11

ULT	UST
And this, knowing the time, that {it is} already the hour for youto awake from sleep. For now our salvation {is} nearer than when we believed.	*{Do} these things because you know what time it is. It is already the time for you to be spiritually alert because {the time when Jesus will return} to {finally} save us is now closer than when we began trusting {in him}.*

ULT **And this**
UST {Do} these things
(καὶ τοῦτο)

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]

ULT **this**
UST {Do} these things
(τοῦτο)

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]

Support Reference: Pronouns — When to Use Them

ULT **knowing the time**
UST because you know what time it is
(εἰδότες τὸν καιρόν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the time, that {it is} already the hour**
UST what time it is. It is already the time
(τὸν καιρόν, ὅτι ὥρα ἤδη)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **the hour**
UST It is … the time
(ὥρα)

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]

Support Reference: Metonymy

ULT **for you to awake from sleep**
UST for you to be spiritually alert
(ὑμᾶς ἐξ ὕπνου ἐγερθῆναι)

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]

Support Reference: Metaphor

ULT **For**
UST because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **our salvation**
UST {the time when Jesus will return} to {finally} save us
(ἡμῶν ἡ σωτηρία)

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]

Support Reference: Abstract Nouns

ULT **our salvation**
UST {the time when Jesus will return} to {finally} save us
(ἡμῶν ἡ σωτηρία)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} nearer**
UST is … closer
(ἐγγύτερον)

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]

Support Reference: Metaphor

ULT **when we believed**
UST when we began trusting {in him}
(ὅτε ἐπιστεύσαμεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we believed**
UST we began trusting {in him}
(ἐπιστεύσαμεν)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowing	because you know
time	what time it is
the hour	It is … the time
{it is} already the hour	It is already the time
salvation	{the time when Jesus will return} to {finally} save
we believed	we began trusting {in him}

Romans 13:12

ULT	UST
The night advanced, and the day has come near. Let us therefore put off the works of the darkness, and let us put on the weapons of the light.	*{In the same way that} the night ends just before the day begins{, the time of this sinful world is almost over, and Jesus will return soon}. So, we must stop doing {what is evil, which is like} what people do when it is dark. Instead, we must {oppose what is evil by doing what is good, which is like} a soldier puts on his armor {to fight the enemy} during the day.*

ULT **The night**
UST {In the same way that} the night … the time of this sinful world is almost over, and Jesus will return soon
(ἡ νὺξ)

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]

Support Reference: Metaphor

ULT **advanced**
UST ends
(προέκοψεν)

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]

Support Reference: Metaphor

ULT **and the day**
UST just before the day
(ἡ δὲ ἡμέρα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **has come near**
UST begins
(ἤγγικεν)

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]

Support Reference: Metaphor

ULT **Let us … put off … let us put on**
UST we must stop … we must {oppose what is evil by doing what is good, which is like} a soldier puts on
(ἀποθώμεθα & ἐνδυσώμεθα)

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.

Support Reference: Exclusive and Inclusive 'We'

ULT **Let us therefore put off the works of the darkness**
UST So, we must stop doing {what is evil, which is like} what people do when it is dark
(ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους)

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]

Support Reference: Metaphor

ULT **the works of the darkness**
UST doing {what is evil, which is like} what people do when it is dark
(τὰ ἔργα τοῦ σκότους)

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]

Support Reference: Possession

ULT **let us put on**
UST we must {oppose what is evil by doing what is good, which is like} a soldier puts on
(ἐνδυσώμεθα)

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]

Support Reference: Metaphor

ULT **the weapons of the light**
UST his armor {to fight the enemy} during the day
(τὰ ὅπλα τοῦ φωτός)

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]

Support Reference: Possession

ULT **the weapons of the light**
UST his armor {to fight the enemy} during the day
(τὰ ὅπλα τοῦ φωτός)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	day
weapons	his armor {to fight the enemy}

Romans 13:13

ULT	UST
Let us walk decently, as in the day, not in drunken celebrations or drunkenness, not in sexual immorality and uncontrolled lust, not in strife and jealousy.	*We must behave appropriately, as if it were daytime {and people could see what we do}. We must not celebrate drunkenly or get drunk {at all}. We must not do any unrestrained sexually immoral acts {at all}. We must not quarrel {with others} or be jealous {of others}.*

ULT **Let us walk**
UST We must behave
(περιπατήσωμεν)

Here, **us** refers to Paul and his Christian readers, so **us** would be inclusive. Your language may require you to mark this form.

Support Reference: Exclusive and Inclusive ‘We’

ULT **Let us walk decently**
UST We must behave appropriately
(εὐσχημόνως περιπατήσωμεν)

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]

Support Reference: Metaphor

ULT **as in the day**
UST as if it were daytime {and people could see what we do}
(ὡς ἐν ἡμέρᾳ)

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]

Support Reference: Metaphor

ULT **not in drunken celebrations or drunkenness, not in sexual immorality and uncontrolled lust, not in strife and jealousy**
UST We must not celebrate drunkenly or get drunk {at all}. We must not do any unrestrained sexually immoral acts {at all}. We must not quarrel {with others} or be jealous {of others}
(μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ)

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]

Support Reference: Ellipsis

ULT **in drunken celebrations … drunkenness … in sexual immorality … uncontrolled lust … in strife … jealousy**
UST We must not celebrate drunkenly … get drunk {at all}. We must not do any unrestrained sexually immoral acts {at all}. We must not quarrel {with others} … be jealous {of others}
(κώμοις & μέθαις & κοίταις & ἀσελγείαις & ἔριδι & ζήλῳ)

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]

Support Reference: Abstract Nouns

ULT **in sexual immorality and uncontrolled lust**
UST We must not do any unrestrained sexually immoral acts {at all}
(κοίταις καὶ ἀσελγείαις)

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]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the day	it were daytime {and people could see what we do}
drunkenness	get drunk {at all}
in sexual immorality	We must not do any unrestrained sexually immoral acts {at all}
in strife	We must not quarrel {with others}

ULT	UST
jealousy	be jealous {of others}

Romans 13:14

ULT	UST
But put on the Lord Jesus Christ and make no forethought with regard to desires of the flesh.	*Rather {than doing those things}, act like the Lord Jesus the Messiah would act. Do not concern yourselves with {anything that is related to} what your {sinful} self wants to do.*

ULT **But**
UST Rather {than doing those things}
(ἀλλὰ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **put on the Lord Jesus Christ**
UST act like the Lord Jesus the Messiah would act
(ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστόν)

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]

Support Reference: Metaphor

ULT **make no forethought with regard to desires of the flesh**
UST Do not concern yourselves with {anything that is related to} what your {sinful} self wants to do
(τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε, εἰς ἐπιθυμίας)

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]

Support Reference: Abstract Nouns

> ULT **of the flesh**
> UST your {sinful} self
> (τῆς σαρκὸς)

Here Paul uses **flesh** figuratively to refer to sinful human nature. See how you translated a similar use of **flesh** in 7:18.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord
Jesus	Jesus
Christ	the Messiah would act
desires	what … wants to do

Romans 14

Romans 14 Chapter Introduction

Structure and Formatting

1. 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.

Religious and Cultural 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)

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: sin, sinful, sinner, sinning)

Translation Issues 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')

Romans 14:1

ULT	UST
Now accept the one being weak in the faith, not for passing judgments on opinions.	*Welcome any fellow {believer in the Messiah} who is immature in how they believe. {Do} not {welcome them} in order to argue with them about matters of opinion.*

ULT being weak in the faith
UST any fellow {believer in the Messiah} who is immature in how they believe
(ἀσθενοῦντα τῇ πίστει)

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 introduction for this chapter. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [whose faith is not mature]

Support Reference: Metaphor

ULT in the faith … passing judgments
UST in how they believe … argue with them
(τῇ πίστει & διακρίσεις)

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]

Support Reference: Abstract Nouns

ULT not for passing judgments on opinions
UST {Do} not {welcome them} in order to argue with them about matters of opinion
(μὴ εἰς διακρίσεις διαλογισμῶν)

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]

Support Reference: Ellipsis

> ULT **not for passing judgments on opinions**
> UST {Do} not {welcome them} in order to argue with them about matters of opinion
> (μὴ εἰς διακρίσεις διαλογισμῶν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the faith	in how they believe
accept	Welcome
passing judgments	argue with them

Romans 14:2

ULT	UST
One person believes to eat anything, but the one being weak eats vegetables.	*{There are some people} who are convinced that they can eat any {kind of food}. But the immature {believer in the Messiah} {thinks that they can only} eat vegetables.*

ULT One person
UST {There are some people} who
(ὃς)

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]

Support Reference: Generic Noun Phrases

ULT One person believes to eat anything
UST There are some people} who are convinced that they can eat any {kind of food}
(ὃς μὲν πιστεύει φαγεῖν πάντα)

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]

Support Reference: Ellipsis

ULT the one being weak
UST the immature {believer in the Messiah}
(ὁ & ἀσθενῶν)

See how you translated this phrase in the previous verse.

Support Reference: Metaphor

ULT eats vegetables
UST {thinks that they can only} eat vegetables
(λάχανα ἐσθίει)

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.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believes	are convinced

Romans 14:3

ULT	UST
Let the one eating not despise the one not eating, and let the one not eating not judge the one eating. For God has accepted him.	*{The believer in the Messiah} who eats {every kind of food} must not scorn {his fellow believer} who does not eat {every kind of food. The believer in the Messiah} who does not eat {every kind of food} also must not judge {his fellow believer} who eats {every kind of food}. {This is} because God has welcomed {both of} them.*

ULT **Let the one eating not despise the one not eating, and let the one not eating not judge the one eating**

UST The believer in the Messiah} who eats {every kind of food} must not scorn {his fellow believer} who does not eat {every kind of food. The believer in the Messiah} who does not eat {every kind of food} also must not judge {his fellow believer} who eats {every kind of food}

(ὁ ἐσθίων, τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω; ὁ δὲ μὴ ἐσθίων, τὸν ἐσθίοντα μὴ κρινέτω)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **God has accepted him**

UST God has welcomed {both of} them

(ὁ Θεὸς & αὐτὸν προσελάβετο)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
let … judge	must … judge
God	God
has accepted	has welcomed

Romans 14:4

ULT	UST
Who are you, the one judging a household slave belonging to another? To his own master he stands or falls. But he will be made to stand, for the Lord is able to make him stand.	*You should not judge {your fellow believer, who is like} a slave belonging to another {master}. He either pleases or does not please his master, {according to how the master judges}. Yet God will make him pleasing {to himself} because the Lord can do so.*

ULT **Who are you, the one judging a household slave belonging to another**
UST You should not judge {your fellow believer, who is like} a slave belonging to another {master}
(σὺ τίς εἶ, ὁ κρίνων ἀλλότριον οἰκέτην)

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!]

Support Reference: Rhetorical Question

ULT **you**
UST You should not judge {your fellow believer, who is like} a slave belonging to another {master}
(σὺ)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **a household slave belonging to another**
UST You should not judge {your fellow believer, who is like} a slave belonging to another {master}
(ἀλλότριον οἰκέτην)

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]

Support Reference: Metaphor

ULT **To his own master**
UST his master
(τῷ ἰδίῳ κυρίῳ)

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,]

Support Reference: Metaphor

ULT **To his own master he stands or falls. But he will be made to stand, for the Lord is able to make him stand**
UST He either pleases or does not please his master, {according to how the master judges}. Yet God will make him pleasing {to himself} because the Lord can do so
(τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει. σταθήσεται δέ, δυνατεῖ γὰρ ὁ Κύριος στῆσαι 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]

Support Reference: Metaphor

ULT **he will be made to stand**
UST He either pleases or does not please … according to how the master judges
(σταθήσεται)

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]

Support Reference: Active or Passive

ULT **But he will be made to stand, for the Lord is able to make him stand**
UST He either pleases or does not please … {according to how the master judges}. Yet God will make him pleasing {to himself} because the Lord can do so
(σταθήσεται δέ, δυνατεῖ γὰρ ὁ Κύριος στῆσαι αὐτόν)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
judging	You should not judge {your fellow believer, who is like} a slave belonging to another {master}
a household slave	You should not judge {your fellow believer, who is like} a slave belonging to another {master}
To … master	master
Lord	Lord

Romans 14:5

ULT	UST
Indeed, one {person} judges day from day, but another person judges every day {alike}. Let each one be fully convinced in his own mind.	*Some people consider certain days to be special, while other people consider all days {to be the same}. Each person must be completely certain {that what they do honors God}.*

ULT judges day from day
UST consider certain days to be special
(κρίνει ἡμέραν παρ᾽ ἡμέραν)

Alternate translation: [considers one day to be different from another day] or [considers one day to be more important than another day]

ULT judges every day {alike}
UST consider all days {to be the same}
(κρίνει πᾶσαν ἡμέραν)

Alternate translation: [considers all days to be the same] or [considers no day to be more important than another day]

ULT Let each one be fully convinced in his own mind
UST Each person must be completely certain {that what they do honors God}
(ἕκαστος ἐν τῷ ἰδίῳ νοΐ, πληροφορείσθω)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT Let each one be fully convinced
UST Each person must be … certain {that what they do honors God}
(ἕκαστος & πληροφορείσθω)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
judges	consider
day	certain days
day	to be special
judges	consider
day {alike}	all days {to be the same}
mind	completely

Romans 14:6

ULT	UST
The one regarding the day, regards it for the Lord; and the one eating, eats for the Lord, for he gives thanks to God, and the one not eating, does not eat for the Lord; he also gives thanks to God.	*The person who thinks certain days are special does so in order to {honor} the Lord. The person who eats {every kind of food} does so in order to {honor} the Lord. {This is} because that person is thankful to God. The person who refuses to eat {certain foods} does so in order to {honor} the Lord. That person is thankful to God as well.*

ULT **The one regarding the day**
UST The person who thinks certain days are special
(ὁ φρονῶν τὴν ἡμέραν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one eating**
UST The person who eats {every kind of food}
(ὁ ἐσθίων)

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]

Support Reference: Ellipsis

ULT **for the Lord … for the Lord … for the Lord**
UST in order to {honor} the Lord … in order to {honor} the Lord … in order to {honor} the Lord
(Κυρίῳ & Κυρίῳ & Κυρίῳ)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **he gives thanks to God … he also gives thanks to God**
UST that person is thankful to God … is thankful to God as well
(εὐχαριστεῖ & τῷ Θεῷ & καὶ εὐχαριστεῖ τῷ Θεῷ)

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]

Support Reference: Metaphor

ULT **and the one not eating**
UST The person who refuses to eat {certain foods} does so
(καὶ ὁ μὴ ἐσθίων)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	certain days
for the Lord	in order to {honor} the Lord
for the Lord	in order to {honor} the Lord
to God	to God
for the Lord	in order to {honor} the Lord
to God	to God

Romans 14:7

ULT	UST
For none of us lives for himself, and none dies for himself.	*{This is true} because not one of us {believers in the Messiah} lives {only} to {please} himself, and not one of us dies {only} to {please} himself.*

ULT **For**
UST {This is true} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **of us**
UST us
(ἡμῶν)

Here, **us** refers to Paul and his Christian readers, so **us** would be inclusive. Your language may require you to mark this form.

Support Reference: Exclusive and Inclusive 'We'

ULT **for himself … for himself**
UST {only} to {please} himself … {only} to {please} himself
(ἑαυτῷ & ἑαυτῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **none**
> UST not one of us
> (οὐδεὶς)

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.

Support Reference: Ellipsis

Romans 14:8

ULT	UST
For if we live, we live for the Lord, and if we die, we die for the Lord. Therefore, whether we live or whether we die, we are of the Lord.	*Indeed, while we {believers in the Messiah} live, we live to {please} the Lord. When we die, we die to {please} the Lord. So then, whether we live or die, we belong to the Lord.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **we live, we live … we die, we die … we live … we die, we are**
UST we {believers in the Messiah} live, we live … we die, we die … we live … die, we belong to the Lord
(ζῶμεν & ζῶμεν & ἀποθνήσκωμεν & ἀποθνήσκομεν & ζῶμεν & ἀποθνήσκωμεν & ἐσμέν)

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.

Support Reference: Exclusive and Inclusive ‘We’

ULT **for the Lord … for the Lord**
UST to {please} the Lord … to {please} the Lord
(τῷ Κυρίῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT Therefore
UST So then
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for the Lord	to {please} the Lord
for the Lord	to {please} the Lord
of the Lord	we belong to the Lord

Romans 14:9

ULT	UST
For to this {purpose} Christ died and lived {again}, so that he might be Lord of both dead ones and of living ones.	*Indeed, this is why the Messiah {Jesus} died and {became} alive {again}: in order to become Lord over those who are dead and those who are alive.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah {Jesus}
he might be Lord	become Lord

Romans 14:10

ULT	UST
But you, why do you judge your brother? And you also, why do you despise your brother? For we will all present ourselves before the judgment seat of God.	*As for you, those of you who judge your fellow believers must not do so! You also must not scorn your fellow believers! {Do not do these things} because {one day} God will judge all of us {who believe in the Messiah}.*

ULT **you … do you judge your … you … do you despise your**
UST you, those of you who judge your fellow believers must not do so! You also must not scorn your fellow believers
(σὺ & κρίνεις & σου & σὺ & ἐξουθενεῖς & σου)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **why do you judge your brother? And you also, why do you despise your brother**
UST those of you who judge your fellow believers must not do so! You also must not scorn your fellow believers
(τί κρίνεις τὸν ἀδελφόν σου? ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου)

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!]

Support Reference: Rhetorical Question

ULT **brother … brother**
UST those of you who judge your fellow believers must not do so! You also must not scorn your fellow believers
(τὸν ἀδελφόν)

Here, **brother** refers to a fellow Christian. See how you translated “brothers” in 1:13.

Support Reference: When Masculine Words Include Women

ULT **For**
UST Do not do these things} because {one day}
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **we will all present ourselves before the judgment seat of God**
UST God will judge all of us {who believe in the Messiah}
(πάντες & παραστησόμεθα τῷ βήματι τοῦ Θεοῦ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do you judge	those of you who judge your fellow believers must not do so
of God	God

Romans 14:11

ULT	UST
For it is written, "'As I live,' says the Lord, 'to me every knee will bend, and every tongue will confess to God.'"	*Indeed, Isaiah wrote in the Scriptures, "The Lord says {this oath}, 'As certainly as I am alive, {it is just as certain that} everyone will worship me. And everyone will acknowledge to me {that I am God}.'"*

ULT **For**
UST Indeed
(γάρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **it is written**
UST Isaiah wrote in the Scriptures
(γέγραπται)

See how you translated the similar phrase in 1:17.

Support Reference: Quotations and Quote Margins

ULT **it is written**
UST Isaiah wrote in the Scriptures
(γέγραπται)

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]

Support Reference: Active or Passive

ULT **As I live,' says the Lord, 'to me every knee will bend, and every tongue will confess to God**
UST The Lord says {this oath}, 'As certainly as I am alive … everyone will worship me. And everyone will acknowledge to me {that I am God}
(ζῶ ἐγώ, λέγει Κύριος & ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ)

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.

Support Reference: Quote Markings

ULT **As I live … to me**
UST {this oath}, 'As certainly as I am alive … me
(ζῶ ἐγώ & ἐμοὶ)

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]

Support Reference: Pronouns — When to Use Them

ULT **As I live,' says the Lord**
UST The Lord says {this oath}, 'As certainly as I am alive
(ζῶ ἐγώ, λέγει Κύριος)

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,"]

Support Reference: Information Structure

ULT **As I live**
UST {this oath}, 'As certainly as I am alive
(ζῶ ἐγώ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **every knee will bend, and every tongue will confess to God**
UST everyone will worship … And everyone will acknowledge to me {that I am God}
(κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ)

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]

Support Reference: Synecdoche

ULT **every knee will bend**
UST everyone will worship
(κάμψει πᾶν γόνυ)

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]

Support Reference: Symbolic Action

ULT **will confess**
UST will acknowledge
(ἐξομολογήσεται)

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]

Support Reference: Ellipsis

ULT **to God**
UST to me {that I am God}
(τῷ Θεῷ)

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.

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord	The Lord
will bend	everyone will worship
tongue	everyone
will confess	will acknowledge

ULT	UST
to God	to me {that I am God}

Romans 14:12

ULT	UST
So then, each one of us will give an account concerning himself to God.	*Therefore, each one of us {who believes in the Messiah} will certainly answer to God for whatever we do {while we are alive}.*

ULT So then
UST Therefore
(ἄρα οὖν)

See how you translated this phrase in 5:18.

Support Reference: Connecting Words and Phrases

ULT will give an account concerning himself to God
UST will certainly answer to God for whatever we do {while we are alive}
(περὶ ἑαυτοῦ, λόγον δώσει τῷ Θεῷ)

Alternate translation: [must explain our actions to God]

ULT concerning himself
UST for whatever we do {while we are alive}
(περὶ ἑαυτοῦ)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to God	to God

Romans 14:13

ULT	UST
Therefore, let us no longer judge one another, but rather judge this: to not place a stumbling block for the brother or a trap.	*So we must stop judging other believers. Instead, we must resolve not to do anything that could tempt our fellow believers to sin.*

ULT **Therefore**
UST So
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to not place a stumbling block for the brother or a trap**
UST not to do anything that could tempt our fellow believers to sin
(τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον)

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]

Support Reference: Doublet

ULT **to not place a stumbling block**
UST not to do anything that could tempt our fellow believers to sin
(τὸ μὴ τιθέναι πρόσκομμα)

See how you translated **stumbling block** in 11:9.

Support Reference: Metaphor

ULT **for the brother**
UST could tempt our fellow believers to sin
(τῷ ἀδελφῷ)

Here, **brother** refers to a fellow Christian. See how you translated this word in 14:10.

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
let us … judge	we must … judging
judge	we must resolve
a trap	could tempt our fellow believers to sin

Romans 14:14

ULT	UST
I know and am persuaded in the Lord Jesus, that nothing {is} unclean by itself, except to the one considering anything to be unclean, for that one {it is} unclean.	*I am absolutely convinced by the Lord Jesus that no {food} is inherently sinful {for believers in the Messiah to eat}. If someone regards some {food} as sinful to eat, then it is {only} sinful for that person to eat it.*

ULT **I know and am persuaded in the Lord Jesus**
UST I am absolutely convinced by the Lord Jesus
(οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ)

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]

Support Reference: Doublet

ULT **in the Lord Jesus**
UST by the Lord Jesus
(ἐν Κυρίῳ Ἰησοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **nothing {is} unclean … unclean … {it is} unclean**
UST no {food} is … sinful {for believers in the Messiah to eat} … as sinful to eat … sinful
(οὐδὲν κοινὸν & κοινὸν & κοινόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **nothing {is} unclean by itself**
> UST no {food} is inherently sinful {for believers in the Messiah to eat}
> (οὐδὲν κοινὸν δι’ ἑαυτοῦ)

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: [everything by itself is clean]

Support Reference: Double Negatives

> ULT **by itself**
> UST inherently
> (δι’ ἑαυτοῦ)

Alternate translation: [by its nature] or [because of what it is]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know	I am absolutely convinced
the Lord	the Lord
Jesus	Jesus
in the Lord Jesus	by the Lord Jesus

Romans 14:15

ULT	UST
For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food that one for whom Christ died.	*{Do not tempt fellow believers to sin} because, if you grieve your fellow believer by eating what that person considers to be sinful to eat, you are not acting in a loving manner anymore. Do not cause a fellow believer to {stop trusting in God and} become ruined {eternally} because of what you {want to} eat! The Messiah died to save that person!*

ULT **For if because of food**
UST {Do not tempt fellow believers to sin} because, if … by eating what that person considers to be sinful to eat
(εἰ γὰρ διὰ βρῶμα)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **because of food**
UST by eating what that person considers to be sinful to eat
(διὰ βρῶμα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your … you are … walking … your**
UST your … you are … acting … because of what you {want to} eat
(σου & περιπατεῖς & σου)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **brother**
UST fellow believer
(ὁ ἀδελφός)

Here, **brother** refers to a fellow Christian. See how you translated this word in 14:10.

Support Reference: When Masculine Words Include Women

ULT **is hurt**
UST you grieve
(λυπεῖται)

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]

Support Reference: Metaphor

ULT **you are no longer walking according to love**
UST you are not acting in a loving manner anymore
(οὐκέτι κατὰ ἀγάπην περιπατεῖς)

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]

Support Reference: Metaphor

ULT **Do not destroy with your food that one for whom Christ died**
UST Do not cause a fellow believer to {stop trusting in God and} become ruined {eternally} because of what you {want to} eat! The Messiah died to save that person
(μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT with your food
UST because of what you {want to} eat
(τῷ βρώματί σου)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
love	in a loving manner
Do … destroy	Do … cause … to {stop trusting … } … God and} become ruined {eternally}
Christ	The Messiah died to save that person

Romans 14:16

ULT	UST
So do not allow your good to be blasphemed.	*So then, do not do anything that will cause anyone to slander the good things that God has given you.*

ULT **So**
UST So then
(οὖν)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **your good**
UST the good things that God has given you
(ὑμῶν τὸ ἀγαθόν)

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]

Support Reference: Abstract Nouns

ULT **good**
UST the good things that God has given
(τὸ ἀγαθόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **do not allow your good to be blasphemed**
> UST do not do anything that will cause anyone to slander the good things that God has given you
> (μὴ βλασφημείσθω & ὑμῶν τὸ ἀγαθόν)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … allow … to be blasphemed	do … do anything that will cause anyone to slander
good	the good things that God has given

Romans 14:17

ULT	UST
For the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit.	*{Do not do this}, because eating and drinking do not characterize God's kingdom. Rather, being righteous, peaceful, and joyful through the Holy Spirit {characterizes God's kingdom}.*

ULT **For**
UST {Do not do this}, because
(γάρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **is not**
UST do not characterize
(οὐ & ἐστιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but**
UST Rather
(ἀλλὰ)

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]

Support Reference: Ellipsis

ULT **righteousness and peace and joy**
UST being righteous, peaceful, and joyful
(δικαιοσύνη, καὶ εἰρήνη, καὶ χαρὰ)

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]

Support Reference: Abstract Nouns

ULT **in the Holy Spirit**
UST through the Holy Spirit {characterizes God's kingdom}
(ἐν Πνεύματι Ἁγίῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kingdom of God	God's kingdom
righteousness	being righteous
peace	peaceful
joy	joyful
the Holy Spirit	the Holy Spirit {characterizes God's kingdom}

Romans 14:18

ULT	UST
For the one serving Christ in this way {is} well-pleasing to God and approved by men.	*Indeed, {any} believer who serves the Messiah by doing these things greatly pleases God, and {other} people will {also} approve of that person.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **in this way**
UST by doing these things
(ἐν τούτῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **approved by men**
UST {other} people will {also} approve of that person
(δόκιμος τοῖς ἀνθρώποις)

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]

Support Reference: Active or Passive

ULT **by men**
UST {other} people
(τοῖς ἀνθρώποις)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
serving	{any} believer who serves
Christ	the Messiah
to God	God

Romans 14:19

ULT	UST
So then, let us pursue the things of peace and the things of the building up for one another.	*Therefore, we must eagerly try to live peacefully {with other believers} and help each other become {spiritually} mature.*

ULT **So then**
UST Therefore
(ἄρα οὖν)

See how you translated this phrase in 5:18.

Support Reference: Connecting Words and Phrases

ULT **let us pursue**
UST we must eagerly try
(διώκωμεν)

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]

Support Reference: Metaphor

ULT **the things of peace and the things of the building up**
UST to live peacefully {with other believers} and help … become {spiritually} mature
(τὰ τῆς εἰρήνης & καὶ τὰ τῆς οἰκοδομῆς)

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]

Support Reference: Possession

> ULT **the things of the building up for one another**
> UST help each other become {spiritually} mature
> (τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of peace	to live peacefully {with other believers}

Romans 14:20

ULT	UST
Do not tear down the work of God on account of food. All things {are} indeed clean, but {it is} evil for the man who eats with a stumbling block.	*Do not ruin what God has done because {you want to eat certain} foods! God permits us to eat all {kinds of food}. However, it is sinful for someone to eat {certain foods} if doing so tempts {your fellow believer} to sin.*

ULT **Do not tear down the work of God**
UST Do not ruin what God has done
(μὴ & κατάλυε τὸ ἔργον τοῦ Θεοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on account of food**
UST because {you want to eat certain} foods
(ἕνεκεν βρώματος)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **All things {are} indeed clean**
UST God permits us to eat all {kinds of food}
(πάντα μὲν καθαρά)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{it is} evil**
UST it is sinful
(κακὸν)

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]

Support Reference: Pronouns — When to Use Them

ULT **for the man who eats with a stumbling block**
UST for someone to eat {certain foods} if doing so tempts {your fellow believer} to sin
(τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a stumbling block**
UST if doing so tempts {your fellow believer} to sin
(προσκόμματος)

See how you translated **stumbling block** in 11:9.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	what God has done
{it is} evil	it is sinful

Romans 14:21

ULT	UST
{It is} good not to eat meat, nor to drink wine, nor {anything} by which your brother stumbles [or is offended or becomes weak].	*It is better not to eat {any} meat, or drink {any} wine, or {do} anything that could tempt your fellow believer to sin, [or that could offend that person or cause that person to remain spiritually immature].*

ULT **nor {anything}**
UST or
(μηδὲ)

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]

Support Reference: Ellipsis

ULT **your**
UST your
(σου)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **brother**
UST fellow believer
(ὁ ἀδελφός)

Here, **brother** refers to a fellow Christian. See how you translated this word in 14:10.

Support Reference: When Masculine Words Include Women

ULT **stumbles**
UST that could tempt … to sin
(προσκόπτει)

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]

Support Reference: Metaphor

ULT **or is offended or becomes weak**
UST or that could offend that person or cause that person to remain spiritually immature
(ἢ σκανδαλίζεται, ἢ ἀσθενεῖ)

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.

Support Reference: Textual Variants

ULT **is offended or becomes weak**
UST that could offend that person or cause that person to remain spiritually immature
(σκανδαλίζεται, ἢ ἀσθενεῖ)

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]

Support Reference: Active or Passive

ULT **becomes weak**
UST cause that person to remain spiritually immature
(ἀσθενεῖ)

Here, **weak** refers to being spiritually immature. See how you translated "weak in the faith" in 14:1.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{It is} good	It is better
wine	{any} wine
stumbles	that could tempt … to sin

Romans 14:22

ULT	UST
The faith that you yourself have, keep according to yourself before God. Blessed {is} the one not judging himself in what he approves.	*Keep what you believe {that God permits you to do} between you and God. The person who does not feel guilty concerning what he believes to be right is blessed.*

ULT **The faith that you yourself have**
UST Keep what you believe {that God permits you to do}
(σὺ πίστιν ἣν ἔχεις)

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]

Support Reference: Abstract Nouns

ULT **The faith that you yourself have**
UST Keep what you believe {that God permits you to do}
(σὺ πίστιν ἣν ἔχεις)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you yourself have … yourself**
UST Keep what you believe {that God permits you to do} between you and God
(σὺ & ἔχεις & σεαυτὸν)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **keep according to yourself before God**
UST between you and God
(κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **before God**
UST between you and God
(ἐνώπιον τοῦ Θεοῦ)

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]

Support Reference: Metaphor

ULT **{is} the one not judging himself**
UST The person … not feel guilty
(ὁ μὴ κρίνων ἑαυτὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **himself in what he approves**
UST The person who does not feel guilty concerning what he believes to be right
(ἑαυτὸν ἐν ᾧ δοκιμάζει)

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]

Support Reference: When Masculine Words Include Women

ULT in what he approves
UST who does … concerning what he believes to be right
(ἐν ᾧ δοκιμάζει)

Alternate translation: [with respect to what he approves] or [in regard to what he approves]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The faith	Keep what you believe {that God permits you to do}
God	between you and God
Blessed	is blessed
judging	The person … not feel guilty

Romans 14:23

ULT	UST
But the one passing judgment is condemned if he eats, because {it is} not from faith. And all that {is} not from faith is sin.	*By contrast, God judges someone who considers {eating certain foods to be sinful} and eats {those foods}. {This is} because that person did not act according to what that person believes {is right}. A person who does anything that is not according to what that person believes {is right} is sinning.*

ULT **But**
UST By contrast
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **the one passing judgment is condemned if he eats**
UST God judges someone who considers {eating certain foods to be sinful} and eats {those foods}
(ὁ & διακρινόμενος, ἐὰν φάγῃ, κατακέκριται)

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]

Support Reference: Active or Passive

ULT **the one passing judgment**
UST someone who considers {eating certain foods to be sinful}
(ὁ & διακρινόμενος)

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]

Support Reference: Abstract Nouns

> ULT **the one passing judgment**
> UST someone who considers {eating certain foods to be sinful}
> (ὁ & διακρινόμενος)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **if he eats**
> UST and eats {those foods}
> (ἐὰν φάγῃ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **{it is} not**
> UST that person did not act according to what that person believes {is right}
> (οὐκ)

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]

Support Reference: Pronouns — When to Use Them

> ULT **from faith … from faith**
> UST that person did not act according to what that person believes {is right}. A person who does anything that is not according to what that person believes {is right}
> (ἐκ πίστεως)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **faith … faith**
UST that person did not act according to what that person believes {is right}. A person who does anything that is not according to what that person believes {is right}
(πίστεως & πίστεως)

See how you translated the abstract noun **faith** in the previous verse.

Support Reference: Abstract Nouns

ULT **all**
UST A person who does anything that is not according to what that person believes {is right}
(πᾶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **sin**
UST sinning
(ἁμαρτία)

See how you translated the abstract noun **sin** in 6:1.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is condemned	God judges
faith	that person did not act according to what that person believes {is right}
faith	A person who does anything that is not according to what that person believes {is right}
sin	sinning

Romans 15

Romans 15 Chapter Introduction

Structure and Formatting

1. 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)
2. 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.

Translation Issues 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)

Translation Issues 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)

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')

Romans 15:1

ULT	UST
Now we, being able, ought to bear the weaknesses of the ones being unable, and not to please ourselves.	*Indeed, we {spiritually} mature {believers in the Messiah} must support {our} fellow believers in the Messiah who are {spiritually} immature. We must not {only} do what pleases us.*

ULT **we … ourselves**
UST we … us
(ἡμεῖς & ἑαυτοῖς)

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.

Support Reference: Exclusive and Inclusive 'We'

ULT **we, being able**
UST we {spiritually} mature {believers in the Messiah}
(ἡμεῖς, οἱ δυνατοὶ)

Here, **we, being able** refers to Paul and other people who have mature faith. See the discussion about this in the introduction 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to bear the weaknesses**
UST support {our} fellow believers in the Messiah who are {spiritually} immature
(τὰ ἀσθενήματα & βαστάζειν)

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]

Support Reference: Metaphor

> ULT **the weaknesses**
> UST {our} fellow believers in the Messiah who are {spiritually} immature
> (τὰ ἀσθενήματα)

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]

Support Reference: Abstract Nouns

> ULT **of the ones being unable**
> UST {our} fellow believers in the Messiah who are {spiritually} immature
> (τῶν ἀδυνάτων)

Here, **the ones who are unable** refers to Christians who are not spiritually mature. See the discussion of this in the introduction 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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to bear	support

Romans 15:2

ULT	UST
Let each of us please his neighbor for his good, toward his building up.	*Each one of us believers in the Messiah must do what pleases his fellow believers in order to do what is good {for them, and} in order to help them become {spiritually} mature.*

ULT **his neighbor**
UST his fellow believers
(τῷ πλησίον)

Here, **neighbor** refers to other Christians. If it would be helpful in your language, you could state this explicitly. Alternate translation: [his fellow Christians]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for … toward**
UST in order to … in order to
(εἰς & πρὸς)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **his building up**
UST help them become {spiritually} mature
(οἰκοδομήν)

See how you translated **building up** in 14:19

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
neighbor	his fellow believers
good	do what is good {for them, and}

Romans 15:3

ULT	UST
For even Christ did not please himself. Instead, just as it is written, "The insults of the ones insulting you fell on me."	*For instance, not even the Messiah {Jesus} pleased himself! Rather, {he lived to please others}. This is what {David meant when} he wrote {in the Scriptures about the Messiah saying to God}, "When people insult you, they {also} insult me!"*

ULT **For**
UST For instance
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **just as it is written**
UST This is what {David meant when} he wrote {in the Scriptures about the Messiah saying to God}
(καθὼς γέγραπται)

See how you translated this phrase in 1:17.

Support Reference: Quotations and Quote Margins

ULT **just as it is written**
UST This is what {David meant when} he wrote {in the Scriptures about the Messiah saying to God}
(καθὼς γέγραπται)

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]

Support Reference: Active or Passive

ULT **just as it is written**
UST This is what {David meant when} he wrote {in the Scriptures about the Messiah saying to God}
(καθὼς γέγραπται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **The insults of the ones insulting you fell on me**
UST When people insult you, they {also} insult me
(οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε, ἐπέπεσαν ἐπ᾽ ἐμέ)

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.

Support Reference: Quote Markings

ULT **The insults**
UST When people insult
(οἱ ὀνειδισμοὶ)

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]

Support Reference: Abstract Nouns

ULT **The insults of the ones insulting you fell on me**
UST When people insult you, they {also} insult me
(οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε, ἐπέπεσαν ἐπ᾽ ἐμέ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah {Jesus}
insults	When people insult

ULT	UST
insulting	When people insult

Romans 15:4

ULT	UST
For whatever was previously written was written for our own instruction, in order that through the patience and through the encouragement of the Scriptures we would have the hope.	*Indeed, the prophets previously wrote everything {in the Scriptures} in order to teach us. {They also wrote the Scriptures} in order to make us confident through what the Scriptures say that helps us endure and encourages us.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **whatever was previously written was written**
UST the prophets previously wrote everything {in the Scriptures} … They also wrote the Scriptures
(ὅσα & προεγράφη & ἐγράφη)

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]

Support Reference: Active or Passive

ULT **whatever was previously written**
UST the prophets previously wrote everything {in the Scriptures}
(ὅσα & προεγράφη)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for … in order that**
UST in order to … in order to
(εἰς & ἵνα)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **for our own instruction**
UST in order to teach us
(εἰς τὴν ἡμετέραν διδασκαλίαν)

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]

Support Reference: Abstract Nouns

ULT **in order that through the patience and through the encouragement of the Scriptures we would have the hope**
UST in order to make us confident through what the Scriptures say that helps us endure and encourages us
(ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν Γραφῶν, τὴν ἐλπίδα ἔχωμεν)

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]

Support Reference: Information Structure

ULT **the patience … the encouragement … the hope**
UST make us confident … what the Scriptures say that helps us endure … encourages us
(τῆς ὑπομονῆς & τῆς παρακλήσεως & τὴν ἐλπίδα)

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.

Support Reference: Abstract Nouns

ULT **through the patience and through the encouragement of the Scriptures**
UST through what the Scriptures say that helps us endure and encourages us
(διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν Γραφῶν)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
instruction	teach
patience	endure
encouragement	encourages us
of the Scriptures	what the Scriptures say that helps us
hope	make us confident

Romans 15:5

ULT	UST
Now may the God of patience and of encouragement grant you to think the same with each other according to Christ Jesus,	*I pray that {our} patient and encouraging God will allow you to live harmoniously with each other the way the Messiah Jesus did.*

ULT **the God of patience and of encouragement**
UST {our} patient and encouraging God
(ὁ & Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως)

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]

Support Reference: Possession

ULT **of patience … of encouragement**
UST patient … encouraging
(τῆς ὑπομονῆς & τῆς παρακλήσεως)

See how you translated **patience** and **encouragement** in the previous verse.

Support Reference: Abstract Nouns

ULT **to think the same with each other**
UST to live harmoniously with each other
(τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις)

Alternate translation: [to agree with each other]

ULT **according to Christ Jesus**
UST the way the Messiah Jesus did
(κατὰ Χριστὸν Ἰησοῦν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
of patience	patient
of encouragement	encouraging
to think	to live harmoniously
Christ	the Messiah
Christ Jesus	the Messiah Jesus

Romans 15:6

ULT	UST
so that with one accord you might glorify with one mouth the God and Father of our Lord Jesus Christ.	*{I pray that you will live harmoniously with each other} in order that you might be united when you glorify God. {He is} the Father of our Lord Jesus the Messiah.*

ULT so that
UST {I pray that you will live harmoniously with each other} in order that
(ἵνα)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT with one accord
UST you might be united
(ὁμοθυμαδὸν)

Alternate translation: [with the same purpose]

ULT you might glorify with one mouth
UST you might be united when you glorify
(ἐν ἑνὶ στόματι, δοξάζητε)

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]

Support Reference: Metonymy

ULT Father
UST {He is} the Father
(Πατέρα)

Father is an important title for God.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you might glorify	when you glorify
God and Father	God. {He is} the Father
of … Lord	of … Lord
Jesus	Jesus
Christ	the Messiah

Romans 15:7

ULT	UST
Therefore, accept one another, just as Christ also accepted you, to the glory of God.	*Consequently, welcome your fellow believers {in the Messiah} in the same way that the Messiah {Jesus} also welcomed you in order to glorify God!*

ULT **Therefore**
UST Consequently
(διὸ)

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.

Support Reference: Connect — Reason-and-Result Relationship

ULT **to the glory of God**
UST in order to glorify God
(εἰς δόξαν τοῦ Θεοῦ)

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]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
accept	welcome
Christ	the Messiah {Jesus}
accepted	welcomed
the glory	glorify
of God	God

Romans 15:8

ULT	UST
For I say that Christ has become a servant of the circumcision because of the truth of God, to confirm the promises of the fathers,	*Indeed, I{, Paul,} am telling {you} that the Messiah {Jesus} serves the circumcised {Jews} because of how trustworthy God is. {He did this} in order to secure what God had promised to the {Jewish} forefathers {Abraham, Isaac, and Jacob}.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **I say that**
UST I{, Paul,} am telling {you}
(λέγω)

The pronoun **I** refers to Paul. If it would be helpful in your language, you could state this explicitly. Alternate translation: [I, Paul, say]

Support Reference: Pronouns — When to Use Them

ULT **a servant … the truth … the promises**
UST serves … how trustworthy … what God had promised
(διάκονον & ἀληθείας & τὰς ἐπαγγελίας)

See how you translated the abstract nouns **servant** in 13:4, **truth** in 2:8, and “promises” in 4:13.

Support Reference: Abstract Nouns

ULT **of the circumcision**
UST the circumcised {Jews}
(περιτομῆς)

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]

Support Reference: Metonymy

ULT **to confirm**
UST {He did this} in order to secure
(εἰς τὸ βεβαιῶσαι)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the promises of the fathers**
UST what God had promised to the {Jewish} forefathers {Abraham, Isaac, and Jacob}
(τὰς ἐπαγγελίας τῶν πατέρων)

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]

Support Reference: Possession

ULT **of the fathers**
UST to the {Jewish} forefathers {Abraham, Isaac, and Jacob}
(τῶν πατέρων)

See how you translated this phrase in 9:5.

Support Reference: Metaphor

ULT the promises of the fathers
UST what God had promised to the {Jewish} forefathers {Abraham, Isaac, and Jacob}
(τὰς ἐπαγγελίας τῶν πατέρων)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	that the Messiah {Jesus}
a servant	serves
of the circumcision	the circumcised {Jews}
of God	God is
to confirm	{He did this} in order to secure
promises	what God had promised
of the fathers	to the {Jewish} forefathers {Abraham, Isaac, and Jacob}

Romans 15:9

ULT	UST
and also for the Gentiles to glorify God because of his mercy, just as it is written, "For this {reason}, I will confess you among the Gentiles and sing psalms to your name."	*{Jesus also did this} in order for the nations to glorify God because he is so merciful. This is what {David meant when} he wrote {in the Scriptures}, "So I will proclaim {who} you {are} {when I am} among the nations, and I will praise you by singing songs."*

ULT **and also for the Gentiles**
UST Jesus also did this … the nations
(τὰ δὲ ἔθνη)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **his mercy**
UST he is so merciful
(ἐλέους)

See how you translated **mercy** in 9:23.

Support Reference: Abstract Nouns

ULT **just as it is written**
UST This is what {David meant when} he wrote {in the Scriptures}
(καθὼς γέγραπται)

See how you translated this phrase in 1:17.

Support Reference: Quotations and Quote Margins

ULT **just as it is written**
UST This is what {David meant when} he wrote {in the Scriptures}
(καθὼς γέγραπται)

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]

Support Reference: Active or Passive

ULT **For this {reason}, I will confess you among the Gentiles and sing psalms to your name**
UST So I will proclaim {who} you {are} {when I am} among the nations, and I will praise you by singing songs
(διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ)

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.

Support Reference: Quote Markings

ULT **to your name**
UST you
(τῷ ὀνόματί σου)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gentiles	nations
his mercy	he is so merciful
to glorify	in order for … to glorify
God	God
the Gentiles	the nations

Romans 15:10

ULT	UST
And again it says, "Rejoice, Gentiles, with his people."	*Again, {Moses} said in the Scriptures, "{All you} nations, celebrate along with God's people!"*

ULT **And again**
UST Again
(καὶ πάλιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it says**
UST {Moses} said in the Scriptures
(λέγει)

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]

Support Reference: Quotations and Quote Margins

ULT **Rejoice, Gentiles, with his people**
UST {All you} nations, celebrate along with God's people
(εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ)

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.

Support Reference: Quote Markings

> ULT **with his people**
> UST along with God’s people
> (μετὰ τοῦ λαοῦ αὐτοῦ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gentiles	{All you} nations
his people	God’s people

Romans 15:11

ULT	UST
And again, "Praise the Lord, all {you} Gentiles; and let all the peoples extol him."	*And also {in the Scriptures someone said}, "All {you} nations, praise the Lord! All {you} people groups, commend him!"*

ULT And again
UST And also {in the Scriptures someone said}
(καὶ πάλιν)

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]

Support Reference: Quotations and Quote Margins

ULT Praise the Lord, all {you} Gentiles; and let all the peoples extol him
UST All {you} nations, praise the Lord! All {you} people groups, commend him
(αἰνεῖτε πάντα τὰ ἔθνη τὸν Κύριον; καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί)

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.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Praise	praise
Gentiles	{you} nations
Lord	Lord
let … extol	commend

Romans 15:12

ULT	UST
And again, Isaiah says, "The root of Jesse will come, even the one rising to rule over the Gentiles; in him the Gentiles will hope."	*{The Prophet} Isaiah also said {in the Scriptures}, "The one who descends from {David's father} Jesse will come. He will begin to rule over the nations. The nations will become confident because of him."*

ULT **And again, Isaiah says**
UST The Prophet} Isaiah also said {in the Scriptures}
(καὶ πάλιν Ἡσαΐας λέγει)

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]

Support Reference: Quotations and Quote Margins

ULT **Isaiah says**
UST {The Prophet} Isaiah … said {in the Scriptures}
(Ἡσαΐας λέγει)

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]

Support Reference: Predictive Past

ULT **The root of Jesse … the one rising … him**
UST The one who descends from {David's father} Jesse … He will begin … him
(ἡ ῥίζα τοῦ Ἰεσσαί & ὁ ἀνιστάμενος & αὐτῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **The root of Jesse**
UST The one who descends from {David's father} Jesse
(ἡ ῥίζα τοῦ Ἰεσσαί)

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]

Support Reference: Metaphor

ULT **the one rising**
UST He will begin
(ὁ ἀνιστάμενος)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Isaiah	{The Prophet} Isaiah
of Jesse	from {David's father} Jesse
to rule over	to rule
the Gentiles	over the nations
the Gentiles	The nations
will hope	will become confident

Romans 15:13

ULT	UST
Now may the God of hope fill you with all joy and peace in believing so that you might abound in this hope by the power of the Holy Spirit.	*I pray that the God who makes {people} confident will cause you to feel exceedingly joyful and peaceful by trusting {in him}! {I pray that God will do this} in order for you to be exceedingly confident by the Holy Spirit enabling you.*

ULT **the God of hope**
UST the God who makes {people} confident
(ὁ & Θεὸς τῆς ἐλπίδος)

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]

Support Reference: Possession

ULT **of hope … with … joy and peace … hope … the power**
UST who makes {people} confident … joyful and peaceful … confident … enabling you
(τῆς ἐλπίδος & χαρᾶς καὶ εἰρήνης & ἐλπίδι & δυνάμει)

See how you translated the abstract nouns **hope** in the previous verse, **joy** and **peace** in 14:17, and **power** in 1:16.

Support Reference: Abstract Nouns

ULT **may the God of hope fill you with all joy and peace**
UST I pray that the God who makes {people} confident will cause you to feel exceedingly joyful and peaceful
(ὁ & Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης)

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. Alternate translation: [may the God of hope allow you to experience all joy and peace]

Support Reference: Metaphor

ULT **in believing**
UST by trusting {in him}
(ἐν τῷ πιστεύειν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in believing**
UST by trusting {in him}
(ἐν τῷ πιστεύειν)

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]

Support Reference: Ellipsis

ULT **so that you might abound**
UST {I pray that God will do this} in order for you to be exceedingly
(εἰς τὸ περισσεύειν ὑμᾶς)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **so that you might abound**
UST {I pray that God will do this} in order for you to be exceedingly
(εἰς τὸ περισσεύειν ὑμᾶς)

Alternate translation: [so that you will have this hope with abundance]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
of hope	who makes {people} confident
with … joy	joyful
peace	peaceful
in believing	by trusting {in him}
so that … might abound	

ULT	UST
	{I pray that God will do this} in order for … to be exceedingly
hope	confident
of the Holy Spirit	the Holy Spirit

Romans 15:14

ULT	UST
But I myself am also persuaded about you, my brothers, that also you yourselves are full of goodness, filled with all knowledge, able also to instruct one another.	*My fellow believers, God has also persuaded me personally that each of you are exceedingly good, exceedingly knowledgeable of many things, and even able to teach other people.*

ULT **I myself am also persuaded**
UST God has also persuaded me personally
(πέπεισμαι & καὶ αὐτὸς ἐγὼ)

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]

Support Reference: Active or Passive

ULT **I myself … you yourselves are**
UST me personally … each of you are
(αὐτὸς ἐγὼ & αὐτοὶ & ἐστε)

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]

Support Reference: Reflexive Pronouns

ULT **brothers**
UST fellow believers
(ἀδελφοί)

See how you translated this word in 1:13.

Support Reference: When Masculine Words Include Women

ULT **you yourselves are full of goodness**
UST each of you are exceedingly good
(αὐτοὶ μεστοί ἐστε ἀγαθωσύνης)

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. Alternate translation: [you yourselves fully experience goodness]

Support Reference: Metaphor

ULT **of goodness … knowledge**
UST good … knowledgeable
(ἀγαθωσύνης & γνώσεως)

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]

Support Reference: Abstract Nouns

ULT **filled with all knowledge**
UST exceedingly knowledgeable of many things
(πεπληρωμένοι πάσης γνώσεως)

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]

Support Reference: Active or Passive

ULT **filled with all knowledge**
UST exceedingly knowledgeable of many things
(πεπληρωμένοι πάσης γνώσεως)

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. Alternate translation: [having all knowledge]

Support Reference: Metaphor

ULT **all knowledge**
UST knowledgeable of many things
(πάσης γνώσεως)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of goodness	good
knowledge	knowledgeable

ULT	UST
to instruct	to teach

Romans 15:15

ULT	UST
But I wrote more boldly to you in part as reminding you, because of the grace given me by God,	*{In this letter} I have written to you {believers in the Messiah} in a bold manner about some things in order to remind you {of them}. {I have done this} because God has kindly authorized me {to do so}.*

ULT **in part**
UST about some things
(ἀπὸ μέρους)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as reminding you**
UST in order to remind you {of them}
(ὡς ἐπαναμιμνήσκων ὑμᾶς)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the grace given me by God**
UST God has kindly authorized me {to do so}
(τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ)

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]

Support Reference: Active or Passive

> ULT **the grace**
> UST kindly
> (τὴν χάριν)

Here, **grace** refers to God graciously choosing Paul to be an apostle. See how you translated the similar phrase in 12:3.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grace	kindly
God	God

Romans 15:16

ULT	UST
in order for me to be a servant of Christ Jesus to the Gentiles, serving as a priest the gospel of God so that the offering of the Gentiles might become well-pleasing, sanctified by the Holy Spirit.	*{God did this} in order for me to serve the Messiah Jesus among non-Jewish people {by preaching} the good news from God as if I were a priest. {I do this} in order for the non-Jewish people {who trust in Jesus} to be {like} something offered {to God that} pleases {him, and that} the Holy Spirit has set apart {for him}.*

ULT **in order for me to be**
UST {God did this} in order for me to
(εἰς τὸ εἶναί με)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **a servant**
UST serve
(λειτουργὸν)

See how you translated **servant** in 13:4.

Support Reference: Abstract Nouns

ULT **serving as a priest the gospel of God so that the offering of the Gentiles**
UST by preaching} the good news from God as if I were a priest. {I do this} in order for the non-Jewish people {who trust in Jesus} … something offered {to God … }
(ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα & ἡ προσφορὰ τῶν ἐθνῶν)

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]

Support Reference: Metaphor

ULT **so that**
UST {I do this} in order for
(ἵνα)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the offering of the Gentiles**
UST the non-Jewish people {who trust in Jesus} … something offered {to God … }
(ἡ προσφορὰ τῶν ἐθνῶν)

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,]

Support Reference: Possession

ULT **the offering**
UST something offered {to God … }
(ἡ προσφορὰ)

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]

Support Reference: Abstract Nouns

ULT **sanctified by the Holy Spirit**
UST the Holy Spirit has set apart {for him}
(ἡγιασμένη ἐν Πνεύματι Ἁγίῳ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a servant	serve
of Christ	the Messiah
of Christ Jesus	the Messiah Jesus
Gentiles	among non-Jewish people

ULT	UST
gospel	good news
of God	from God
offering	something offered {to God … }
of the Gentiles	the non-Jewish people {who trust in Jesus}
sanctified	has set apart {for him}
the Holy Spirit	the Holy Spirit

Romans 15:17

ULT	UST
Therefore, in Christ Jesus I have a boast {about} the things pertaining to God.	*So, as someone who is united with the Messiah Jesus, I have {good reasons} to boast about what God is doing {through me}!*

ULT Therefore
UST So
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT in Christ Jesus
UST as someone who is united with the Messiah Jesus
(ἐν Χριστῷ Ἰησοῦ)

See how you translated this phrase in 6:23.

Support Reference: Metaphor

ULT I have a boast
UST I have {good reasons} to boast
(ἔχω & καύχησιν)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
Jesus	Jesus
in Christ Jesus	as someone who is united with the Messiah Jesus
God	God is doing {through me}

Romans 15:18

ULT	UST
For I will not dare to speak anything {except} what Christ produced through me for the obedience of the Gentiles—by word and deed,	*Indeed, I will only be so bold as to speak about what the Messiah has done through me {that has led} to the nations obediently {trusting in God's good news}! {The Messiah did this} through what I said and did.*

ULT **For**
UST Indeed, I will only be so bold as to speak about what the Messiah has done through me {that has led} to the nations obediently {trusting in God's good news}
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **I will not dare to speak anything {except} what Christ produced through me**
UST Indeed, I will only be so bold as to speak about what the Messiah has done through me {that has led} to the nations obediently {trusting in God's good news}
(οὐ & τολμήσω τι λαλεῖν, ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ)

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]

Support Reference: Double Negatives

ULT **for the obedience of the Gentiles**
UST Indeed, I will only be so bold as to speak about what the Messiah has done through me {that has led} to the nations obediently {trusting in God's good news}
(εἰς ὑπακοὴν ἐθνῶν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the obedience of the Gentiles … deed**
UST Indeed, I will only be so bold as to speak about what the Messiah has done through me {that has led} to the nations obediently {trusting in God's good news} … did
(ὑπακοὴν ἐθνῶν & ἔργῳ)

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]

Support Reference: Abstract Nouns

ULT **the obedience of the Gentiles**
UST Indeed, I will only be so bold as to speak about what the Messiah has done through me {that has led} to the nations obediently {trusting in God's good news}
(ὑπακοὴν ἐθνῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **by word and deed**
UST {The Messiah did this} through what I said and did
(λόγῳ καὶ ἔργῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **by word**
UST {The Messiah did this} through what I said
(λόγῳ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	Indeed, I will only be so bold as to speak about what the Messiah has done through me {that has led} to the nations obediently {trusting in God's good news}
of the Gentiles	Indeed, I will only be so bold as to speak about what the Messiah has done through me {that has led} to the nations obediently {trusting in God's good news}

Romans 15:19

ULT	UST
in the power of signs and wonders, in the power of the Spirit of God—so that from Jerusalem, and round about as far as Illyricum, I have fulfilled the gospel of Christ;	*{The Messiah also did this} through powerful and wonderful miracles as God's {Holy} Spirit powerfully {enabled me}! As a result, I have completed proclaiming the good news about the Messiah all the way around from Jerusalem to the {province of} Illyricum.*

ULT **in the power of signs and wonders**
UST {The Messiah also did this} through powerful and wonderful miracles
(ἐν δυνάμει σημείων καὶ τεράτων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of signs and wonders**
UST and wonderful miracles
(σημείων καὶ τεράτων)

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]

Support Reference: Hendiadys

ULT **in the power of the Spirit of God**
UST as God's {Holy} Spirit powerfully {enabled me}
(ἐν δυνάμει Πνεύματος Θεοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Illyricum**
UST to the {province of} Illyricum
(τοῦ Ἰλλυρικοῦ)

The word **Illyricum** is the name of a Roman province that was close to Italy.

Support Reference: How to Translate Names

ULT **have fulfilled the gospel of Christ**
UST have completed … the good news about the Messiah
(πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of signs	miracles
of the Spirit of God	God's {Holy} Spirit
Jerusalem	Jerusalem
gospel	good news
of Christ	about the Messiah

Romans 15:20

ULT	UST
but in this way, counting it honor to proclaim the gospel, not where Christ has been named, in order that I might not build upon another man's foundation.	*And so, I aspire to preach the good news where people have never heard about the Messiah {Jesus}. {I desire this} in order to not {interfere with someone else's work, as if I were} building something where another person had already laid the foundation.*

ULT **counting it honor to proclaim the gospel**
UST I aspire to preach the good news
(φιλοτιμούμενον εὐαγγελίζεσθαι)

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]

Support Reference: Ellipsis

ULT **counting it honor**
UST I aspire
(φιλοτιμούμενον)

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]

Support Reference: Abstract Nouns

ULT **to proclaim the gospel, not where Christ has been named**
UST to preach the good news where people have never heard about the Messiah {Jesus}
(εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστός)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Christ has been named**
> UST where people have never heard about the Messiah {Jesus}
> (ὠνομάσθη Χριστός)

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]

Support Reference: Active or Passive

> ULT **Christ has been named**
> UST where people have never heard about the Messiah {Jesus}
> (ὠνομάσθη Χριστός)

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]

Support Reference: Idiom

> ULT **I might not build upon another man's foundation**
> UST not {interfere with someone else's work, as if I were} building something where another person had already laid the foundation
> (μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to proclaim the gospel	to preach the good news
Christ	where people have never heard about the Messiah {Jesus}
foundation	had already laid the foundation

Romans 15:21

ULT	UST
But just as it is written: “Those to whom it was not reported concerning him will see, and those who have not heard will understand.”	*Rather, {I preach the good news to those who have never heard it.} This is what {Isaiah meant when} he wrote {in the Scriptures}, “Those people whom no one told about him will perceive {who he is}. Those people who have not heard {about him} will comprehend {who he is}.”*

ULT But
UST Rather, {I preach the good news to those who have never heard it … }
(ἀλλὰ)

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,]

Support Reference: Connect — Contrast Relationship

ULT But just as it is written
UST Rather, {I preach the good news to those who have never heard it.} This is what {Isaiah meant when} he wrote {in the Scriptures}
(ἀλλὰ καθὼς γέγραπται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT just as it is written
UST This is what {Isaiah meant when} he wrote {in the Scriptures}
(καθὼς γέγραπται)

See how you translated this phrase in 1:17.

Support Reference: Quotations and Quote Margins

ULT **just as it is written**
UST This is what {Isaiah meant when} he wrote {in the Scriptures}
(καθὼς γέγραπται)

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]

Support Reference: Active or Passive

ULT **Those to whom it was not reported concerning him will see, and those who have not heard will understand**
UST Those people whom no one told about him will perceive {who he is}. Those people who have not heard {about him} will comprehend {who he is}
(οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται, καὶ οἳ οὐκ ἀκηκόασιν, συνήσουσιν)

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.

Support Reference: Quote Markings

ULT **Those to whom it was not reported concerning him will see, and those who have not heard will understand**
UST Those people whom no one told about him will perceive {who he is}. Those people who have not heard {about him} will comprehend {who he is}
(οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται, καὶ οἳ οὐκ ἀκηκόασιν, συνήσουσιν)

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]

Support Reference: Parallelism

ULT **Those to whom it was not reported concerning him**
UST Those people whom no one told about him
(οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ)

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]

Support Reference: Active or Passive

ULT **will see … will understand**
UST will perceive {who he is} … will comprehend {who he is}
(ὄψονται & συνήσουσιν)

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. Alternate translation: [will see who the Messiah is … will understand who he is]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will see**
UST will perceive {who he is}
(ὄψονται)

Paul quotes Isaiah using **see** to refer to perceiving something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [will perceive]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it was … reported	no one told
will understand	will comprehend {who he is}

Romans 15:22

ULT	UST
Therefore, I was also prevented these many times from coming to you.	*That also hindered me over and over again from visiting all of you {at Rome}.*

ULT **Therefore**
UST That
(διὸ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I was also prevented**
UST also hindered me
(καὶ ἐνεκοπτόμην)

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]

Support Reference: Active or Passive

ULT **you**
UST all of you {at Rome}
(ὑμᾶς)

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]

Support Reference: Forms of 'You' — Singular

Romans 15:23

ULT	UST
But now, no longer having a place in these regions, and having a longing from a considerable {number} of years to come to you,	*Yet at the present time I have nowhere left to go in these areas {to proclaim the good news}. I also have deeply desired to visit you for many years.*

ULT **no longer having a place in these regions, and having a longing from a considerable {number} of years to come to you**
UST I have nowhere left to go in these areas {to proclaim the good news}. I also have deeply desired to visit you for many years
(μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθείαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ ἱκανῶν ἐτῶν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **no longer having a place in these regions**
UST I have nowhere left to go in these areas {to proclaim the good news}
(μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you**
UST you
(ὑμᾶς)

See how you translated **you** in the previous verse.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of years	for many years

Romans 15:24

ULT	UST
whenever I travel to Spain, I indeed hope, passing through, to see you, and to be sent ahead there by you, if I might first be satisfied for a while by you.	*{So} whenever I go to {the province of} Spain, I truly expect to visit you while passing through {Rome}. {I} also {expect} you to help me continue my journey to Spain after I first enjoy being with you for some time.*

ULT **Spain**
UST {the province of} Spain
(τὴν Σπανίαν)

At that time, **Spain** was a Roman province west of Rome.

Support Reference: How to Translate Names

ULT **passing through**
UST while passing through {Rome}
(διαπορευόμενος)

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]

Support Reference: Connect — Simultaneous Time Relationship

ULT **passing through**
UST while passing through {Rome}
(διαπορευόμενος)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to be sent ahead there by you, if I might first be satisfied for a while by you**
> UST you to help me continue my journey to Spain after I first enjoy being with you for some time
> (ὑφ’ ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ)

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]

Support Reference: Active or Passive

> ULT **to be sent ahead there by you**
> UST you to help me continue my journey to Spain
> (ὑφ’ ὑμῶν προπεμφθῆναι ἐκεῖ)

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]

Support Reference: Euphemism

> ULT **if I might first be satisfied for a while by you**
> UST after I first enjoy being with you for some time
> (ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ)

Alternate translation: [if I might first enjoy being with you for a while]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I … hope	I … expect

Romans 15:25

ULT	UST
But now I am traveling to Jerusalem, ministering to the saints.	*Yet, at the present time I am going to Jerusalem in order to serve God's people {there}.*

ULT ministering to the saints
UST in order to serve God's people {there}
(διακονῶν τοῖς ἁγίοις)

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]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
ministering	in order to serve
to the saints	God's people {there}

Romans 15:26

ULT	UST
For Macedonia and Achaia were well-pleased to make a certain contribution to the poor ones of the saints in Jerusalem.	*{I am doing this} because {the believers in} the provinces of Macedonia and Achaia were glad to give money to help the poor people of God {who live} in Jerusalem.*

ULT **For**
UST {I am doing this} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Macedonia and Achaia were well-pleased**
UST {the believers in} the provinces of Macedonia and Achaia were glad
(εὐδόκησαν & Μακεδονία καὶ Ἀχαΐα)

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]

Support Reference: Synecdoche

ULT **to make a certain contribution**
UST to give money
(κοινωνίαν τινὰ ποιήσασθαι)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Macedonia	{the believers in} the provinces of Macedonia
of the saints	poor people of God
Jerusalem	who … Jerusalem

Romans 15:27

ULT	UST
For they were pleased, and they are obligated to them. For if the Gentiles have shared in their spiritual things, they are obligated also to minister to them in material things.	*In fact, those believers were glad, and they should {help} the poor believers in Jerusalem. {This is} because the non-Jewish believers have spiritually benefited from the Jewish believers. {So,} the non-Jewish believers should also serve the Jewish believers by providing what they physically need.*

ULT **For**
UST In fact
(γάρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **they were pleased … they are obligated to**
UST those believers were glad … they should {help}
(εὐδόκησαν & ὀφειλέται εἰσὶν)

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]

Support Reference: Pronouns — When to Use Them

ULT **them … their … to them**
UST the poor believers in Jerusalem … from the Jewish believers … the Jewish believers
(αὐτῶν & αὐτῶν & αὐτοῖς)

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]

Support Reference: Pronouns — When to Use Them

ULT **For**
UST {This is} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **if**
(εἰ)

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]

Support Reference: Connect — Factual Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
spiritual things	spiritually
Gentiles	non-Jewish believers
to minister	serve

Romans 15:28

ULT	UST
Therefore, having completed this and having sealed this fruit to them, I will go away through you to Spain.	*So then, after I finish this task and safely deliver this money to the poor believers in Jerusalem, I will pass through {your city} on my way to Spain.*

ULT **this**
UST this task
(τοῦτο)

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]

Support Reference: Pronouns — When to Use Them

ULT **having sealed this fruit to them**
UST safely deliver this money to the poor believers in Jerusalem
(σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον)

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]

Support Reference: Metaphor

ULT **through you**
UST through {your city}
(δι' ὑμῶν)

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]

Support Reference: Metonymy

ULT **Spain**
UST Spain
(Σπανίαν)

See how you translated **Spain** in 15:24.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having sealed	safely deliver
fruit	money

Romans 15:29

ULT	UST
But I know that coming to you, I will come in the fullness of the blessing of Christ.	*I am certain that the Messiah will fully bless {us} when I visit you!*

ULT **I will come in the fullness of the blessing of Christ**
UST the Messiah will fully bless {us}
(ἐν πληρώματι εὐλογίας Χριστοῦ, ἐλεύσομαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the fullness of the blessing of Christ**
UST the Messiah will fully bless {us}
(ἐν πληρώματι εὐλογίας Χριστοῦ)

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]

Support Reference: Abstract Nouns

ULT **in the fullness of the blessing of Christ**
UST the Messiah will fully bless {us}
(ἐν πληρώματι εὐλογίας Χριστοῦ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know	I am certain
of the blessing	will … bless {us}

ULT	UST
of Christ	the Messiah

Romans 15:30

ULT	UST
Now I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in the prayers to God for me,	*Fellow believers, I appeal to you based on our Lord Jesus the Messiah and how the {Holy} Spirit has enabled us to love {each other}: Fervently pray to God with me {and} for me!*

ULT **brothers**
UST Fellow believers
(ἀδελφοί)

See how you translated this word in 1:13.

Support Reference: When Masculine Words Include Women

ULT **by our Lord Jesus Christ and by the love of the Spirit**
UST based on our Lord Jesus the Messiah and how the {Holy} Spirit has enabled us to love {each other}
(διὰ τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the love of the Spirit**
UST how the {Holy} Spirit has enabled us to love {each other}
(τῆς ἀγάπης τοῦ Πνεύματος)

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]

Support Reference: Possession

ULT **the love of the Spirit … the prayers**
UST how the {Holy} Spirit has enabled us to love {each other} … pray
(τῆς ἀγάπης τοῦ Πνεύματος & ταῖς προσευχαῖς)

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]

Support Reference: Abstract Nouns

ULT **to strive together with me**
UST Fervently … with me
(συναγωνίσασθαί μοι)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I urge	I appeal
Lord	Lord
Jesus	Jesus
Christ	the Messiah
love	how … has enabled us to love {each other}
of the Spirit	the {Holy} Spirit
prayers	pray
God	God

Romans 15:31

ULT	UST
so that I might be delivered from the disobedient ones in Judea, and {so that} my service that {is} for Jerusalem might be acceptable to the saints;	*{Pray} that God will rescue me from the Jews in the province of Judea who do not believe {in Jesus}. {Pray} also that God's people in Jerusalem will accept the money that I give them for {the poor believers there}.*

ULT **so that … and {so that}**
UST {Pray} that … {Pray} also that
(ἵνα & καὶ)

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]

Support Reference: Connecting Words and Phrases

ULT **I might be delivered from the disobedient ones**
UST God will rescue me from the Jews … who do not believe {in Jesus}
(ῥυσθῶ ἀπὸ τῶν ἀπειθούντων)

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]

Support Reference: Active or Passive

ULT **the disobedient ones**
UST the Jews … who do not believe {in Jesus}
(τῶν ἀπειθούντων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **my service**
UST the money that I give them
(ἡ διακονία μου)

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]

Support Reference: Euphemism

ULT **for Jerusalem**
UST in Jerusalem … for {the poor believers there}
(εἰς Ἰερουσαλὴμ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I might be delivered	God will rescue me
Judea	the province of Judea
service	the money that … give them
Jerusalem	in Jerusalem … there
to the saints	God's people

Romans 15:32

ULT	UST
so that I might come to you in joy through the will of God, {and} might be refreshed together with you.	*{Pray also} that I can joyfully visit you as God wants, {and} we may refresh each other.*

ULT **so that**
UST {Pray also} that
(ἵνα)

See how you translated **so that** in the previous verse.

Support Reference: Connecting Words and Phrases

ULT **in joy**
UST joyfully
(ἐν χαρᾷ)

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]

Support Reference: Abstract Nouns

ULT **the will of God**
UST God wants
(θελήματος Θεοῦ)

See how you translated this phrase in 1:10.

Support Reference: Abstract Nouns

ULT **{and} might be refreshed together with**
UST {and} we may refresh each other
(συναναπαύσωμαι)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
joy	joyfully
of God	God

ULT	UST
the will of God	God wants

Romans 15:33

ULT	UST
Now the God of peace {be} with you all. Amen.	*Finally, {I pray that} the God who makes {us} peaceful will be with all of you. May it be so!*

> ULT **the God of peace**
> UST the God who makes {us} peaceful
> (ὁ & Θεὸς τῆς εἰρήνης)

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]

Support Reference: Possession

> ULT **of peace**
> UST who makes {us} peaceful
> (τῆς εἰρήνης)

See how you translated **peace** in 1:7.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
of peace	who makes {us} peaceful
Amen	May it be so

Romans 16

Romans 16 Chapter Introduction

Structure and Formatting

1. 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)

Religious and Cultural 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

ULT	UST
Now I commend to you Phoebe our sister, also being a servant of the church which {is} in Cenchrea,	*I, {Paul,} recommend to you our fellow believer whose name is Phoebe. She also serves the group of believers {that meets} in the city of Cenchrea.*

ULT **I commend**
UST I, {Paul,} recommend
(συνίστημι)

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]

Support Reference: Pronouns — When to Use Them

ULT **Phoebe**
UST whose name is Phoebe
(Φοίβην)

The word **Phoebe** is the name of a woman.

Support Reference: How to Translate Names

ULT **our**
UST our
(ἡμῶν)

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.

Support Reference: Exclusive and Inclusive ‘We’

ULT **sister**
UST fellow believer
(τὴν ἀδελφὴν)

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]

Support Reference: Metaphor

ULT **a servant**
UST serves
(διάκονον)

See how you translated the abstract noun **servant** in 13:4.

Support Reference: Abstract Nouns

ULT **Cenchrea**
UST { … meets} in the city of Cenchrea
(Κενχρεαῖς)

The word **Cenchrea** was the name of a city in Greece. See how **Cenchrea** is translated in Acts 18:18.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a servant	serves
of the church	the group of believers

Romans 16:2

ULT	UST
in order that you might welcome her in the Lord, in a manner worthy of the saints, and might stand by her in whatever matter she might have need of you. For she has also become a benefactor of many, and of myself as well.	*{I recommend Phoebe to you} in order for you to accept her {as a fellow believer} in the Lord {Jesus}. {Accept her} in a way that is appropriate for God's people. {I} also {recommend her to you in order for you} to help her in whatever way and with anything she might need from you. {Do this} because she has helped many people, including me personally.*

ULT **in the Lord**
UST as a fellow believer} in the Lord {Jesus}
(ἐν Κυρίῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in a manner worthy of the saints**
UST {Accept her} in a way that is appropriate for God's people
(ἀξίως τῶν ἁγίων)

Alternate translation: [in the way that believers should welcome other believers]

ULT **and**
UST I} also {recommend her to you in order for you}
(καὶ)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **might stand by her**
UST to help her
(παραστῆτε αὐτῇ)

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]

Support Reference: Metaphor

ULT **For**
UST {Do this} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **For she has also become a benefactor of many, and of myself as well**
UST {Do this} because she has helped many people, including me personally
(καὶ γὰρ αὐτὴ 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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you might welcome	you to accept
the Lord	as a fellow believer} in the Lord {Jesus}
in the Lord	as a fellow believer} in the Lord {Jesus}
of the saints	God’s people

Romans 16:3

ULT	UST
Greet Prisca and Aquila, my fellow workers in Christ Jesus,	*Say hello to Priscilla and {her husband} Aquila. They have worked with me {to tell people} about the Messiah Jesus.*

ULT **Greet**
UST Say hello to
(ἀσπάσασθε)

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]

Support Reference: Imperatives — Other Uses

ULT **Prisca and Aquila**
UST Priscilla and {her husband} Aquila
(Πρίσκαν καὶ Ἀκύλαν)

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.

Support Reference: How to Translate Names

ULT **my fellow workers**
UST They have worked with me
(τοὺς συνεργούς μου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in Christ Jesus**
UST {to tell people} about the Messiah Jesus
(ἐν Χριστῷ Ἰησοῦ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Prisca	Priscilla
Aquila	{her husband} Aquila
fellow workers	They have worked with
Christ	{to tell people} about the Messiah
Jesus	Jesus
in Christ Jesus	{to tell people} about the Messiah Jesus

Romans 16:4

ULT	UST
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;	*They risked {the Romans} executing them in order to save my life. Both I and all the groups of believers among the nations are thankful for them.*

ULT **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**

UST They risked {the Romans} executing them in order to save my life. Both I and all the groups of believers among the nations are thankful for them

(οἵτινες ὑπὲρ τῆς ψυχῆς μου, τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν)

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.

Support Reference: Distinguishing Versus Informing or Reminding

ULT **laid down their own neck**

UST risked {the Romans} executing them

(τὸν ἑαυτῶν τράχηλον ὑπέθηκαν)

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]

Support Reference: Idiom

ULT **I give thanks**

UST Both I … are thankful

(ἐγὼ & εὐχαριστῶ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
churches	groups of believers
of the Gentiles	among the nations

Romans 16:5

ULT	UST
and the church {based in} their house. Greet Epaenetus my beloved, who is the firstfruits of Asia for Christ.	*Also, {say hello to} the group of believers {that meets} in the home of Priscilla and Aquila. Say hello to Epaenetus, whom I love. He is the first person from the province of Asia {Minor} to believe in the Messiah {Jesus}.*

ULT **and the church {based in} their house**
UST Also, {say hello to} the group of believers {that meets} in the home of Priscilla and Aquila
(καὶ τὴν κατ᾽ οἶκον αὐτῶν ἐκκλησίαν)

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]

Support Reference: Information Structure

ULT **their house**
UST the home of Priscilla and Aquila
(οἶκον αὐτῶν)

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]

Support Reference: Pronouns — When to Use Them

ULT **Greet**
UST Say hello to
(ἀσπάσασθε)

See how you translated **Greet** in 16:3.

Support Reference: Imperatives — Other Uses

ULT **Epaenetus**
UST Epaenetus
(Ἐπαίνετον)

The word **Epaenetus** is the name of a man.

Support Reference: How to Translate Names

ULT **the firstfruits of Asia for Christ**
UST the first person from the province of Asia {Minor} to believe in the Messiah {Jesus}
(ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	the home
church	group of believers
beloved	whom I love
the firstfruits	the first person
of Asia	from the province of Asia {Minor}
Christ	the Messiah {Jesus}

Romans 16:6

ULT	UST
Greet Mary, who worked very hard for you.	*Say hello to Mary. She has labored a lot for your sake.*

> ULT **Mary**
> UST Mary
> (Μαρίαν)

The word **Mary** is the name of a woman. Several women in the Bible are named **Mary** because it was a common Jewish name.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
worked … hard	has labored

Romans 16:7

ULT	UST
Greet Andronicus and Junias, my kinsmen and my fellow prisoners who are prominent among the apostles, who also have been in Christ before me.	*Say hello to Andronicus and Junia. They are my fellow Jews, and we were in prison together. Those whom Jesus sent to represent him know them very well. God united them to the Messiah before {he did so to} me.*

ULT **Andronicus**
UST Andronicus
(Ἀνδρόνικον)

The word **Andronicus** is the name of a man.

Support Reference: How to Translate Names

ULT **Junias**
UST Junia
(Ἰουνίαν)

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.

Support Reference: How to Translate Names

ULT **my kinsmen**
UST They are my fellow Jews
(τοὺς συγγενεῖς μου)

Here, **kinsmen** could refer to: (1) Jewish Christians. Alternate translation: [my Jewish Christian kinsmen]; (2) Christian relatives of Paul. Alternate translation: [my Christian relatives]

Support Reference: Assumed Knowledge and Implicit Information

ULT **who are prominent among the apostles**
UST Those whom Jesus sent to represent him know them very well
(οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις)

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]

Support Reference: Active or Passive

ULT **who**
UST them
(οἳ)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **in Christ**
UST God united … to the Messiah
(ἐν Χριστῷ)

Here, **in Christ** refers to being united with Christ. See how you translated the same use of this phrase in 3:24.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kinsmen	They are … fellow Jews
apostles	Those whom Jesus sent to represent him
Christ	God united … to the Messiah
in Christ	God united … to the Messiah

Romans 16:8

ULT	UST
Greet Ampliatus, my beloved in the Lord.	*Say hello to Ampliatus. I love him {as a fellow believer} in the Lord {Jesus}.*

ULT **Ampliatus**
UST Ampliatus
(Ἀμπλιᾶτον)

The word **Ampliatus** is the name of a man.

Support Reference: How to Translate Names

ULT **in the Lord**
UST as a fellow believer} in the Lord {Jesus}
(ἐν Κυρίῳ)

See how you translated the same use of this phrase in 16:2.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
beloved	I love him
the Lord	as a fellow believer} in the Lord {Jesus}
in the Lord	as a fellow believer} in the Lord {Jesus}

Romans 16:9

ULT	UST
Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.	*Say hello to Urbanus. He works with us {to tell people} about the Messiah {Jesus}. Also say hello to Stachys, whom I love.*

ULT **Urbanus … Stachys**
UST Urbanus … Stachys
(Οὐρβανὸν & Στάχυν)

The words **Urbanus** and **Stachys** are names of men.

Support Reference: How to Translate Names

ULT **our fellow worker in Christ**
UST He works with us {to tell people} about the Messiah {Jesus}
(τὸν συνεργὸν ἡμῶν ἐν Χριστῷ)

See how you translated a similar phrase in 16:3.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fellow worker	He works with
Christ	to tell people} about the Messiah {Jesus}
in Christ	to tell people} about the Messiah {Jesus}
beloved	whom I love

Romans 16:10

ULT	UST
Greet Apelles, the approved in Christ. Greet the ones from the {household} of Aristobulus.	*Say hello to Apelles. The Messiah {Jesus} has approved him. Say hello to those {believers} who live in the household of Aristobulus.*

ULT **Apelles … of Aristobulus**
UST Apelles … who live in the household of Aristobulus
(Ἀπελλῆν & Ἀριστοβούλου)

The words **Apelles** and **Aristobulus** are names of men.

Support Reference: How to Translate Names

ULT **the approved in Christ**
UST The Messiah {Jesus} has approved him
(τὸν δόκιμον ἐν Χριστῷ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	The Messiah {Jesus}
in Christ	The Messiah {Jesus}

Romans 16:11

ULT	UST
Greet Herodion, my kinsman. Greet the ones from the household of Narcissus, the ones being in the Lord.	*Say hello to my fellow Jew Herodion. Say hello to those whom God united to the Lord {Jesus} who live in the household of Narcissus.*

ULT Herodion … of Narcissus
UST Herodion … who live in the household of Narcissus
(Ἡρῳδίωνα & Ναρκίσσου)

The words **Herodion** and **Narcissus** are names of men.

Support Reference: How to Translate Names

ULT kinsman
UST fellow Jew
(τὸν συγγενῆ)

See how you translated “kinsmen” in 16:7.

Support Reference: Assumed Knowledge and Implicit Information

ULT in the Lord
UST God united to the Lord {Jesus}
(ἐν Κυρίῳ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kinsman	fellow Jew
the Lord	God united to the Lord {Jesus}
in the Lord	God united to the Lord {Jesus}

Romans 16:12

ULT	UST
Greet Tryphaena and Tryphosa, the ones working hard in the Lord. Greet Persis the beloved, who has worked much in the Lord.	*Say hello to Tryphaena and Tryphosa. These ladies labor {to tell people} about the Lord {Jesus}. Say hello to Persis, whom I love. She has labored a lot {to tell people} about the Lord {Jesus}.*

ULT Tryphaena … Tryphosa … Persis
UST Tryphaena … Tryphosa … Persis
(Τρύφαιναν & Τρυφῶσαν & Περσίδα)

The words **Tryphaena**, **Tryphosa**, and **Persis** are names of women.

Support Reference: How to Translate Names

ULT in the Lord … in the Lord
UST to tell people} about the Lord {Jesus} … to tell people} about the Lord {Jesus}
(ἐν Κυρίῳ)

See how you translated a similar use of **in the Lord** in 16:3.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
working hard	These ladies labor
the Lord	to tell people} about the Lord {Jesus}
in the Lord	to tell people} about the Lord {Jesus}
beloved	whom I love
has worked	has labored
the Lord	to tell people} about the Lord {Jesus}
in the Lord	to tell people} about the Lord {Jesus}

Romans 16:13

ULT	UST
Greet Rufus, the elect in the Lord, and his mother and mine.	*Say hello to Rufus. The Lord {Jesus} chose him. Also {say hello to} his mother. She has been like a mother to me as well.*

ULT Rufus
UST Rufus
(Ῥοῦφον)

The word **Rufus** is the name of a man. See how this name is translated in Mark 15:21.

Support Reference: How to Translate Names

ULT the elect in the Lord
UST The Lord {Jesus} chose him
(τὸν ἐκλεκτὸν ἐν Κυρίῳ)

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]

Support Reference: Active or Passive

ULT his mother and mine
UST his mother. She has been like a mother to me as well
(τὴν μητέρα αὐτοῦ καὶ ἐμοῦ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
elect	The Lord {Jesus} chose him
the Lord	The Lord {Jesus} chose him
in the Lord	The Lord {Jesus} chose him

Romans 16:14

ULT	UST
Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers {who are} with them.	*Say hello to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and our fellow believers who {meet} together with them.*

ULT Asyncritus, Phlegon, Hermes, Patrobas, Hermas
UST Asyncritus, Phlegon, Hermes, Patrobas, Hermas
(Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πατροβᾶν, Ἑρμᾶν)

These are names of five men.

Support Reference: How to Translate Names

ULT brothers
UST our fellow believers who {meet} together with them
(ἀδελφούς)

See how you translated this word in 1:13.

Support Reference: When Masculine Words Include Women

ULT the brothers {who are} with them
UST our fellow believers who {meet} together with them
(τοὺς σὺν αὐτοῖς ἀδελφούς)

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]

Support Reference: Assumed Knowledge and Implicit Information

Romans 16:15

ULT	UST
Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints {who are} with them.	*Say hello to Philologus and Julia, Nereus and his sister, and Olympas. Also {say hello to} all God's people who {meet} together with them.*

ULT **Philologus … Nereus … Olympas**
UST Philologus … Nereus … Olympas
(Φιλόλογον & Νηρέα & Ὄλυμπᾶν)

The words **Philologus**, **Nereus**, and **Olympas** are names of men.

Support Reference: How to Translate Names

ULT **Julia**
UST Julia
(Ἰουλίαν)

The word **Julia** is the name of a woman. She was probably the wife of **Philologus**.

Support Reference: How to Translate Names

ULT **all the saints {who are} with them**
UST all God's people who {meet} together with them
(τοὺς σὺν αὐτοῖς πάντας ἁγίους)

See how you translated **with them** in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
saints	God's people

Romans 16:16

ULT	UST
Greet one another with a holy kiss. All the churches of Christ greet you.	*Say hello to each other in a loving way. All of the groups of believers who belong to the Messiah {in this area} say hello to you!*

ULT **Greet**
UST Say hello to
(ἀσπάσασθε)

See how you translated **Greet** in 16:3.

Support Reference: Imperatives — Other Uses

ULT **a holy kiss**
UST in a loving way
(φιλήματι ἁγίῳ)

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]

Support Reference: Translate Unknowns

ULT **All the churches of Christ greet you**
UST All of the groups of believers who belong to the Messiah {in this area} say hello to you
(ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … kiss	in a loving way
holy	in a loving way
churches	groups of believers

ULT	UST
of Christ	who belong to the Messiah {in this area}

Romans 16:17

ULT	UST
Now I urge you, brothers, to watch out for the ones causing divisions and traps, contrary to the teaching that you have learned, and turn away from them.	*My fellow believers, I exhort you to look out for the people who are causing {believers} to argue {with each other} and tempting {them} to sin, which contradicts what we have taught you. Stay away from them!*

ULT **brothers**
UST My fellow believers
(ἀδελφοί)

See how you translated this word in 1:13.

Support Reference: When Masculine Words Include Women

ULT **divisions … traps … the teaching**
UST believers} to argue {with each other} … tempting {them} to sin … what we have taught you
(τὰς διχοστασίας & τὰ σκάνδαλα & τὴν διδαχὴν)

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]

Support Reference: Abstract Nouns

ULT **the ones causing divisions and traps**
UST for the people who are causing {believers} to argue {with each other} and tempting {them} to sin
(τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα & ποιοῦντας)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **traps**
UST tempting {them} to sin
(τὰ σκάνδαλα)

See how you translated "trap" in 11:9 and 14:13.

Support Reference: Metaphor

ULT **contrary to the teaching that you have learned**
UST which contradicts what we have taught you
(παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **turn away from them**
UST Stay away from them
(ἐκκλίνετε ἀπ' αὐτῶν)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I urge	I exhort

Romans 16:18

ULT	UST
For ones such as these are not enslaved to our Lord Christ, but to their own stomach, and through their smooth speech and flattery they deceive the hearts of the unsuspecting ones.	*Indeed, people like this are not serving our Lord {Jesus} the Messiah! Rather, {they only serve} their own appetites. By speaking so eloquently and flatteringly, they trick the minds of people who do not suspect {them of teaching what is false}.*

ULT **For**
UST Indeed
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **such as these**
UST people like this
(τοιοῦτοι)

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]

Support Reference: Pronouns — When to Use Them

ULT **are not enslaved to our Lord Christ**
UST are not serving our Lord {Jesus} the Messiah
(τῷ Κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but to their own stomach**
UST Rather, {they only serve} their own appetites
(ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ)

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]

Support Reference: Ellipsis

ULT **to their own stomach**
UST their own appetites
(τῇ ἑαυτῶν κοιλίᾳ)

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]

Support Reference: Metonymy

ULT **through their smooth speech and flattery**
UST By speaking so eloquently and flatteringly
(διὰ τῆς χρηστολογίας καὶ εὐλογίας)

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]

Support Reference: Abstract Nouns

ULT **the hearts**
UST the minds
(τὰς καρδίας)

See how you translated “heart” in 1:21.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to … Lord	Lord
Christ	{Jesus} the Messiah
to our Lord Christ	our Lord {Jesus} the Messiah
are … enslaved	are … serving
they deceive	they trick

ULT	UST
of the unsuspecting ones	of people who do not suspect {them of teaching what is false}

Romans 16:19

ULT	UST
For your obedience reaches to everyone. I rejoice, therefore, over you, but I want you to be wise as to the good, but innocent as to the evil.	*{I tell you these things} because {believers} in many places have heard about how you obey {God}. As a result, I am overjoyed because of you! But I {also} desire that you act wisely with regard to what is good and remain innocent with regard to what is bad.*

ULT **For**
UST {I tell you these things} because
(γὰρ)

For indicates that what follows this word explains what came before it. **For** here indicates that was 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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **your obedience reaches to everyone**
UST believers} in many places have heard about how you obey {God}
(ἡ & ὑμῶν ὑπακοὴ, εἰς πάντας ἀφίκετο)

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]

Support Reference: Personification

ULT **your obedience … the good … the evil**
UST how you obey {God} … what is good … what is bad
(ἡ & ὑμῶν ὑπακοὴ & τὸ ἀγαθόν & τὸ κακόν)

See how you translated **obedience** in 5:19 and **good** and **evil** in 7:19.

Support Reference: Abstract Nouns

> ULT **everyone**
> UST many places
> (πάντας)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I rejoice	I am overjoyed
wise	act wisely
good	what is good
innocent	remain innocent
evil	what is bad

Romans 16:20

ULT	UST
Now the God of peace will crush Satan under your feet with haste. The grace of our Lord Jesus Christ {be} with you.	*The God who makes {us} peaceful will quickly {make you victorious over Satan, as if} you were trampling{him} under your feet! {I pray that} our Lord Jesus the Messiah {will} be gracious to you!*

ULT the God of peace
UST The God who makes {us} peaceful
(ὁ & Θεὸς τῆς εἰρήνης)

See how you translated this phrase in 15:33.

Support Reference: Possession

ULT will crush Satan under your feet
UST { … Satan, as if} you were trampling{him} under your feet
(συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν)

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]

Support Reference: Metaphor

ULT with haste. The grace of our Lord Jesus Christ {be} with you
UST will quickly {make you victorious over … } … {I pray that} our Lord Jesus the Messiah {will} be gracious to you
(ἐν τάχει. ἡ χάρις τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ, μεθ’ ὑμῶν)

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]

Support Reference: Abstract Nouns

> ULT **with haste**
> UST will quickly {make you victorious over … }
> (ἐν τάχει)

Paul is using the term **with haste** to refer something happening without delay. If it would be helpful in your language, you could state the meaning plainly. The phrase translated as **with haste** can also refer to something happening after a very short time period. Alternate translation: [in a short time] or [soon]

Support Reference: Idiom

> ULT **The grace of our Lord Jesus Christ {be} with you**
> UST {I pray that} our Lord Jesus the Messiah {will} be gracious to you
> (ἡ χάρις τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ, μεθ’ ὑμῶν)

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]

Support Reference: Blessings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
of peace	who makes {us} peaceful
Satan	Satan … him
grace	{will} be gracious
of … Lord	I pray that … Lord
Jesus	Jesus
Christ	the Messiah

Romans 16:21

ULT	UST
Timothy, my fellow worker, and Lucius and Jason and Sosipater, my kinsmen, greet you.	*Timothy, who works with me {to tell people about Jesus}, says hello to you. My fellow Jews, Lucius, Jason, and Sosipater, also {say hello to you}.*

ULT **my fellow worker**
UST who works with me {to tell people about Jesus}
(ὁ συνεργός μου)

See how you translated the similar phrase in 16:3.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Lucius … Jason … Sosipater**
UST Lucius, Jason … Sosipater
(Λούκιος & Ἰάσων & Σωσίπατρος)

The words **Lucius**, **Jason**, and **Sosipater** are names of men.

Support Reference: How to Translate Names

ULT **my kinsmen**
UST My fellow Jews
(οἱ συγγενεῖς μου)

See how you translated this phrase in 16:7.

Support Reference: Assumed Knowledge and Implicit Information

ULT **greet you**
UST says hello to you
(ἀσπάζεται ὑμᾶς)

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]

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Timothy	Timothy

ULT	UST
fellow worker	who works with … to tell people about Jesus
kinsmen	fellow Jews

Romans 16:22

ULT	UST
I, Tertius, the one having written this epistle, greet you in the Lord.	*I {am} Tertius, {and I am} writing this letter {as Paul dictates it to me}. I say hello to you {as a fellow believer} in the Lord {Jesus}.*

ULT **I, Tertius, the one having written this epistle**
UST I {am} Tertius, {and I am} writing this letter {as Paul dictates it to me}
(ἐγὼ, Τέρτιος, ὁ γράψας τὴν ἐπιστολὴν)

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 introduction for this chapter. Alternate translation: [I, Tertius, am the person who wrote down what Paul told me to write in this epistle]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I, Tertius, the one having written this epistle, greet you in the Lord**
UST I {am} Tertius, {and I am} writing this letter {as Paul dictates it to me}. I say hello to you {as a fellow believer} in the Lord {Jesus}
(ἀσπάζομαι ὑμᾶς ἐγὼ, Τέρτιος, ὁ γράψας τὴν ἐπιστολὴν, ἐν Κυρίῳ)

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]

Support Reference: First, Second or Third Person

ULT **Tertius**
UST Tertius
(Τέρτιος)

The word **Tertius** is the name of a man.

Support Reference: How to Translate Names

ULT **in the Lord**
UST as a fellow believer} in the Lord {Jesus}
(ἐν Κυρίῳ)

See how you translated the similar use of **in the Lord** in 16:2.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord	as a fellow believer} in the Lord {Jesus}
in the Lord	as a fellow believer} in the Lord {Jesus}

Romans 16:23

ULT	UST
Gaius, the host for me and for the whole church, greets you. Erastus, the steward of the city, greets you, and Quartus the brother.	*Gaius says hello to you. He hosts me and the whole group of believers {who meet here}. Erastus controls the money for this city. {He} and Quartus, {our} fellow believer, say hello to you.*

ULT **Gaius … Erastus … Quartus**
UST Gaius … Erastus … Quartus
(Γάϊος & Ἔραστος & Κούαρτος)

The words **Gaius**, **Erastus**, and **Quartus** are names of men.

Support Reference: How to Translate Names

ULT **the host for me and for the whole church**
UST He hosts me and the whole group of believers {who meet here}
(ὁ ξένος μου, καὶ ὅλης τῆς ἐκκλησίας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the steward**
UST controls the money
(ὁ οἰκονόμος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **brother**
UST {our} fellow believer
(ἀδελφός)

Here, **brother** refers to a fellow Christian. See how you translated **brother** in 14:10.

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for the … church	the … group of believers {who meet here}
steward	controls the money

Romans 16:24

ULT	UST
[The grace of our Lord Jesus Christ {be} with all of you. Amen.]	*[{I pray that} our Lord Jesus the Messiah {will} be gracious to all of you! May it be so!]*

> ULT **The grace of our Lord Jesus Christ {be} with all of you. Amen**
> UST {I pray that} our Lord Jesus the Messiah {will} be gracious to all of you! May it be so
> (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.

Support Reference: Textual Variants

Romans 16:25

ULT	UST
Now to the one being able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery, kept secret for long ages,	*{I pray that everyone will glorify God.} He is the one who can strengthen you {spiritually} based on the good news that I proclaim about Jesus the Messiah. {What I proclaim is} based on the mysterious {plan} that God revealed but {previously} concealed {from people} for a very long time.*

Note:

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.

Support Reference: Information Structure

ULT **Now**
(δὲ)

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.

Support Reference: End of Story

ULT **to the one being able to establish you**
UST I pray that everyone will glorify God.} He is the one who can strengthen you {spiritually}
(τῷ & δυναμένῳ ὑμᾶς στηρίξαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to establish you**
UST strengthen you {spiritually}
(ὑμᾶς στηρίξαι)

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]

Support Reference: Metaphor

> ULT **my gospel**
> UST the good news that I proclaim about
> (τὸ εὐαγγέλιόν μου)

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]

Support Reference: Possession

> ULT **the preaching of Jesus Christ**
> UST that I proclaim about Jesus the Messiah
> (τὸ κήρυγμα Ἰησοῦ Χριστοῦ)

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]

Support Reference: Possession

> ULT **the preaching … the revelation of the mystery**
> UST that I proclaim about … the mysterious {plan} that God revealed
> (τὸ κήρυγμα & ἀποκάλυψιν μυστηρίου)

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]

Support Reference: Abstract Nouns

> ULT **according to the revelation of the mystery**
> UST {What I proclaim is} based on the mysterious {plan} that God revealed
> (κατὰ ἀποκάλυψιν μυστηρίου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the mystery**
UST the mysterious {plan}
(μυστηρίου)

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]

Support Reference: Translate Unknowns

ULT **according to the revelation of the mystery, kept secret for long ages**
UST {What I proclaim is} based on the mysterious {plan} that God revealed but {previously} concealed {from people} for a very long time
(κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου)

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]

Support Reference: Active or Passive

ULT **kept secret for long ages**
UST but {previously} concealed {from people} for a very long time
(χρόνοις αἰωνίοις σεσιγημένου)

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]

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gospel	the good news
preaching	that I proclaim about
of Jesus	Jesus
Christ	the Messiah
of the mystery	the mysterious {plan}
for long ages	for a very long time
for long ages	for a very long time

Romans 16:26

ULT	UST
but now having been revealed, 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,	*However, now God has revealed {that mysterious plan}. He has made it known through his prophets who wrote about it {in the Scriptures}. {They did this} according to what the God who lives forever commanded in order that all the nations would obey {God} by trusting {in Jesus the Messiah}.*

ULT **but now having been revealed**
UST However, now God has revealed {that mysterious plan}
(φανερωθέντος δὲ νῦν)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **but now having been revealed**
UST However, now God has revealed {that mysterious plan}
(φανερωθέντος δὲ νῦν)

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]

Support Reference: Active or Passive

ULT **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**
UST He has made it known through his prophets who wrote about it {in the Scriptures}. {They did this} according to what the God who lives forever commanded in order that all the nations would obey {God} by trusting {in Jesus the Messiah}
(διά τε Γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ εἰς ὑπακοὴν πίστεως, εἰς πάντα τὰ ἔθνη γνωρισθέντος)

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]

Support Reference: Information Structure

ULT **the prophetic writings … the command of the eternal God, to the obedience of faith**
UST his prophets who wrote about it {in the Scriptures} … what the God who lives forever commanded in order that … would obey {God} by trusting {in Jesus the Messiah}
(Γραφῶν προφητικῶν & ἐπιταγὴν τοῦ αἰωνίου Θεοῦ εἰς ὑπακοὴν πίστεως)

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]

Support Reference: Abstract Nouns

ULT **to the obedience of faith**
UST in order that … would obey {God} by trusting {in Jesus the Messiah}
(εἰς ὑπακοὴν πίστεως)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the obedience of faith**
UST would obey {God} by trusting {in Jesus the Messiah}
(ὑπακοὴν πίστεως)

See how you translated this phrase in 1:5.

Support Reference: Possession

> ULT **having been made known**
> UST He has made it known
> (γνωρισθέντος)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … writings	who wrote about it {in the Scriptures}
prophetic	his prophets
eternal	who lives forever
of the … God	the God
of faith	by trusting {in Jesus the Messiah}
nations	nations
having been made known	He has made it known

Romans 16:27

ULT	UST
to the only wise God, through Jesus Christ, to whom {be} the glory to eternity. Amen.	*God alone is wise. {I pray that everyone will} glorify him through Jesus the Messiah forever! May it be so!*

ULT to the only wise God
UST God alone is wise
(μόνῳ σοφῷ Θεῷ)

Alternate translation: [to God who alone is wise]

ULT to whom {be} the glory
UST {I pray that everyone will} glorify him
(ᾧ ἡ δόξα)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wise	is wise
to the … God	God
Jesus	Jesus
Christ	the Messiah
be … glory	{I pray that everyone will} glorify him
Amen	May it be so



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v91

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.

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**.

Romans References:

1:4; 1:5; 1:5; 1:7; 1:8; 1:9; 1:10; 1:12; 1:16; 1:17; 1:17; 1:18; 1:18; 1:20; 1:23; 1:24; 1:25; 1:25; 1:26; 1:27; 1:27; 1:27; 1:28; 1:29; 1:29; 1:30; 1:32; 1:32; 2:2; 2:4; 2:4; 2:5; 2:6; 2:7; 2:7; 2:8; 2:8; 2:8; 2:9; 2:10; 2:10; 2:11; 2:14; 2:16; 2:18; 2:19; 2:20; 2:23; 2:25; 2:26; 2:27; 2:27; 2:27; 3:1; 3:3; 3:4; 3:5; 3:7; 3:7; 3:7; 3:7; 3:8; 3:12; 3:16; 3:18; 3:20; 3:22; 3:24; 3:25; 3:25; 3:25; 3:26; 3:27; 3:27; 3:28; 4:3; 4:4; 4:5; 4:6; 4:6; 4:7; 4:8; 4:10; 4:11; 4:11; 4:13; 4:14; 4:15; 4:16; 4:16; 4:18; 4:19; 4:19; 4:20; 4:20; 4:20; 4:25; 5:1; 5:1; 5:2; 5:2; 5:3; 5:4; 5:4; 5:4; 5:8; 5:9; 5:10; 5:11; 5:12; 5:13; 5:14; 5:14; 5:15; 5:16; 5:16; 5:16; 5:17; 5:18; 5:19; 5:20; 5:21; 6:1; 6:3; 6:4; 6:5; 6:6; 6:7; 6:9; 6:12; 6:13; 6:16; 6:16; 6:18; 6:19; 6:21; 6:22; 6:23; 7:5; 7:5; 7:6; 7:7; 7:7; 7:8; 7:8; 7:9; 7:10; 7:12; 7:13; 7:18; 7:19; 7:21; 8:1; 8:2; 8:3; 8:6; 8:6; 8:7; 8:10; 8:13; 8:15; 8:18; 8:19; 8:20; 8:20; 8:20; 8:21; 8:21; 8:23; 8:24; 8:25; 8:26; 8:27; 8:28; 8:33; 8:35; 8:36; 8:38; 9:3; 9:4; 9:8; 9:11; 9:11; 9:14; 9:15; 9:16; 9:17; 9:17; 9:18; 9:21; 9:22; 9:23; 9:23; 9:27; 9:30; 9:30; 9:31; 9:32; 9:33; 10:1; 10:2; 10:3; 10:4; 10:4; 10:5; 10:6; 10:8; 10:10; 10:10; 10:12; 10:16; 10:17; 10:17; 10:19; 11:5; 11:6; 11:7; 11:9; 11:11; 11:12; 11:12; 11:13; 11:14; 11:15; 11:15; 11:20; 11:22; 11:23; 11:28; 11:29; 11:30; 11:31; 11:32; 11:33; 11:33; 11:36; 12:1; 12:2; 12:4; 12:6; 12:7; 12:8; 12:9; 12:10; 12:11; 12:13; 12:17; 12:19; 12:21; 13:1; 13:2; 13:3; 13:4; 13:5; 13:6; 13:7; 13:7; 13:9; 13:10; 13:11; 13:13; 13:14; 14:1; 14:16; 14:17; 14:22; 14:23; 14:23; 14:23; 15:1; 15:3; 15:4; 15:4; 15:5; 15:8; 15:9; 15:13; 15:14; 15:16; 15:16;

15:18; 15:20; 15:26; 15:29; 15:30; 15:32; 15:32; 15:33; 16:1; 16:2; 16:17; 16:18; 16:19; 16:20; 16:25; 16:26; 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.

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.

Romans References:

1:intro; 1:1; 1:4; 1:8; 1:12; 1:13; 1:13; 1:17; 1:17; 1:18; 1:19; 1:20; 1:20; 1:21; 1:29; 2:12; 2:13; 2:15; 2:18; 2:24; 2:24; 2:26; 3:2; 3:4; 3:4; 3:7; 3:8; 3:10; 3:19; 3:20; 3:21; 3:21; 3:27; 3:28; 4:2; 4:3; 4:4; 4:5; 4:7; 4:9; 4:10; 4:11; 4:17; 4:18; 4:20; 4:21; 4:22; 4:23; 4:23; 4:24; 4:25; 5:1; 5:5; 5:9; 5:9; 5:10; 5:10; 5:10; 5:13; 5:19; 5:19; 6:3; 6:4; 6:6; 6:6; 6:7; 6:9; 6:17; 6:18; 6:22; 7:2; 7:3; 7:4; 7:4; 7:6; 7:10; 7:14; 8:4; 8:14; 8:17; 8:18; 8:18; 8:19; 8:20; 8:21; 8:24; 8:24; 8:28; 8:34; 8:36; 8:36; 8:38; 8:39; 9:3; 9:7; 9:9; 9:12; 9:13; 9:17; 9:20; 9:22; 9:22; 9:23; 9:25; 9:26; 9:26; 9:27; 9:29; 9:33; 9:33; 10:9; 10:11; 10:13; 10:15; 10:15; 10:20; 11:3; 11:7; 11:8; 11:9; 11:10; 11:17; 11:19; 11:22; 11:23; 11:24; 11:26; 11:26; 11:28; 11:30; 11:31; 11:35; 12:2; 12:3; 12:6; 12:19; 12:21; 13:1; 13:1; 13:2; 13:3; 13:5; 13:9; 14:4; 14:4; 14:5; 14:11; 14:16; 14:18; 14:21; 14:23; 15:3; 15:4; 15:8; 15:9; 15:14; 15:14; 15:15; 15:16; 15:20; 15:21; 15:21; 15:22; 15:24; 15:31; 15:32; 16:7; 16:10; 16:13; 16:25; 16:26; 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.

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.”**

Romans References:

3:5; 3:8; 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.

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.

Romans References:

1:4; 1:5; 1:5; 1:6; 1:9; 1:9; 1:13; 1:16; 1:16; 1:17; 1:21; 1:28; 1:28; 1:32; 2:2; 2:2; 2:3; 2:3; 2:5; 2:7; 2:9; 2:9; 2:10; 2:12; 2:12; 2:12; 2:16; 2:21; 2:22; 2:24; 2:27; 2:28; 2:29; 2:29; 2:29; 3:2; 3:2; 3:4; 3:9; 3:11; 3:12; 3:19; 3:19; 3:20; 3:21; 3:24; 3:24; 3:27; 3:27; 3:29; 3:29; 3:31; 3:31; 4:2; 4:2; 4:3; 4:5; 4:5; 4:9; 4:11; 4:12; 4:12; 4:12; 4:13; 4:13; 4:14; 4:14; 4:16; 4:16; 4:16; 4:16; 4:17; 4:17; 4:18; 4:19; 4:20; 4:24; 5:1; 5:5; 5:6; 5:6; 5:10; 5:11; 5:11; 5:12; 5:13; 5:14; 5:14; 5:16; 5:16; 5:17; 5:18; 5:19; 5:19; 5:21; 5:21; 6:2; 6:4; 6:4; 6:5; 6:7; 6:8; 6:8; 6:10; 6:10; 6:11; 6:13; 6:14; 6:15; 6:16; 6:17; 6:21; 6:21; 6:23; 7:1; 7:4; 7:5; 7:5; 7:6; 7:7; 7:8; 7:9; 7:10; 7:10; 7:13; 7:13; 7:13; 7:13; 7:14; 7:14; 7:21; 7:23; 7:25; 8:2; 8:2; 8:2; 8:2; 8:2; 8:3; 8:3; 8:3; 8:3; 8:6; 8:6; 8:9; 8:10; 8:11; 8:11; 8:11; 8:11; 8:13; 8:13; 8:13; 8:14; 8:15; 8:15; 8:15; 8:16; 8:20; 8:20; 8:23; 8:23; 8:24; 8:25; 8:27; 8:27; 8:29; 8:30; 8:32; 8:33; 8:34; 8:37; 8:37; 8:38; 8:38; 9:1; 9:3; 9:4; 9:4; 9:5; 9:5; 9:5; 9:6; 9:6; 9:7; 9:8; 9:10; 9:11; 9:12; 9:12; 9:12; 9:12; 9:14; 9:20; 9:20; 9:21; 9:22; 9:23; 9:28; 9:29; 9:32; 10:4; 10:5; 10:5; 10:5; 10:6; 10:7; 10:9; 10:10; 10:10; 10:12; 10:12; 10:13; 10:13; 10:14; 10:14; 10:17; 10:18; 10:18; 10:19; 10:19; 10:19; 10:19; 10:20; 10:20; 10:21; 11:1; 11:2; 11:2; 11:3; 11:6; 11:7; 11:12; 11:14; 11:16; 11:18; 11:20; 11:20; 11:20; 11:21; 11:26; 11:28; 11:28; 11:28; 11:31; 11:36; 11:36; 11:36; 12:3; 12:3; 12:6; 12:11; 12:12; 12:13; 12:16; 13:3; 13:5; 13:6; 13:8; 13:9; 13:11; 13:11; 13:12; 14:2; 14:3; 14:5; 14:6; 14:7; 14:8; 14:11; 14:14; 14:14; 14:15; 14:15; 14:15; 14:16; 14:17; 14:17; 14:18; 14:20; 14:20; 14:20; 14:20; 14:22; 14:22; 14:22; 14:23; 14:23; 14:23; 14:23; 15:1; 15:1; 15:2; 15:3; 15:4; 15:5; 15:10; 15:12; 15:13; 15:15; 15:15; 15:18; 15:18; 15:19; 15:19; 15:20; 15:21; 15:21; 15:23; 15:24; 15:29; 15:30; 15:31; 16:2; 16:3; 16:7; 16:8; 16:9; 16:11; 16:12; 16:14; 16:15; 16:17; 16:17; 16:18; 16:21; 16:21; 16:22; 16:22; 16:23; 16:23; 16:25; 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.

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 a section of background information about Jesus' age and ancestors (Luke 3:23-38). 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. A set of parentheses is also a way to mark background information. Here, “as it was assumed” gives background information to the phrase, “He was the son.” People assumed that Joseph was Jesus‘ father, although his true father was God.

> 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."

Romans References:

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.

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, briers 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 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 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 asa farmer stops caringforagrapevinegarden 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.

Romans References:

9:21; 11:17; 11:18; 11:19; 11:20; 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.

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:

1. Add a verb if that is natural in your language.
2. Mention God as the subject of a blessing if that is natural in your language.
3. 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."

Romans References:

1:7; 1:25; 16:20

Collective Nouns

Description

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:

1. 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.
2. 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.
3. 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.
4. 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.

Romans References:

1:21; 2:intro; 2:1; 2:12; 2:13; 2:14; 2:21; 3:20; 3:30; 4:9; 4:16; 5:13; 5:20; 6:14; 7:1; 7:22; 7:25; 8:3; 8:4; 8:7; 9:31; 10:4; 10:5; 13:8; 13:10

Connect — Contrast Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

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.

Romans References:

1:22; 3:4; 3:21; 4:2; 4:5; 6:17; 6:22; 7:6; 7:7; 8:9; 8:37; 10:16; 10:18; 10:21; 13:14; 14:23; 15:21

Connect — Factual Conditions

Conditional Relationships

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?"

Romans References:

2:17; 3:30; 4:2; 5:10; 5:15; 5:17; 6:5; 6:8; 7:16; 7:20; 8:10; 8:11; 8:17; 8:31; 9:22; 11:6; 11:12; 11:15; 11:16; 11:17; 11:21; 11:24; 13:9; 15:27

Connect — Goal (Purpose) Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

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 bewise** 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 19:17bULT)
>
> > “… 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**.

Romans References:

1:1; 1:5; 1:11; 1:24; 2:4; 3:19; 3:25; 3:26; 4:11; 4:11; 4:16; 4:16; 4:25; 5:20; 5:21; 6:1; 6:4; 6:6; 6:6; 6:16; 7:4; 7:4; 7:10; 7:13; 7:13; 8:4; 8:17; 8:29; 9:11; 9:17; 9:22; 9:23; 9:23; 10:4; 10:6; 11:19; 11:31; 13:4; 14:1; 14:6; 15:2; 15:4; 15:6; 15:7; 15:8; 15:9; 15:13; 15:15; 15:16; 15:16; 15:25; 16:2; 16:26

Connect — Hypothetical Conditions

Conditional Relationships

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;

Romans References:

2:26; 3:5; 3:7; 4:14

Connect — Reason-and-Result Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

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.

Romans References:

1:8; 1:9; 1:11; 1:15; 1:16; 1:16; 1:17; 1:18; 1:20; 1:24; 1:24; 1:27; 1:28; 2:1; 2:1; 2:1; 2:1; 2:12; 2:13; 2:14; 2:18; 2:20; 2:24; 2:24; 2:25; 2:27; 2:28; 3:1; 3:3; 3:4; 3:6; 3:7; 3:9; 3:9; 3:20; 3:22; 3:23; 3:26; 3:27; 3:30; 4:1; 4:2; 4:3; 4:9; 4:10; 4:13; 4:14; 4:15; 4:18; 4:22; 4:25; 5:1; 5:1; 5:3; 5:5; 5:9; 5:9; 5:10; 5:13; 5:16; 5:16; 5:16; 5:16; 5:16; 5:17; 5:17; 5:18; 5:19; 5:21; 5:21; 6:1; 6:4; 6:10; 6:12; 6:12; 6:14; 6:14; 6:15; 6:16; 6:19; 6:19; 6:20; 6:21; 6:22; 6:22; 6:23; 7:1; 7:4; 7:5; 7:6; 7:7; 7:10; 7:12; 7:13; 7:14; 7:15; 7:18; 7:21; 7:22; 8:1; 8:2; 8:3; 8:3; 8:5; 8:6; 8:6; 8:7; 8:7; 8:7; 8:14; 8:15; 8:20; 8:24; 8:24; 8:26; 8:31; 8:33; 8:34; 9:3; 9:6; 9:9; 9:14; 9:15; 9:17; 9:19; 9:19; 9:22; 9:28; 9:30; 9:32; 10:2; 10:3; 10:4; 10:10; 10:10; 10:12; 10:14; 11:1; 11:1; 11:5; 11:7; 11:11; 11:15; 11:15; 11:19; 11:20; 11:21; 11:22; 11:23; 11:25; 11:29; 11:30; 11:31; 11:36; 12:1; 12:4; 12:12; 12:19; 12:20; 13:2; 13:3; 13:4; 13:4; 13:5; 13:6; 13:9; 13:11; 13:11; 14:7; 14:8; 14:10; 14:13; 14:15; 14:16; 14:17; 15:7; 15:17; 15:18; 15:22; 15:23; 15:26; 15:27; 16:2; 16:19

Connect — Simultaneous Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

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.

Romans References:

5:6; 5:8; 7:3; 12:12; 15:24

Connecting Words and Phrases

Description

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.

Romans References:

1:8; 1:23; 1:26; 1:27; 1:32; 2:17; 2:21; 3:5; 3:7; 3:8; 3:19; 3:22; 3:28; 3:29; 3:31; 4:4; 4:9; 4:12; 4:13; 4:20; 5:6; 5:7; 5:9; 5:10; 5:10; 5:12; 5:13; 5:15; 5:15; 5:17; 5:17; 5:18; 5:19; 5:19; 5:21; 6:4; 6:5; 6:9; 6:14; 6:19; 6:19; 7:2; 7:3; 7:5; 7:7; 7:15; 7:17; 7:18; 7:19; 7:25; 8:3; 8:6; 8:12; 8:12; 8:13; 8:15; 8:18; 8:19; 8:22; 8:38; 9:9; 9:11; 9:16; 9:18; 9:23; 9:24; 10:5; 10:9; 10:11; 10:12; 10:13; 10:16; 10:17; 10:19; 11:15; 11:24; 11:30; 11:32; 12:3; 13:3; 13:4; 13:6; 14:8; 14:9; 14:11; 14:12; 14:18; 14:19; 15:3; 15:4; 15:8; 15:18; 15:27; 15:31; 15:32; 16:18

Copy or Borrow Words

Description

Sometimes the Bible includes things that are not part of your culture and for which your language may not have a word. The Bible also includes people and places for which you may not have names.

When that happens you can "borrow" the word from the Bible in a familiar language and use it in your translation in your own language. This means that you basically copy it from the other language. This page tells how to "borrow" words. (There are also other ways to translate words for things that are not in your language. See Translate Unknowns.)

Examples From the Bible

> Seeing one fig tree along the roadside, he went to it. (Matthew 21:19a ULT)

If there are no fig trees where your language is spoken, there might not be a name for this kind of tree in your language.

> Above him were the **seraphim**; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULT)

Your language might not have a name for this kind of creature.

> The declaration of the word of Yahweh to Israel by the hand of **Malachi**. (Malachi 1:1 ULT)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.
- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter “j” the same way that people pronounce the letter “y” when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft “th” sound in the English word “think,” and some languages cannot start a word with a combination of sounds like “st” as in “stop.”

There are several ways to borrow a word.

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.
(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.

> צְפַנְיָה — A man’s name in Hebrew letters.

> > “Zephaniah” — The same name in Roman letters

(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.

> Zephaniah — This is a man’s name.
>
> > “Zephaniah” — The name as it is spelled in English, but you can pronounce it according to the rules of your language.

(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

> Zephaniah — If your language does not have the “z,” you could use “s.” If your writing system does not use “ph” you could use “f.” Depending on how you pronounce the “i” you could spell it with “i” or “ai” or “ay.”
>
> > “Sefania”
> >
> > “Sefanaia”
> >
> > “Sefanaya”

Romans References:

8:15

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.

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.

Romans References:

2:6; 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.

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)

> > **Becauseidols 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 whenshe 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.

Romans References:

1:1; 1:2; 1:3; 1:9; 1:12; 1:18; 1:25; 2:15; 3:30; 4:6; 4:11; 4:11; 4:16; 4:17; 5:14; 5:17; 7:21; 8:4; 8:11; 8:39; 9:3; 9:4; 9:16; 9:20; 9:22; 9:23; 9:24; 9:30; 11:2; 11:24; 13:6; 13:11; 16:4; 16:7; 16:25; 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.

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 "use**less**." 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:

> χωρὶς 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 ἓν ἢ 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

Romans References:

4:8; 4:20; 10:18; 10:19; 11:23; 11:25; 12:9; 13:1; 13:8; 14:14; 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.

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!"

Romans References:

1:10; 1:14; 1:21; 1:21; 1:25; 2:8; 2:8; 2:9; 2:19; 2:20; 8:35; 9:1; 9:2; 9:33; 11:8; 11:9; 11:12; 11:33; 12:14; 13:13; 14:13; 14:14

Ellipsis

Description

An ellipsis[^1] 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.

[^1]: 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.

Two Types of Ellipsis

1. 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.

2. 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)

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 **sinners in the assembly** of the righteous. (Psalm 1:5 ULT)
>
> > So the wicked will not stand in the judgment, and **sinners 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.

Romans References:

1:16; 1:23; 2:7; 2:8; 2:17; 2:25; 3:2; 3:4; 3:8; 3:9; 3:22; 3:27; 3:29; 4:7; 4:10; 4:18; 4:19; 5:4; 5:10; 5:12; 5:13; 5:16; 5:18; 6:3; 6:13; 7:5; 7:6; 7:15; 7:16; 7:18; 7:18; 7:19; 7:25; 7:25; 8:3; 8:5; 8:5; 8:12; 8:14; 8:17; 8:26; 8:34; 8:35; 9:7; 9:9; 9:11; 9:12; 9:22; 9:27; 9:30; 9:32; 9:32; 10:2; 10:4; 10:14; 10:17; 10:17; 11:6; 11:7; 11:20; 11:35; 12:6; 12:7; 12:8; 12:19; 13:5; 13:7; 13:11; 13:13; 14:1; 14:2; 14:6; 14:6; 14:7; 14:11; 14:17; 14:21; 15:13; 15:20; 16:18

End of Story

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

The following are purposes for end of story information:

- to summarize the story
- to give a conclusion about what the story means or what is important about it
- to connect a smaller story to the larger story it is a part of
- to tell the reader what happens to a specific character after the main part of the story ends
- to tell on-going action that continues after the main part of the story ends
- to tell what happens after the story as a result of the events that happened in the story itself

Reasons This Is a Translation Issue

Different languages have different ways of presenting these kinds of information. If you (the translator) do not use your language's ways of doing this, readers may not know:

- that this information is ending the story
- what the purpose of the information is
- how the information is related to the story

Translation Strategies

- Translate the particular kind of information at the end of a story the way your language expresses that kind of information.
- Translate it so that people will understand how it relates to the story it is part of.
- If possible, translate the end of the story in a way that people will know where that story ends and the next begins.

Examples From the Bible

- To summarize the story

> Then the rest of the men should follow, some on planks, and some on other things from the ship. **In this way it happened that all of us were brought safely to the land.** (Acts 27:44 ULT)

- To give a conclusion about what the story means or what is important about it

> Many of those who practiced magical arts brought their books together and burned them in the sight of everyone. Then they counted the value of them, and found it was 50,000 pieces of silver. **So the word of the Lord was spreading and prevailing with power.** (Acts 19:19-20 ULT)

- To tell the reader what happens to a specific character after the main part of the story ends

> And Mary said, “My soul magnifies the Lord, and my spirit rejoiced in God my savior.” **And Mary stayed with her about three months and then returned to her house.** (Luke 1:46-47, 56 ULT)

- To tell on-going action that continues after the main part of the story ends

> All who those who heard it were amazed concerning the things that were spoken to them by the shepherds. **But Mary kept all the things, pondering them in her heart.** (Luke 2:18-19 ULT)

- To tell what happens after the story as a result of the events that happened in the story itself

> “Woe to you, experts in the Jewish law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those

> who are entering." **After he went from there, the scribes and the Pharisees began to fiercely oppose him and argued against him about many things, lying in wait to trap him in something from his mouth.** (Luke 11:52-54 ULT)

Romans References:

16:21; 16:25

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.

> … 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."

Romans References:

1:24; 1:26; 1:26; 1:27; 1:27; 15:24; 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.

> 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!"

Romans References:

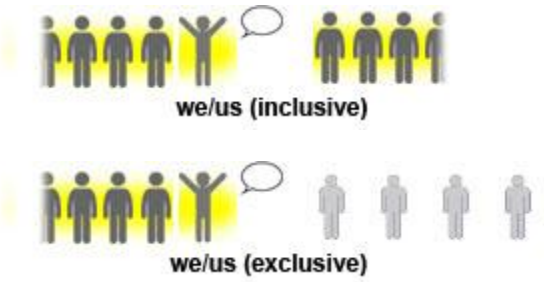
2:1; 2:3; 3:4; 3:6; 3:9; 3:27; 3:29; 3:31; 6:2; 6:15; 6:17; 7:7; 7:13; 7:24; 7:25; 8:15; 9:14; 9:20; 11:1; 11:11; 11:33; 11:33

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.

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.

Romans References:

1:4; 1:5; 1:7; 2:2; 3:5; 3:7; 3:8; 3:9; 3:9; 3:19; 3:28; 3:31; 3:31; 4:1; 4:9; 4:12; 4:16; 4:24; 5:intro; 5:1; 5:2; 6:intro; 6:1; 7:intro; 7:4; 8:intro; 8:36; 9:24; 9:29; 10:8; 10:16; 12:5; 12:6; 13:12; 13:13; 14:intro; 14:7; 14:8; 15:intro; 15:1; 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.

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.

Romans References:

1:1; 1:7; 14:11; 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.

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.

Romans References:

1:6; 2:24; 3:4; 6:11; 8:36; 9:7; 9:17; 9:19; 9:20; 11:13; 11:25; 11:30; 11:31; 12:1; 12:20; 15:intro; 15:22; 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.

> 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.”

Romans References:

1:16; 1:27; 1:28; 2:1; 2:15; 3:13; 3:14; 3:26; 4:6; 4:8; 6:12; 7:2; 7:3; 8:10; 8:13; 8:23; 13:7; 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 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 mouthand 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 mouthand 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**.

Romans References:

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.

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.

Romans References:

front:intro; 9:31; 15:19; 15:24; 15:28; 16:1; 16:1; 16:3; 16:5; 16:6; 16:7; 16:7; 16:8; 16:9; 16:10; 16:11; 16:12; 16:13; 16:14; 16:15; 16:15; 16:21; 16:22; 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.

1. The speaker means this as literally true if he means that it really does rain here every night.
2. The speaker means this as a **generalization** if he means that it rains here most nights.
3. 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.

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

1. Readers need to be able to understand whether or not a statement is literally true.
2. 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.

Romans References:

1:8; 1:9; 1:10; 2:25; 3:2; 7:15; 7:16; 8:36; 9:13; 15:14; 16:16; 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.

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.

Romans References:

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.”)

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**

Romans References:

1:3; 1:3; 1:4; 1:9; 1:17; 1:28; 2:12; 2:26; 2:27; 2:29; 3:5; 3:9; 3:16; 3:17; 3:18; 3:19; 3:20; 4:1; 4:10; 4:12; 4:18; 4:24; 4:24; 4:25; 6:4; 6:4; 6:9; 6:13; 6:17; 6:19; 6:19; 6:21; 6:22; 7:4; 7:13; 7:14; 8:3; 8:4; 8:5; 8:5; 8:6; 8:11; 8:12; 8:13; 8:19; 8:34; 9:2; 9:3; 9:3; 9:5; 9:17; 9:26; 10:7; 10:9; 10:18; 10:21; 11:3; 11:9; 11:14; 11:15; 11:25; 11:36; 12:3; 12:16; 12:16; 12:16; 12:20; 15:12; 15:19; 15:20; 16:4; 16:20

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.

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)

Imperatives that function as good results

An imperative sentence can also describe a desirable result. In Proverbs 3:3-4, several imperatives give instructions, then the final imperative describes the good outcome of following those instructions.

> Do not let covenant faithfulness and trustworthiness leave you;
> tie them on your neck, write them on the tablet of your heart,
> and **find favor** and good insight in the eyes of God and man! (Proverbs 3:3-4 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."

Do not let covenant faithfulness and trustworthiness leave you;
tie them on your neck, write them on the tablet of your heart,
and find favor and good insight in the eyes of God and man! (Proverbs 3:3-4 ULT)

> Do not let covenant faithfulness and trustworthiness leave you;
> tie them on your neck, write them on the tablet of

> > your heart,
> > **then you will find favor** and good insight in the eyes
> > of God and man!

(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."

Romans References:

3:4; 5:1; 16:3; 16:5; 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.

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!

Romans References:

1:4; 1:5; 1:9; 1:27; 2:3; 2:7; 2:16; 2:24; 3:5; 3:7; 3:8; 3:21; 4:1; 4:17; 4:19; 4:20; 4:23; 5:8; 5:15; 5:15; 5:17; 6:9; 6:13; 7:3; 7:13; 7:18; 7:21; 8:3; 8:10; 8:26; 9:22; 11:17; 11:18; 11:25; 11:31; 14:11; 15:4; 16:5; 16:25; 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.

> 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 "the righteous," 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?
> **You know, for you were born then,and the number of your days is many!** (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 the irony in a way that shows that the speaker is saying what someone else believes.
(2) Translate the actual, intended meaning of the statement of irony. (Remember: The true meaning of 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!
> > or:
> > **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 people who know that they are 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. **Can your idols bring us their own arguments or come forward to declare to us what will happen** so we may know these things well? **No!** 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?
> **You know, for you were born then,**
> **and the number of your days is many!** (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**!

Romans References:

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."

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."

Romans References:

1:13; 1:16; 4:19; 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)

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**.

Romans References:

1:14; 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.

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** 🔗.

Romans References:

1:13; 1:14; 1:17; 1:20; 1:21; 1:21; 1:23; 1:24; 1:24; 1:25; 1:26; 1:26; 1:27; 1:27; 1:27; 1:27; 1:28; 1:29; 1:29; 2:4; 2:5; 2:5; 2:6; 2:7; 2:9; 2:13; 2:14; 2:15; 2:15; 2:16; 2:17; 2:17; 2:19; 2:19; 2:20; 2:20; 2:23; 3:11; 3:12; 3:13; 3:13; 3:14; 3:15; 3:23; 3:24; 3:25; 3:27; 3:30; 3:31; 4:2; 4:7; 4:8; 4:9; 4:11; 4:11; 4:13; 4:14; 4:15; 4:16; 4:16; 4:17; 4:17; 4:17; 4:18; 4:18; 4:19; 4:19; 4:19; 4:20; 4:25; 5:1; 5:2; 5:3; 5:3; 5:5; 5:7; 5:11; 5:12; 5:13; 5:14; 5:17; 5:20; 5:20; 6:1; 6:1; 6:2; 6:3; 6:4; 6:4; 6:4; 6:5; 6:5; 6:6; 6:6; 6:6; 6:7; 6:8; 6:11; 6:11; 6:13; 6:13; 6:16; 6:23; 6:23; 7:intro; 7:3; 7:4; 7:4; 7:4; 7:4; 7:5; 7:5; 7:6; 7:9; 7:10; 7:10; 7:13; 7:13; 7:13; 7:14; 7:18;

7:18; 7:21; 7:21; 7:22; 7:22; 7:23; 7:23; 7:23; 7:24; 7:25; 7:25; 8:1; 8:2; 8:2; 8:2; 8:4; 8:4; 8:8; 8:9; 8:9; 8:10; 8:10; 8:12; 8:12; 8:13; 8:14; 8:16; 8:17; 8:17; 8:17; 8:19; 8:21; 8:21; 8:21; 8:23; 8:23; 8:24; 8:25; 8:27; 8:29; 8:29; 8:29; 8:35; 8:37; 8:39; 8:39; 9:intro; 9:1; 9:4; 9:5; 9:7; 9:7; 9:7; 9:8; 9:8; 9:10; 9:14; 9:16; 9:17; 9:18; 9:19; 9:22; 9:23; 9:26; 9:27; 9:27; 9:28; 9:29; 9:32; 9:33; 9:33; 10:8; 11:1; 11:7; 11:8; 11:8; 11:9; 11:10; 11:10; 11:11; 11:11; 11:12; 11:15; 11:16; 11:16; 11:20; 11:21; 11:22; 11:22; 11:22; 11:22; 11:22; 11:22; 11:23; 11:23; 11:25; 11:25; 11:25; 11:26; 11:27; 11:32; 11:33; 11:33; 11:33; 12:intro; 12:1; 12:2; 12:5; 12:5; 12:6; 12:17; 12:17; 12:19; 13:2; 13:4; 13:7; 13:8; 13:11; 13:11; 13:12; 13:12; 13:12; 13:12; 13:12; 13:12; 13:13; 13:13; 13:14; 13:14; 14:1; 14:2; 14:4; 14:4; 14:4; 14:6; 14:10; 14:13; 14:15; 14:15; 14:19; 14:19; 14:20; 14:21; 14:21; 14:22; 15:1; 15:2; 15:3; 15:8; 15:12; 15:13; 15:14; 15:14; 15:16; 15:17; 15:17; 15:20; 15:21; 15:28; 15:29; 15:30; 16:1; 16:2; 16:3; 16:4; 16:5; 16:7; 16:11; 16:13; 16:17; 16:17; 16:20; 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.

> … 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** 🔗.

Romans References:

1:5; 1:11; 1:16; 1:18; 1:18; 1:21; 1:24; 2:5; 2:5; 2:8; 2:12; 2:15; 2:16; 2:27; 2:28; 2:28; 2:29; 2:29; 2:29; 3:2; 3:4; 3:5; 3:6; 3:13; 3:13; 3:13; 3:14; 3:19; 3:25; 3:30; 4:15; 5:5; 5:9; 7:6; 8:27; 8:35; 8:39; 9:3; 9:8; 9:9; 9:17; 9:28; 9:33; 10:1; 10:6; 10:8; 10:8; 10:8; 10:9; 10:10; 10:13; 10:15; 10:19; 10:21; 11:2; 11:4; 11:7; 11:12; 11:15; 11:25; 11:26; 11:26; 11:26; 11:34; 12:2; 12:19; 13:4; 13:4; 13:5; 13:9; 13:11; 15:6; 15:8; 15:9; 15:18; 15:28; 15:31; 16:18; 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.

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**.

Romans References:

1:7; 1:25; 1:30; 1:31; 1:32; 2:9; 2:10; 2:26; 2:27; 3:10; 3:11; 3:12; 3:23; 4:5; 5:12; 5:15; 5:17; 5:19; 5:19; 8:34; 10:12; 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.

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.

Romans References:

1:23; 3:10; 3:12; 3:13; 4:7; 4:8; 6:9; 9:15; 9:29; 10:18; 10:19; 10:20; 12:19; 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.

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.

Romans References:

1:18; 2:3; 2:4; 2:8; 2:14; 2:15; 2:15; 3:19; 3:20; 3:21; 3:24; 4:3; 4:15; 5:14; 5:17; 5:20; 5:21; 5:21; 6:9; 6:12; 6:12; 6:14; 6:14; 6:15; 6:16; 6:17; 6:17; 6:17; 6:18; 6:19; 6:20; 6:22; 6:23; 7:1; 7:2; 7:5; 7:6; 7:7; 7:8; 7:8; 7:9; 7:9; 7:11; 7:11; 7:11; 7:13; 7:13; 7:17; 7:18; 7:23; 7:23; 7:25; 8:3; 8:3; 8:7; 8:7; 8:19; 8:20; 8:21; 8:22; 9:1; 9:6; 9:17; 9:20; 10:3; 10:6; 10:8; 10:11; 10:16; 10:18; 11:2; 12:21; 13:10; 15:4; 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

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**.

Romans References:

1:1; 1:4; 1:4; 1:5; 1:6; 1:7; 1:8; 1:9; 1:12; 1:16; 1:17; 1:23; 1:23; 1:24; 1:25; 1:26; 1:27; 1:30; 1:32; 2:2; 2:4; 2:5; 2:5; 2:5; 2:14; 2:15; 2:16; 2:20; 2:24; 2:25; 2:26; 2:29; 2:29; 3:1; 3:1; 3:2; 3:3; 3:7; 3:13; 3:17; 3:18; 3:20; 3:20; 3:21; 3:21; 3:22; 3:22; 3:23; 3:25; 3:26; 3:26; 3:26; 3:26; 3:27; 3:27; 3:28; 3:30; 3:31; 4:6; 4:6; 4:11; 4:11; 4:11; 4:12; 4:13; 4:20; 5:2; 5:5; 5:14; 5:15; 5:15; 5:15; 5:17; 5:17; 5:17; 5:18; 6:4; 6:4; 6:6; 6:13; 6:13; 6:16; 6:23; 6:23; 7:2; 7:6; 7:6; 7:23; 7:24; 8:2; 8:2; 8:3; 8:4; 8:5; 8:5; 8:6; 8:6; 8:7; 8:9; 8:13; 8:15; 8:21; 8:21; 8:21; 8:23; 8:27; 9:8; 9:9; 9:16; 9:22; 9:23; 9:23; 9:27; 9:31; 9:32; 9:33; 9:33; 10:2; 10:3; 10:8; 10:12; 10:17; 11:5; 11:8; 11:12; 11:12; 11:29; 13:12; 13:12; 14:19; 15:5; 15:8; 15:13; 15:16; 15:30; 15:33; 16:20; 16:25; 16:25; 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.

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.”

Romans References:

8:30; 9:15; 9:17; 9:25; 9:27; 10:5; 10:6; 10:8; 10:11; 10:16; 10:19; 10:20; 10:20; 10:21; 11:2; 11:4; 11:9; 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.

> Now there was **a man from thePharisees 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.

Romans References:

1:17; 1:19; 1:32; 2:1; 2:1; 2:3; 2:29; 3:3; 3:8; 4:3; 4:10; 4:17; 4:18; 4:21; 4:21; 4:23; 4:24; 4:25; 5:2; 5:3; 5:11; 5:12; 6:6; 6:10; 6:10; 6:12; 6:16; 7:1; 7:11; 7:17; 8:7; 8:9; 8:17; 8:18; 8:29; 8:32; 9:9; 9:10; 9:12; 9:13; 9:15; 9:16; 9:17; 9:18; 9:19; 9:19; 9:23; 9:24; 9:25; 9:33; 10:intro; 10:1; 10:5; 10:14; 10:15; 10:16; 10:18; 10:19; 10:19; 10:20; 11:1; 11:3; 11:3; 11:4; 11:6; 11:7; 11:11; 11:15; 11:17; 11:20; 11:23; 11:24; 11:25; 11:27; 11:28; 11:30; 11:31; 11:36; 12:1; 13:2; 13:4; 13:6; 13:6; 13:11; 14:3; 14:11; 14:20; 14:23; 15:8; 15:10; 15:27; 15:27; 15:28; 16:1; 16:5; 16:18

Quotations and Quote Margins

Description

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**.

Romans References:

1:17; 2:24; 3:4; 3:10; 4:3; 4:6; 4:9; 4:17; 4:18; 7:7; 8:36; 9:7; 9:9; 9:12; 9:13; 9:15; 9:17; 9:25; 9:27; 9:29; 9:33; 10:5; 10:6; 10:7; 10:8; 10:11; 10:13; 10:15; 10:16; 10:18; 10:19; 10:20; 10:21; 11:2; 11:4; 11:8; 11:9; 11:26; 11:34; 11:35; 12:19; 12:20; 13:9; 13:9; 14:11; 15:3; 15:9; 15:10; 15:11; 15:12; 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: , ‘ ’ „ “ ” ‹ › « » ⁊ — .

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 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.”””

Romans References:

1:17; 2:24; 3:intro; 3:1; 3:3; 3:4; 3:5; 3:10; 3:11; 3:12; 3:13; 3:13; 3:14; 3:15-17; 3:18; 4:1; 4:2; 4:7; 4:8; 4:17; 4:22; 4:23; 6:1; 6:15; 7:7; 8:36; 9:7; 9:9; 9:12; 9:13; 9:14; 9:15; 9:17; 9:20; 9:25; 9:26; 9:27; 9:28; 9:29; 9:33; 10:5; 10:6; 10:7; 10:8; 10:13; 10:15; 10:16; 10:18; 10:18; 10:19; 10:20; 10:21; 11:3; 11:8; 11:9; 11:10; 11:19; 11:26; 11:27; 11:34; 11:35; 12:19; 12:20; 13:9; 13:9; 14:11; 15:3; 15:9; 15:10; 15:11; 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.

Reasons This Is a Translation Issue

1. 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.
2. 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.
3. 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.’”

Romans References:

9:20; 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.” In English, these pronouns can also be used to emphasize the person to whom they refer. Other languages may have other ways to do both of these things.

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 or something did something alone or was alone

Examples From the Bible

To show that the same person or thing fills two different roles in a sentence

> If **I** testify about **myself**, my testimony is not 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)

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)

> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)

To show that someone did something alone, or that something was 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)

> 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 testify about **myself**, my testimony is not true. (John 5:31)
>
> > "If I **self-testify**, my testimony is not 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)
>
> > "**The one who** took our sickness and bore our diseases **was Jesus**."

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2)
>
> > "**It was not Jesus who** was baptizing, but his disciples."

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.

> But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)
>
> > But Jesus said this to test Philip, for, **as for him, he** knew what he was going to do.

> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)
>
> > Then Festus answered that Paul was being held at Caesarea but that, **for his part, he** was about to depart soon.

(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 it’s own place**.”

Romans References:

2:19; 5:8; 7:4; 7:14; 7:17; 7:20; 7:25; 8:9; 8:23; 8:26; 10:19; 11:1; 11:13; 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.

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.

> But you, why do you judge your brother? And you also, why do you despise your brother? (Romans 14:10 ULT)

Paul used these rhetorical questions **to rebuke** the Romans for doing what they should not do.

> 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 express surprise or other emotion? 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 orignal 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!

> But you, **why do you judge your brother**? And you also, **why do you despise your brother**? (Romans 14:10 ULT)
>
> > Do you think it is good to judge your brother? Do you think it is good to despise your brother?

Romans References:

2:3; 2:4; 2:21; 2:22; 2:23; 2:26; 3:intro; 3:1-9; 3:1; 3:3; 3:5; 3:6; 3:7; 3:8; 3:9; 3:27-31; 3:27; 3:27; 3:29; 3:31; 4:1-12; 4:1; 4:3; 4:9; 4:10; 6:1; 6:2; 6:3; 6:15; 6:16; 6:21; 7:1; 7:7; 7:13; 7:24; 8:intro; 8:24; 8:31; 8:32; 8:33; 8:34; 8:35; 8:35; 9:14; 9:19; 9:20; 9:20; 9:20; 9:21; 9:22; 9:30; 9:32; 10:intro; 10:6; 10:7; 10:8; 10:14; 10:15; 10:16; 10:18; 10:19; 11:1; 11:2; 11:4; 11:7; 11:11; 11:12; 11:15; 11:24; 11:34; 11:35; 13:3; 14:4; 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.”

> 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!

Romans References:

6:4; 6:13; 8:36; 9:27; 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.

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 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.

Romans References:

2:intro; 2:1; 2:4; 2:17; 10:6; 10:8; 10:9; 11:17; 11:18; 11:19; 11:20; 11:21; 11:22; 11:24; 14:4; 14:10; 14:15; 14:21; 14:22

Statements — Other Uses

Description

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

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 are able to 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, if you are willing, **you are able to make me clean**. (Matthew 8:2 ULT)

The function of “you are able” is to make a request. In addition to the statement, a request can be added.

> > Lord, you are able to make me clean. If you are
> > willing, **please do so**.
> > OR:

> > Lord, if you are willing, **please heal me**. I know that you are able to 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.
> > OR:
> > Son, God hereby forgives your sins.

Romans References:

6:14; 12:9; 12:10; 12:11; 12:12; 12:13; 12:15; 12:16; 12:17; 12:18; 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.

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.

Romans References:

10:21; 11:4; 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 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)
>
> > **Arepresentative 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

Romans References:

1:20; 2:9; 2:24; 2:28; 3:15; 3:19; 3:20; 3:21; 4:13; 6:12; 8:3; 12:1; 13:1; 14:11; 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.

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 New Testament on wordings that scholars say are most likely correct. The ULT Old Testament is based on the Westminster Leningrad Codex, which is considered to be the best representative of the ancient copies. 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 copies. 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

Psalm 100:3 ULT follows the Westminster Leningrad Codex. It says:

> Know that Yahweh, he {is} God; he, he made us, **and not we**,

There are some other ancient copies that say:

> Know that Yahweh, he {is} God; he, he made us, **and we are his**,

There is an unfoldingWord® Translation Note at that place to tell the translator about this other reading and that either one is an acceptable choice.

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 a footnote about the alternate reading such as the one that the ULT provides or one in the unfoldingWord® Translation Notes.

(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. 15There 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.

Romans References:

front:intro; 5:1; 14:21; 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?”

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**

Romans References:

1:23; 9:21; 11:25; 13:7; 16:16; 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)

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.”)

Romans References:

1:3; 1:4; 1:7; 1:9; 5:10; 6:4; 8:3; 8:15; 8:29; 8:32; 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)

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, **hisbrother** must marry **his** wife and have children for **hisbrother**.’ (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.”

Romans References:

1:13; 1:18; 2:9; 2:16; 2:19; 2:29; 3:4; 3:28; 5:12; 5:18; 7:1; 7:1; 7:4; 8:12; 8:14; 8:29; 9:3; 9:20; 10:1; 10:5; 11:25; 12:1; 12:3; 12:10; 12:17; 12:18; 14:10; 14:12; 14:13; 14:15; 14:18; 14:21; 14:22; 15:14; 15:30; 16:14; 16:17; 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.

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.

Romans References:

4:4



unfoldingWord® Translation Words - Romans

v91

Abraham, Abram

Definition:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

- The name "Abram" means "exalted father."
- "Abraham" means "father of many."
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: Translate Names)

(See also: Canaan, Chaldea, Sarah, Isaac)

Bible References:

- Galatians 3:8
- Genesis 11:29-30
- Genesis 21:4
- Genesis 22:2
- James 2:23
- Matthew 1:2

Examples from the Bible stories:

- 4:6 When **Abram** arrived in Canaan, God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- 5:4 Then God changed **Abram**'s name to **Abraham**, which means "father of many."
- 5:5 About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham's son.
- 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."

- 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.
- 6:4 After a long time, **Abraham** died and all of the promises that God had made to him in the covenant were passed on to Isaac.
- 21:2 God promised **Abraham** that through him all people groups of the world would receive a blessing.

Word Data:

- Strong's: H0087, H0085, G00110

Romans References:

4:1; 4:2; 4:3; 4:9; 4:12; 4:13; 4:16; 9:7; 11:1

abyss, bottomless pit

Definition:

The term “abyss” refers to a very large, deep hole or chasm that has no bottom.

- In the Bible, “the abyss” is a place of punishment.
- For example, when Jesus commanded evil spirits to come out of a man, they begged him not to send them to the abyss.
- The word “abyss” could also be translated as “bottomless pit” or “deep chasm.”
- This term should be translated differently from “hades,” “sheol,” or “hell.”

(See Also: **Hades**, **hell**, **punish**)

Bible References:

- **Luke 8:30-31**
- Romans 10:7

Word Data:

- Strong’s: G00120, G54210

Romans References:

10:7

Adam

Definition:

Adam was the first person whom God created. He and his wife Eve were made in the image of God.

- God formed Adam from dirt and breathed life into him.
- Adam's name sounds similar to the Hebrew word for "red dirt" or "ground."
- The name "Adam" is the same as the Old Testament word for "mankind" or "human being."
- All people are descendants of Adam and Eve.
- Adam and Eve disobeyed God. This separated them from God and caused sin and death to come into the world.

(Translation suggestions: How to Translate Names)

(See also: death, descendant, Eve, image of God, life)

Bible References:

- 1 Timothy 2:14
- Genesis 3:17
- Genesis 5:1
- Genesis 11:5
- Luke 3:38
- Romans 5:15

Examples from the Bible stories:

- 1:9 Then God said, "Let us make human beings in our image to be like us."
- 1:10 This man's name was **Adam**. God planted a garden where **Adam** could live, and put him there to care for it.
- 1:12 Then God said, "It is not good for man to be alone." But none of the animals could be **Adam's** helper.
- 2:11 And God clothed **Adam** and Eve with animal skins.
- 2:12 So God sent **Adam** and Eve away from the beautiful garden.

- 49:8 When **Adam** and Eve sinned, it affected all of their descendants.
- 50:16 Because **Adam** and Eve disobeyed God and brought sin into this world, God cursed it and decided to destroy it.

Word Data:

- Strong's: H0120, G00760

Romans References:

5:14

admonish, warned, aware

Definition:

The term “admonish” means to firmly warn or advise someone.

- Usually “admonish” means to advise someone not to do something.
- In the body of Christ, believers are taught to admonish each other to avoid sin and to live holy lives.
- The word “admonish” could be translated as “encourage not to sin” or “urge someone to not sin.”

Bible References:

- Nehemiah 9:32-34

Word Data:

- Strong’s: H2094, H5749, G35600, G38670, G55370

Romans References:

15:14

adoption, adopt, adopted

Definition:

The terms “adopt” and “adoption” refer to the process of someone legally becoming the child of people who are not his biological parents.

- The Bible uses “adoption” and “adopt” in a figurative way to describe how God causes people to be part of his family, making them his spiritual sons and daughters.
- As adopted children, God makes believers to be co-heirs with Jesus Christ, giving them all of the privileges of sons and daughters of God.

Translation Suggestions:

- This term could be translated with a term that the language of translation uses to describe this special parent-child relationship. Make sure it is understood that this has a figurative or spiritual meaning.
- The phrase “experience adoption as sons” could be translated as “be adopted by God as his children” or “become God’s (spiritual) children.”
- To “wait for the adoption of sons” could be translated as “look forward to becoming God’s children” or “wait expectantly for God to receive as children.”
- The phrase “adopt them” could be translated as “receive them as his own children” or “make them his own (spiritual) children.”

(See also: heir, inherit, spirit)

Bible References:

- Ephesians 1:5
- Galatians 4:3-5
- Romans 8:14-15
- Romans 8:23
- Romans 9:4

Word Data:

- Strong’s: G52060

Romans References:

8:15; 8:23; 9:4

adultery, adulterous, adulterer, adulteress

Definition:

The term “adultery” refers to a sin that occurs when a married person has sexual relations with someone who is not that person’s spouse. Both of them are guilty of adultery. The term “adulterous” describes this kind of behavior or any person who commits this sin.

- The term “adulterer” refers generally to any person who commits adultery.
- Sometimes the term “adulteress” is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.

Translation Suggestions:

- If the target language does not have one word that means “adultery,” this term could be translated with a phrase such as “having sexual relations with someone else’s wife” or “being intimate with another person’s spouse.”
- Some languages may have an indirect way of talking about adultery, such as “sleeping with someone else’s spouse” or “being unfaithful to one’s wife.” (See: euphemism)

(See also: commit, covenant, sexual immorality, faithful)

Bible References:

- Exodus 20:14
- Hosea 4:1-2
- Luke 16:18
- Matthew 5:28
- Matthew 12:39
- Revelation 2:22

Examples from the Bible stories:

- 13:6 “Do not commit **adultery**.”
- 28:2 Do not commit **adultery**.

- 34:7 “The religious leader prayed like this, ‘Thank you, God, that I am not a sinner like other men-such as robbers, unjust men, **adulterers**, or even like that tax collector.’”

Word Data:

- Strong’s: H5003, H5004, G34280, G34290, G34300, G34310, G34320

Romans References:

2:22; 7:3; 13:9

adversary, enemy

Definition:

An “adversary” is a person (or group of people) who is opposed to someone else. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose or harm another person.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- The term “adversary” may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See also: Satan)

Bible References:

- 1 Timothy 5:14
- Isaiah 9:11
- Job 6:23
- Lamentations 4:12
- Luke 12:59
- Matthew 13:25

Word Data:

- Strong’s: H0341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G04760, G04800, G21890, G21900, G52270

Romans References:

5:10; 11:28; 12:20

advice, advise, advisor, counsel, counselor, counsels

Definition:

The terms “counsel” and “advice” have the same meaning and refer to helping someone decide wisely about what to do in a certain situation. A wise “counselor” or “advisor” is someone who gives advice or counsel that will help a person make right choices.

- Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
- Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
- Depending on the context, “advice” or “counsel” could also be translated as “help in deciding” or “warnings” or “exhortations” or “guidance.”
- The action, to “counsel” could be translated as to “advise” or to “make suggestions” or to “exhort.”
- Note that “counsel” is a different word than “council,” which refers to a group of people.

(See also: exhort, Holy Spirit, wise)

Bible References:

Word Data:

- Strong’s: H1697, H1847, H1875, H1884, H1907, H3272, H3289, H3982, H4156, H4431, H5475, H5779, H6440, H6963, H6098, H7592, H8458, G10110, G10120, G11060, G48230, G48250

Romans References:

11:34

age, aged, old, old age, years old

Definition:

In this sense, the term “age” refers to the number of years a person has lived. In the Bible the terms “aged” and “old” are both used to describe someone who has lived a for many years.

Translation Suggestions:

- The phrase “at a very old age” could be translated as “at many years old” or “when he was very old” or “when he had lived a very long time.”
- The term “aged” could also be translated as “old” or “very old” depending on context.

Bible References:

Word Data:

- Strong’s: G01650, G01660

Romans References:

11:36; 12:2; 16:25

age, era, time

Definition:

Used in this sense the term “age” refers to a time period.

- Other words used to express an extended period of time include “era” and “season.”
- Jesus refers to “this age” as the present time when evil, sin, and disobedience toward God fill the earth.
- There will be a future age when righteousness will reign in a new heaven and a new earth.

Translation Suggestions:

- Depending on the context, the term “age” could be translated as “era” or “time period” or “time.”
- The phrase “this present evil age” means “during this time right now when people are very evil.”
- The phrase “end of the age” (used in Jesus’ words in Matthew 28:20) means “end of this period of history” or “end of this present age” and refers to the end of this present age at Jesus’ second coming.

Bible References:

Word Data:

- Strong’s: H2165, H6256, H6471, G21190, G21210, G22350, G25400, G35680, G41830, G42180, G44550, G51190, G55500, G55510, G56100

Romans References:

3:26; 5:6; 8:18; 9:9; 11:5; 13:11; 16:25

altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, grain offering, sacrifice)

Bible References:

- Genesis 8:20
- Genesis 22:9
- James 2:21
- Luke 11:49-51
- Matthew 5:23
- Matthew 23:19

Examples from the Bible stories:

- 3:14 After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- 5:8 When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- 13:9 A priest would kill the animal and burn it on the **altar**.
- 16:6 He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H0741, H2025, H4056, H4196, G10410, G23790

Romans References:

11:3

amen, truly

Definition:

The term “amen” is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as “truly.”

- When used at the end of a prayer, “amen” communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used “amen” to emphasize the truth of what he said. He often followed that by “and I say to you” to introduce another teaching that related to the previous teaching.
- When Jesus uses “amen” this way, some English versions (and the ULT) translate this as “verily” or “truly.”
- Another word meaning “truly” is sometimes translated as “surely” or “certainly” and is also used to emphasize what the speaker is saying.

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, “amen” could be translated as “let it be so” or “may this happen” or “that is true.”
- When Jesus says, “truly I tell you,” this could also be translated as “Yes, I tell you sincerely” or “That is true, and I also tell you.”
- The phrase “truly, truly I tell you” could be translated as “I tell you this very sincerely” or “I tell you this very earnestly” or “what I am telling you is true.”

(See also: fulfill, true)

Bible References:

- Deuteronomy 27:15
- John 5:19
- Jude 1:24-25
- Matthew 26:33-35
- Philemon 1:23-25
- Revelation 22:20-21

Word Data:

- Strong's: H0543, G02810

Romans References:

1:25; 9:5; 11:36; 15:33; 16:27

angel, archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term “archangel” refers to the angel who rules or leads all the other angels.

- The word “angel” literally means “messenger.”
- The term “archangel” literally means “chief messenger.” The only angel referred to in the Bible as an “archangel” is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God’s authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, “angel of Yahweh,” has more than one possible meaning: (1) It may mean “angel who represents Yahweh” or “messenger who serves Yahweh.” (2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel’s use of “I” as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate “angel” could include “messenger from God” or “God’s heavenly servant” or “God’s spirit messenger.”
- The term “archangel” could be translated as “chief angel” or “head ruling angel” or “leader of the angels.”
- Also consider how these terms are translated in a national language or another local language.
- The phrase “angel of Yahweh” should be translated using the words for “angel” and “Yahweh.” This will allow for different interpretations of that phrase. Possible translations could include “angel from Yahweh” or “angel sent by Yahweh” or “Yahweh, who looked like an angel.”

(See also: How to Translate Unknowns)

(See also: **chief**, **head**, **messenger**, **Michael**, ruler, servant)

Bible References:

- 2 Samuel 24:16
- Acts 10:3-6
- Acts 12:23
- Colossians 2:18-19
- Genesis 48:16
- Luke 2:13
- Mark 8:38
- Matthew 13:50
- Revelation 1:20
- Zechariah 1:9

Examples from the Bible stories:

- 2:12 God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- 22:3 The **angel** responded to Zechariah, “I was sent by God to bring you this good news.”
- 23:6 Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, “Do not be afraid, because I have some good news for you.”
- 23:7 Suddenly, the skies were filled with **angels** praising God.
- 25:8 Then **angels** came and took care of Jesus.
- 38:12 Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- 38:15 “I could ask the Father for an army of **angels** to defend me.”

Word Data:

- Strong’s: H0047, H0430, H4397, H4398, H8136, G00320, G07430, G24650

Romans References:

8:38

apostle, apostleship

Definition:

The “apostles” were men sent by Jesus to preach about God and his kingdom. The term “apostleship” refers to the position and authority of those who were chosen as apostles.

- The word “apostle” means “someone who is sent out for a special purpose.” The apostle has the same authority as the one who sent him.
- Jesus’ twelve closest disciples became the first apostles. Other men, such as Paul and James, also became apostles.
- By God’s power, the apostles were able to boldly preach the gospel and heal people, and were able to force demons to come out of people.

Translation Suggestions:

- The word “apostle” can also be translated with a word or phrase that means “someone who is sent out” or “sent-out one” or “person who is called to go out and preach God’s message to people.”
- It is important to translate the terms “apostle” and “disciple” in different ways.
- Also consider how this term was translated in a Bible translation in a local or national language. (See How to Translate Unknowns)

(See also: authority, **disciple**, **James (son of Zebedee)**, Paul, **the twelve**)

Bible References:

- **Jude 1:17-19**
- **Luke 9:12-14**

Examples from the Bible stories:

- **26:10** Then Jesus chose twelve men who were called his **apostles**. The **apostles** traveled with Jesus and learned from him.
- **30:1** Jesus sent his **apostles** to preach and to teach people in many different villages.
- **38:2** Judas was one of Jesus’ **apostles**. He was in charge of the **apostles’** money bag, but he loved money and often stole from the bag.
- **43:13** The disciples devoted themselves to the **apostles’** teaching, fellowship, eating together, and prayer.

- 46:8 Then a believer named Barnabas took Saul to the **apostles** and told them how Saul had preached boldly in Damascus.

Word Data:

- Strong's: G06510, G06520, G24910, G53760, G55700

Romans References:

1:1; 1:5; 11:13; 16:7

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- 1 Samuel 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

Word Data:

- Strong’s: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

Romans References:

4:17; 13:1

Aquila

Definition:

Aquila was a Jewish Christian from the province of Pontus, a region along the southern coast of the Black Sea.

- Aquila and Priscilla lived in Rome, Italy, for a time, but then the Roman emperor, Claudius, forced all Jews to leave Rome.
- After that Aquila and Priscilla traveled to Corinth, where they met the apostle Paul.
- They worked as tentmakers with Paul and also helped him with his missionary work.
- Both Aquila and Priscilla taught believers the truth about Jesus; one of those believers was a gifted teacher named Apollos.

(Translation suggestions: How to Translate Names)

(See also: Apollos, Corinth, Rome)

Bible References:

- 1 Corinthians 16:19-20
- 2 Timothy 4:19-22
- Acts 18:2
- Acts 18:24

Word Data:

- Strong's: G02070

Romans References:

16:3

armor, armory

Definition:

The term “armor” refers to the equipment a soldier uses to fight in a battle and protect himself from enemy attacks. It is also used in a figurative way to refer to spiritual armor.

- Parts of a soldier’s armor include a helmet, a shield, a breastplate, leg coverings, and a sword.
- Using the term figuratively, the apostle Paul compares physical armor to spiritual armor that God gives the believer to help him fight spiritual battles.
- The spiritual armor God gives his people to fight against sin and Satan includes truth, righteousness, the gospel of peace, faith, salvation, and the Holy Spirit.
- This could be translated with a term that means “soldier gear” or “protective battle clothing” or “protective covering” or “weapons.”

(See also: faith, Holy Spirit, peace, save, spirit)

Bible References:

- 1 Samuel 31:9-10
- 2 Samuel 20:8
- Ephesians 6:11
- Jeremiah 51:3-4
- Luke 11:22
- Nehemiah 4:15-16

Word Data:

- Strong’s: H2290, H2488, H3627, H4055, H5402, G36960, G38330

Romans References:

13:12

Asia

Definition:

In Bible times, “Asia” was the name of a province of the Roman Empire. It was located in the western part of what is now the country of Turkey.

- Paul traveled to Asia and shared the gospel in several cities there. Among these were the cities of Ephesus and Colossae.
- To avoid confusion with modern day Asia, it may be necessary to translate this as, “the ancient Roman province called Asia” or “Asia Province.”
- All of the churches referenced in Revelation were in the Roman province of Asia.

(Translation suggestions: How to Translate Names)

(See also: Rome, Paul, Ephesus)

Bible References:

- 1 Corinthians 16:19-20
- 1 Peter 1:1-2
- 2 Timothy 1:15-18
- Acts 6:8-9
- Acts 16:7
- Acts 27:1-2
- Revelation 1:4-6
- Romans 16:5

Word Data:

- Strong’s: G07730

Romans References:

16:5

authority

Definition:

The term “authority” usually refers to a position of influence, responsibility, or rule over another person.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” can refer to people, governments, or organizations that have authority over others.
- The word “authorities” can also refer to spirit beings who have power over people who have not submitted themselves to God’s authority.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term “authority” can also be translated as “control” or “right” or “qualifications.”
- Sometimes “authority” is used with the meaning of “power.”
- When “authorities” is used to refer to people or organizations who rule people, it could also be translated as “leaders” or “rulers” or “powers.”
- The phrase “by his own authority” could also be translated as “with his own right to lead” or “based on his own qualifications.”
- The expression, “under authority” could be translated as “responsible to obey” or “having to obey others’ commands.”

(See also: dominion, king, ruler, power)

Bible References:

- Colossians 2:10
- Esther 9:29
- Genesis 41:35
- Jonah 3:6-7
- Luke 12:5
- Luke 20:1-2
- Mark 1:22

- **Matthew 8:9**
- **Matthew 28:19**
- **Titus 3:1**

Word Data:

- Strong's: H8633, G08310, G14130, G18490, G18500, G20030, G27150, G52470

Romans References:

9:21; 13:1; 13:2; 13:3

avenge, avenger, revenge, vengeance

Definition:

To “avenge” or “take revenge” or “execute vengeance” is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is “vengeance.”

- Usually “avenge” implies an intent to see justice done or to right a wrong,
- When referring to people, the expression “take revenge” or “get revenge” usually involves wanting to get back at the person who did the harm.
- When God “takes vengeance” or “executes vengeance,” he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression to “avenge” could also be translated as to “right a wrong” or to “get justice for.”
- When referring to human beings, to “take revenge” could be translated as “pay back” or “hurt in order to punish” or “get back at.”
- Depending on the context, “vengeance” could be translated as “punishment” or “punishment of sin” or “payment for wrongs done.” If a word meaning “retaliation” is used, this would apply to human beings only.
- When God says, “take my vengeance,” this could be translated by “punish them for wrongs done against me” or “cause bad things to happen because they have sinned against me.”
- When referring to God’s vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: **punish**, just, righteous)

Bible References:

- **1 Samuel 24:12-13**
- **Ezekiel 25:15**
- **Isaiah 47:3-5**
- **Leviticus 19:17-18**
- **Psalms 18:47**
- Romans 12:19

Word Data:

- Strong's: H1350, H3467, H5358, H5359, H5360, H8199, G15560, G15570, G15580, G37090

Romans References:

12:19; 13:4

Baal

Definition:

"Baal" means "lord" or "master" and was the name of the primary false god that was worshiped by the Canaanites.

- There were also local false gods that had "Baal" as part of their names, such as "Baal of Peor." Sometimes all these gods together are referred to as "the Baals."
- Some people had names that included the word "Baal" in them.
- The worship of Baal included evil practices such as sacrificing children and using prostitutes.
- At different time periods throughout their history, the Israelites also became deeply involved in Baal worship, following the example of the pagan nations around them.
- During the reign of King Ahab, God's prophet Elijah set up a test to prove to the people that Baal does not exist and that Yahweh is the only true God. As a result, the prophets of Baal were destroyed and the people started worshiping Yahweh again.

(Translation suggestions: How to Translate Names)

(See also: **Ahab**, **Asherah**, Elijah, false god, **prostitute**, **Yahweh**)

Bible References:

- **1 Kings 16:31**
- **1 Samuel 7:3-4**
- **Jeremiah 2:7-8**
- **Judges 2:11**
- **Numbers 22:41**

Examples from the Bible stories:

- **19:2** Ahab was an evil man who encouraged people to worship a false god named **Baal**.
- **19:6** All the people of the entire kingdom of Israel, including the 450 prophets of **Baal**, came to Mount Carmel. Elijah said to the people, "How long will you keep changing your mind? If Yahweh is God, serve him! If **Baal** is God, serve him!"
- **19:7** Then Elijah said to the prophets of **Baal**, "Kill a bull and prepare it as a sacrifice, but do not light the fire."

- 19:8 Then the prophets of **Baal** prayed to **Baal**, “Hear us, O **Baal**!”
- 19:12 So the people captured the prophets of **Baal**. Then Elijah took them away from there and killed them.

Word Data:

- Strong’s: H1120, G08960

Romans References:

11:4

baptize, baptized, baptism

Definition:

In the New Testament, the terms “baptize” and “baptism” usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

Translation Suggestions:

- Christians have different views about how a person should be baptized with water. It is probably best to translate this term in a general way that allows for different ways of applying the water.
- Depending on the context, the term “baptize” could be translated as “purify,” “pour out on,” “plunge (or dip) into,” “wash.” For example, “baptize you with water” could be translated as “plunge you into water.”
- The term “baptism” could be translated as “purification,” “a pouring out,” “a dipping,” “a cleansing.”
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: How to Translate Unknowns)

(See also: John (the Baptist), repent, Holy Spirit)

Bible References:

- Acts 2:38
- Acts 8:36
- Acts 9:18
- Acts 10:48
- Luke 3:16
- Matthew 3:14
- Matthew 28:18-19

Examples from the Bible stories:

- 24:3 When people heard John's message, many of them repented from their sins, and John **baptized** them. Many religious leaders also came to be **baptized** by John, but they did not repent or confess their sins.
- 24:6 The next day, Jesus came to be **baptized** by John.
- 24:7 John said to Jesus, "I am not worthy to **baptize** you. You should **baptize** me instead."
- 42:10 "So go, make disciples of all people groups by **baptizing** them in the name of the Father, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you."
- 43:11 Peter answered them, "Every one of you should repent and be **baptized** in the name of Jesus Christ so that God will forgive your sins."
- 43:12 About 3,000 people believed what Peter said and became disciples of Jesus. They were **baptized** and became part of the church at Jerusalem.
- 45:11 As Philip and the Ethiopian traveled, they came to some water. The Ethiopian said, "Look! There is some water! May I be **baptized**?"
- 46:5 Saul immediately was able to see again, and Ananias **baptized** him.
- 49:14 Jesus invites you to believe in him and be **baptized**.

Word Data:

- Strong's: G09070

Romans References:

6:3; 6:4

bear, bearer, bore, borne, produce, produced

Definition:

Used in this sense, the term “bear” means to “produce” or “give birth to.”

- A common expression in the Bible is “bear fruit,” which means “produce fruit”
- When speaking of a woman who will bear a child, this means “give birth to” a child
- Depending on context, this term could be translated as “produce” or “give birth to.”

(Translation suggestions: fruit)

Bible References:

Word Data:

- Strong’s: H3205, H3209, H3211, H5375, G01420, G03990, G04300, G09410, G10800, G41600, G47220, G50410, G50880, G53420, G54090

Romans References:

15:1

believe, believer, belief, unbeliever, unbelief

Definition:

The terms “believe” and “believe in” are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To “believe in” someone means to “trust in” that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase “have faith in” usually has the same meaning as “believe in.”
- To “believe in Jesus” means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

3. believer

In the Bible, the term “believer” refers to someone who believes in and relies on Jesus Christ as Savior.

- The term “believer” literally means “person who believes.”
- The term “Christian” eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

4. unbelief

The term “unbelief” refers to not believing something or someone.

- In the Bible, “unbelief” refers to not believing in or not trusting in Jesus as one’s Savior.
- A person who does not believe in Jesus is called an “unbeliever.”

Translation Suggestions:

- To “believe” could be translated as to “know to be true” or “know to be right.”
- To “believe in” could be translated as “trust completely” or “trust and obey” or “completely rely on and follow.”
- Some translations may prefer to say “believer in Jesus” or “believer in Christ.”
- This term could also be translated by a word or phrase that means “person who trusts in Jesus” or “someone who knows Jesus and lives for him.”
- Other ways to translate “believer” could be “follower of Jesus” or “person who knows and obeys Jesus.”
- The term “believer” is a general term for any believer in Christ, while “disciple” and “apostle” were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.
- Other ways to translate “unbelief” could include “lack of faith” or “not believing.”
- The term “unbeliever” could be translated as “person who does not believe in Jesus” or “someone who does not trust in Jesus as Savior.”

(See also: believe, apostle, **Christian**, **disciple**, faith, trust)

Bible References:

- **Genesis 15:6**
- **Genesis 45:26**
- **Job 9:16-18**
- **Habakkuk 1:5-7**
- **Mark 6:4-6**
- **Mark 1:14-15**
- **Luke 9:41**
- **John 1:12**
- **Acts 6:5**
- **Acts 9:42**

- **Acts 28:23-24**
- Romans 3:3
- **1 Corinthians 6:1**
- **1 Corinthians 9:5**
- **2 Corinthians 6:15**
- **Hebrews 3:12**
- **1 John 3:23**

Examples from the Bible stories:

- **3:4** Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- **4:8** Abram **believed** God's promise. God declared that Abram was righteous because he **believed** God's promise.
- **11:2** God provided a way to save the firstborn of anyone who **believed in** him.
- **11:6** But the Egyptians did not **believe** God or obey his commands.
- **37:5** Jesus replied, "I am the Resurrection and the Life. Whoever **believes in** me will live, even though he dies. Everyone who **believes in** me will never die. Do you **believe** this?"
- **43:1** After Jesus returned to heaven, the disciples stayed in Jerusalem as Jesus had commanded them to do. The **believers** there constantly gathered together to pray.
- **43:3** While the **believers** were all together, suddenly the house where they were was filled with a sound like a strong wind. Then something that looked like flames of fire appeared over the heads of all the **believers**.
- **43:13** Every day, more people became **believers**.
- **46:6** That day many people in Jerusalem started persecuting the followers of Jesus, so the **believers** fled to other places. But in spite of this, they preached about Jesus everywhere they went.
- **46:1** Saul was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the **believers**.
- **46:9** Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus.
- **46:9** It was at Antioch that **believers** in Jesus were first called "Christians."
- **47:14** They also wrote many letters to encourage and teach the **believers** in the churches.

Word Data:

- Strong's: H0539, H0540, G05430, G05440, G05690, G05700, G05710, G39820, G41000, G41020, G41030, G41350

Romans References:

1:intro; 1:16; 2:intro; 3:3; 3:22; 4:3; 4:5; 4:11; 4:18; 4:20; 4:24; 6:8; 9:33; 10:4; 10:9; 10:10; 10:11; 10:14; 10:16; 11:20; 11:23; 13:11; 14:2; 15:13

beloved

Definition:

The term “beloved” is an expression of affection that describes someone who is loved and dear to someone else.

- The term “beloved” literally means “loved (one)” or “(who is) loved.”
- God refers to Jesus as his “beloved Son.”
- In their letters to Christian churches, the apostles frequently address their fellow believers as “beloved.”

Translation Suggestions:

- This term could also be translated as “loved” or “loved one” or “well-loved,” or “very dear.”
- In the context of talking about a close friend, this could be translated as “my dear friend” or “my close friend.” In English it is natural to say “my dear friend, Paul” or “Paul, who is my dear friend.” Other languages may find it more natural to order this in a different way.
- Note that the word “beloved” comes from the word for God’s love, which is unconditional, unselfish, and sacrificial.

(See also: love)

Bible References:

- 1 Corinthians 4:14
- 1 John 3:2
- 1 John 4:7
- Mark 1:11
- Mark 12:6
- Revelation 20:9
- Romans 16:8
- Song of Songs 1:14

Word Data:

- Strong’s: H0157, H1730, H2532, H3033, H3039, H4261, G00250, G00270, G52070

Romans References:

1:7; 11:28; 12:19; 16:5; 16:8; 16:9; 16:12

Benjamin, Benjaminite

Definition:

Benjamin was Jacob's twelfth son. He was Rachel's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Benjamin" or "Benjamin" or the "Benjaminites."
- In Hebrew, the name Benjamin means "son of my right hand."
- The tribe of Benjamin settled just northwest of the Dead Sea, north of Jerusalem.
- King Saul was from the tribe of Benjamin.
- The apostle Paul was from the tribe of Benjamin.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Rachel)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 2:8
- Acts 13:21-22
- Genesis 35:18
- Genesis 42:4
- Genesis 42:35-36
- Philippians 3:4-5

Word Data:

- Strong's: H1144, G09580

Romans References:

11:1

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as to “restrain” or to “prevent” or to “keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”

- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: fulfill, peace, **prison**, servant, **vow**)

Bible References:

- **Leviticus 8:7**

Word Data:

- Strong’s: H0247, H0481, H0519, H0615, H0631, H0632, H0640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G02540, G03310, G03320, G11950, G11960, G11980, G11990, G12100, G13970, G13980, G14010, G14020, G26110, G26150, G37340, G37840, G38140, G40190, G40290, G43850, G48860, G48870, G52650

Romans References:

7:2; 7:6; 11:32

blasphemy, blaspheme, blasphemous

Definition:

In the Bible, the term “blasphemy” refers to speaking in a way that shows a deep disrespect for God or people. To “blaspheme” someone is to speak against that person so that others think something false or bad about him.

- Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
- It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
- Some English versions translate this term as “slander” when it refers to blaspheming people.

Translation Suggestions:

- To “blaspheme” can be translated as to “say evil things against” or to “dishonor God” or to “slander.”
- Ways to translate “blasphemy” could include “speaking wrongly about others” or “slander” or “spreading false rumors.”

(See also: dishonor, slander)

Bible References:

- 1 Timothy 1:12-14
- Acts 6:11
- Acts 26:9-11
- James 2:5-7
- John 10:32-33
- Luke 12:10
- Mark 14:64
- Matthew 12:31
- Matthew 26:65
- Psalms 74:10

Word Data:

- Strong's: H1288, H1442, H2778, H5006, H5007, H5344, G09870, G09880, G09890

Romans References:

2:24

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as to “provide abundantly for” or to “be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: praise)

Bible References:

- 1 Corinthians 10:16
- Acts 13:34
- Ephesians 1:3
- Genesis 14:20
- Isaiah 44:3

- James 1:25
- Luke 6:20
- Matthew 26:26
- Nehemiah 9:5
- Romans 4:9

Examples from the Bible stories:

- 1:7 God saw that it was good and he **blessed** them.
- 1:15 God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- 1:16 So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- 4:4 “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- 4:7 Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- 7:3 Isaac wanted to give his **blessing** to Esau.
- 8:5 Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong’s: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

Romans References:

1:25; 4:6; 4:7; 4:8; 4:9; 9:5; 12:14; 14:22; 15:29

bow, bow down, kneel, bend, bend the knee

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To "bow down" means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include "bow the knee" (meaning to kneel) and "bow the head" (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is "bowed down" has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means "bend forward" or "bend the head" or "kneel."
- The term "bow down" could be translated as "kneel down" or "prostrate oneself."
- Some languages will have more than one way of translating this term, depending on the context.

(See also: **humble**, **worship**)

Bible References:

- **2 Kings 5:18**
- **Exodus 20:5**
- **Genesis 24:26**
- **Genesis 44:14**
- **Isaiah 44:19**
- **Luke 24:5**

- **Matthew 2:11**
- **Revelation 3:9**

Word Data:

- Strong's: H0086, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G11200, G25780, G28270, G40980

Romans References:

11:4; 11:10; 14:11

bury, buried, burial

Definition:

The term “bury” refers to putting an object (usually a dead body) into a hole or other burial place and then covering it with dirt or stones, etc. The term “burial” is the act of burying something, or it can be used to describe a place where something has been buried.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms “burial place” or “burial room” or “burial chamber” or “burial cave” always refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase “buried his face” usually means “covered his face with his hands.”
- Sometimes the word “hide” can mean “bury” as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also: Jericho, tomb)

Bible References:

- 2 Kings 9:9-10
- Genesis 35:4-5
- Jeremiah 25:33
- Luke 16:22
- Matthew 27:7
- Psalm 79:1-3

Word Data:

- Strong’s: H6900, H6912, H6913, G17790, G17800, G22900, G49160, G50270

Romans References:

6:4

call, called, call out, called out

Definition:

The terms “call” and “call out,” in this sense, mean to speak loudly.

- To “call out” to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- In some contexts the terms “call” and “call out” mean to loudly ask for help.

Translation Suggestions:

- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- To “call out” could be translated as “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.

(See also: pray, cry, call to summon, call name)

Bible References:

Word Data:

- Strong’s: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

Romans References:

1:1; 1:6; 1:7; 4:17; 8:28; 8:30; 9:7; 9:12; 9:24; 9:25; 9:26; 10:12; 10:13; 10:14; 11:29

captive, captivate, captivity, catch

Definition:

The terms “captive” and “captivity” refer to people who have been captured and forced to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression to “take captive” is another way of talking about capturing someone.
- The expression, “carry you away captive” could also be translated as “force you to live as captives” or “take you away to another country as prisoners.”
- In a figurative sense, the apostle Paul tells Christians to “take captive” every thought and make it obedient to Christ.
- He also talks about how a person can be “taken captive” by sin, which means he is “controlled by” sin.

Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: **Babylon**, **exile**, **prison**, **seize**)

Bible References:

- **2 Corinthians 10:5**
- **Isaiah 20:4**
- **Jeremiah 43:3**
- **Luke 4:18**

Word Data:

- Strong's: H1123, H1473, H1540, H1546, H1547, H7617, H7622, H7628, H7633, H7686, G01610, G01620, G01630, G01640, G22210

Romans References:

7:23

chosen, choose, chosen people, Chosen One, elect

Definition:

The term “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones)” or “the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” This could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See also: appoint, Christ)

Bible References:

- 2 John 1:1

- **Colossians 3:12**
- **Ephesians 1:3-4**
- **Isaiah 65:22-23**
- **Luke 18:7**
- **Matthew 24:19-22**
- Romans 8:33

Word Data:

- Strong's: H0970, H0972, H0977, H1262, H1305, H4005, H6901, G01380, G01400, G15860, G15880, G15890, G19510, G37240, G44000, G44010, G47580, G48990, G55000

Romans References:

8:33; 9:11; 11:5; 11:7; 11:28; 16:13

Christ, Messiah

Definition:

The terms “Messiah” and “Christ” mean “Anointed One” and refer to Jesus, God’s Son.

- Both “Messiah” and “Christ” are used in the New Testament to refer to God’s Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning “anointed (one)” is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word “Christ” is often used as a title, as in “the Christ” and “Christ Jesus.”
- “Christ” also came to be used as part of his name, as in “Jesus Christ.”

Translation Suggestions:

- This term could be translated using its meaning, “the Anointed One” or “God’s Anointed Savior.”
- Many languages use a transliterated word that looks or sounds like “Christ” or “Messiah.” (See: How to Translate Unknowns)
- The transliterated word could be followed by the definition of the term as in, “Christ, the Anointed One.”
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of “Messiah” and “Christ” work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: How to Translate Names)

(See also: Son of God, David, Jesus, anoint)

Bible References:

- 1 John 5:1-3
- Acts 2:35
- Acts 5:40-42

- John 1:40-42
- John 3:27-28
- John 4:25
- Luke 2:10-12
- Matthew 1:16

Examples from the Bible stories:

- 17:7 The **Messiah** was God's Chosen One who would save the people of the world from sin.
- 17:8 As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.
- 21:1 From the very beginning, God planned to send the **Messiah**.
- 21:4 God promised King David that the **Messiah** would be one of David's own descendants.
- 21:5 The **Messiah** would start the New Covenant.
- 21:6 God's prophets also said that the **Messiah** would be a prophet, a priest, and a king.
- 21:9 The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- 43:7 "But God raised him to life again to fulfill the prophecy which says, 'You will not let your **Holy One** rot in the grave.'"
- 43:9 "But know for certain that God has caused Jesus to become both Lord and **Messiah**!"
- 43:11 Peter answered them, "Every one of you should repent and be baptized in the name of Jesus **Christ** so that God will forgive your sins."
- 46:6 Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

Word Data:

- Strong's: H4899, G33230, G55470

Romans References:

1:1; 1:4; 1:6; 1:7; 1:8; 2:16; 3:22; 3:24; 5:1; 5:6; 5:8; 5:11; 5:15; 5:17; 5:21; 6:3; 6:4; 6:8; 6:9; 6:11; 6:23; 7:4; 7:25; 8:1; 8:2; 8:9; 8:10; 8:11; 8:17; 8:34; 8:35; 8:39; 9:1; 9:3; 9:5; 10:4; 10:6; 10:7; 10:17; 12:5; 13:14; 14:9; 14:15; 14:18; 15:3; 15:5; 15:6; 15:7; 15:8; 15:16; 15:17; 15:18; 15:19; 15:20; 15:29; 15:30; 16:3; 16:5; 16:7; 16:9; 16:10; 16:16; 16:18; 16:20; 16:25; 16:27

church, Church

Definition:

In the New Testament, the term “church” refers to all people who believe in Jesus. Sometimes “church” refers to a part of that larger group who regularly met together in a certain place, such as the “church at Ephesus.”

- This term literally refers to an assembly or congregation of people who were “called out” of the general population to meet together for a special purpose.
- Often the believers in a particular city would meet together in someone’s home to pray together and to hear and discuss scripture. These local churches were given the name of the city such as the “church at Ephesus.”
- In the Bible, “church” does not refer to a building.

Translation Suggestions:

- The term “church” could be translated as a “gathering together” or “assembly” or “congregation” or “ones who meet together.”
- The word or phrase that is used to translate this term should also be able to refer to all believers, not just one small group.
- Make sure that the translation of “church” does not just refer to a building.
- The term used to translate “assembly” in the Old Testament could also be used to translate this term.
- Also consider how it is translated in a local or national Bible translation. (See: How to Translate Unknowns.)

(See also: assembly, believe, Christian)

Bible References:

- 1 Corinthians 5:12
- 1 Thessalonians 2:14
- 1 Timothy 3:5
- Acts 9:31
- Acts 14:23
- Acts 15:41
- Colossians 4:15

- Ephesians 5:23
- Matthew 16:18
- Philippians 4:15

Examples from the Bible stories:

- 43:12 About 3,000 people believed what Peter said and became disciples of Jesus. They were baptized and became part of the **church** at Jerusalem.
- 46:9 Most of the people in Antioch were not Jews, but for the first time, very many of them also became believers. Barnabas and Saul went there to teach these new believers more about Jesus and to strengthen the **church**.
- 46:10 So the **church** in Antioch prayed for Barnabas and Saul and placed their hands on them. Then they sent them off to preach the good news of Jesus in many other places.
- 47:13 The good news of Jesus kept spreading, and the **Church** kept growing.
- 50:1 For almost 2,000 years, more and more people around the world have been hearing the good news about Jesus the Messiah. The **Church** has been growing.

Word Data:

- Strong's: G15770

Romans References:

16:1; 16:4; 16:5; 16:16; 16:23

circumcise, circumcised, circumcision, uncircumcised, uncircumcision

Definition:

The term “circumcise” means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

- God commanded Abraham to circumcise every male among his family and servants as a sign of God’s covenant with them.
- God also commanded Abraham’s descendants to continue to do this for every baby boy born into their households.
- The phrase, “circumcision of the heart” refers figuratively to the “cutting away” or removal of sin from a person.
- In a spiritual sense, “the circumcised” refers to people whom God has purified from sin through the blood of Jesus and who are his people.
- The term “uncircumcised” refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

The terms “uncircumcised” and “uncircumcision” refer to a male who has not been physically circumcised. These terms are also used figuratively.

- Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the “uncircumcised,” he is referring to people whom the Egyptians despised for not being circumcised.

- The Bible refers to people who have an “uncircumcised heart” or who are “uncircumcised in heart.” This a figurative way of saying that these people are not God’s people, and are stubbornly disobedient to him.

- If a word for circumcision is used or known in the language, “uncircumcised” could be translated as “not circumcised.”

- The expression “the uncircumcision” could be translated as “people who are not circumcised” or “people who do not belong to God,” depending on the context.

- Other ways to translate figurative senses of this term could include “not God’s people” or “rebellious like those who don’t belong to God” or “people who have no sign of belonging to God.”

- The expression “uncircumcised in heart” could be translated as “stubbornly rebellious” or “refusing to believe.” However, if possible it is best to keep the expression or a similar one since spiritual circumcision is an important concept.

Translation Suggestions:

- If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
- Other ways to translate this term would be, “cut around” or “cut in a circle” or “cut off the foreskin.”
- In cultures where circumcision is not known, it may be necessary to explain it in a footnote or glossary.
- Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of “male.”

(See also: How to Translate Unknowns)

(See also: Abraham, covenant)

Bible References:

- Genesis 17:11
- Genesis 17:14
- Exodus 12:48
- Leviticus 26:41
- Joshua 5:3
- Judges 15:18
- 2 Samuel 1:20
- Jeremiah 9:26
- Ezekiel 32:25
- Acts 10:44-45
- Acts 11:3
- Acts 15:1

- **Acts 11:3**
- Romans 2:27
- **Galatians 5:3**
- **Ephesians 2:11**
- **Philippians 3:3**
- **Colossians 2:11**
- **Colossians 2:13**

Examples from the Bible stories:

- **5:3** “You must **circumcise** every male in your family.”
- **5:5** That day Abraham **circumcised** all the males in his household.

Word Data:

- Strong’s: H4135, H4139, H5243, H6188, H6189, H6190, G02030, G05640, G19860, G40590, G40610

Romans References:

2:25; 2:26; 2:27; 2:28; 2:29; 3:1; 3:30; 4:intro; 4:9; 4:10; 4:11; 4:12; 15:8

companion, fellow worker, friend

Definition:

The term “companion” refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term “fellow worker” refers to someone who works with another person.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, “friend” or “fellow traveler” or “supporting-person who goes with” or “person who works with.”

Bible References:

- Ezekiel 37:16
- Hebrews 1:9
- Proverbs 2:17
- Psalms 38:11-12

Word Data:

- Strong’s: H0251, H0441, H2269, H2270, H2273, H2278, H3674, H3675, H4828, H7453, H7462, H7464, G28440, G33530, G48980, G49040

Romans References:

16:3; 16:9; 16:21

compassion, compassionate

Definition:

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” refers to caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.

Translation Suggestions:

- Ways of translating “compassion” could include, “deep caring” or “pity” or “helpful mercy.”
- The term “compassionate” could also be translated as “caring and helpful” or “deeply loving and merciful.”

Bible References:

- Daniel 1:8-10
- Hosea 13:14
- James 5:9-11
- Jonah 4:1-3
- Mark 1:41
- Romans 9:14-16

Word Data:

- Strong’s: H2550, H7349, H7355, H7356, G16530, G33560, G36270, G46970, G48340, G48350

Romans References:

9:15

conceive, conceived, conception

Definition:

Used in this sense, the terms “conceive” and “conception” usually refer to a woman becoming pregnant with a child. It can also be used for animals that become pregnant.

- The phrase “conceive a child” could be translated as “become pregnant” or some other term that is an acceptable way of referring to this.
- The related term “conception” could be translated as “beginning of a pregnancy” or “moment of becoming pregnant.”
- Depending on context, the term “conceived” could be translated as “became pregnant” or “became pregnant with.”

(See also: create, womb)

Bible References:

- Genesis 21:1-4
- Hosea 2:4-5
- Job 15:35
- Luke 1:24-25
- Luke 2:21

Word Data:

- Strong’s: H2029, H2030, H2032, H2232, H2254, H2803, H3179, G10800, G17220, G28450, G48150

Romans References:

9:10

condemn, condemned, condemnation

Definition:

The terms “condemn” and “condemnation” refer to judging someone for doing something wrong.

- Often the word “condemn” includes punishing that person for what they did wrong.
- Sometimes “condemn” means to falsely accuse someone or to judge someone harshly.
- The term “condemnation” refers to the act of condemning or accusing someone.

Translation Suggestions:

- Depending on the context, this term could be translated as “harshly judge” or “criticize falsely.”
- The phrase “condemn him” could be translated as “judge that he is guilty” or “state that he must be punished for his sin.”
- The term “condemnation” could be translated as “harsh judging” or “declaring to be guilty” or “punishment of guilt.”

(See also: judge, **punish**)

Bible References:

- **1 John 3:20**
- **Job 9:29**
- **John 5:24**
- **Luke 6:37**
- **Matthew 12:7**
- **Proverbs 17:15-16**
- **Psalms 34:22**
- Romans 5:16

Word Data:

- Strong’s: H6064, H7034, H7561, H8199, G01760, G08430, G26070, G26130, G26310, G26320, G26330, G29170, G29190, G29200, G52720, G60480

Romans References:

2:1; 3:8; 5:16; 5:18; 8:1; 8:3; 8:34; 14:22; 14:23

confess, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: faith, testimony)

Bible References:

- 1 John 1:8-10
- 2 John 1:7-8
- James 5:16
- Leviticus 5:5-6
- Matthew 3:4-6
- Nehemiah 1:6-7
- Philippians 2:9-11
- Psalms 38:17-18

Word Data:

- Strong's: H3034, H8426, G18430, G36700, G36710

Romans References:

10:9; 10:10; 14:11

confirm, confirmation

Definition:

The term “confirm” refers to verifying that something is true or legally certifying that a transaction has occurred.

- When a king is “confirmed” it means that the decision to make him king has been agreed upon and supported by the people.
- To confirm what someone wrote means to verify that what was written is true.
- The “confirmation” of the gospel means teaching people about the good news of Jesus in such a way that it shows that it is true.
- To give an oath “as confirmation” means to solemnly state or swear that something is true or trustworthy.
- Ways to translate “confirm” could include, “state as true” or “prove to be trustworthy” or “agree with” or “assure” or “promise,” depending on the context.

(See also: covenant, oath, trust)

Bible References:

- 1 Chronicles 16:15-18
- 2 Corinthians 1:21
- 2 Kings 23:3
- Hebrews 6:16-18

Word Data:

- Strong’s: H0559, H1396, H3045, H3559, H4390, H4672, H5414, H5975, H6213, H6965, G09500, G09510, G33150, G49720

Romans References:

15:8

conscience

Definition:

The conscience is the part of a person's thinking through which God makes him aware that he is doing something sinful.

- God gave people a conscience to help them know the difference between what is right and what is wrong.
- A person who obeys God is said to have a "pure" or "clear" or "clean" conscience.
- If a person has a "clear conscience" it means that he is not hiding any sin.
- If someone ignores their conscience and no longer feels guilty when he sins, this means his conscience is no longer sensitive to what is wrong. The Bible calls this a "seared" conscience, one that is "branded" as if with a hot iron. Such a conscience is also called "insensitive" and "polluted."
- Possible ways to translate this term could include, "inner moral guide" or "moral thinking."

Bible References:

- 1 Timothy 1:19
- 1 Timothy 3:9
- 2 Corinthians 5:11
- 2 Timothy 1:3
- Romans 9:1
- Titus 1:15-16

Word Data:

- Strong's: G48930

Romans References:

2:15; 9:1; 13:5

courage, courageous, valor

Definition:

The term “courage” refers to boldly facing or doing something that is difficult, frightening, or dangerous.

- The term, “courageous” describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up.
- A person shows courage when he faces emotional or physical pain with strength and perseverance or when he faces the threat of emotional or physical pain with emotional strength.
- The expression “take courage” means “do not be afraid” or “be assured that things will turn out well.”
- When Joshua was preparing to go into the dangerous land of Canaan, Moses exhorted him to be “strong and courageous.”
- The term “courageous” could also be translated as “brave” or “unafraid” or “bold.”
- Depending on the context, to “have courage” could also be translated as “be emotionally strong” or “be confident” or “stand firm.”
- To “speak with courage” could be translated as “speak boldly” or “speak without being afraid” or “speak confidently.”

Translation Suggestions

(See also: encourage, confidence, fear, strength)

Bible References:

Word Data:

- Strong’s: H0553, H2428, H2865, G21140, G21150, G21740, G22930, G22940, G38700, G38740, G43890, G51110

Romans References:

15:4; 15:5

covenant

Definition:

In the Bible, the term “covenant” refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”

- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”
- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: covenant, promise)

Bible References:

- Genesis 9:12
- Genesis 17:7
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26
- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 1:73
- Luke 22:20
- Acts 7:8
- 1 Corinthians 11:25-26
- 2 Corinthians 3:6
- Galatians 3:17-18
- Hebrews 12:24

Examples from the Bible stories:

- 4:9 Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- 5:4 "I will make Ishmael a great nation, too, but my **covenant** will be with Isaac."
- 6:4 After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- 7:10 "The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- 13:2 God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- 13:4 Then God gave them the **covenant** and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods."
- 15:13 Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- 21:5 Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. 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. The Messiah would start the **New Covenant**.
- 21:14 Through the Messiah's death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- 38:5 Then Jesus took a cup and said, "Drink this. It is my blood of the **New Covenant** that is poured out for the forgiveness of sins. Do this to remember me every time you drink it."
- 48:11 But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

Word Data:

- Strong's: H1285, H2319, H3772, G08020, G12420, G49340

Romans References:

4:intro; 9:4; 11:27

create, created, creation, creator

Definition:

The term “create” means to make something or to cause something to be. Whatever is created is called a “creation.” God is called the “Creator” because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
- When human beings “create” something, it means they made it out of things that already existed.
- Sometimes “create” is used in a figurative way to describe something abstract, such as creating peace, or creating a pure heart in someone.
- The term “creation” can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word “creation” refers more specifically to just the people in the world.

Translation Suggestions:

- Some languages may have to directly say that God created the world “out of nothing” to make sure this meaning is clear.
- The phrase, “since the creation of the world” means “since the time when God created the world.”
- A similar phrase, “at the beginning of creation” could be translated as “when God created the world at the beginning of time,” or “when the world was first created.”
- To preach the good news to “all creation” means to preach the good news to “all people everywhere on earth.”
- The phrase “Let all creation rejoice” means “Let everything that God created rejoice.”
- Depending on the context, “create” could be translated as “make” or “cause to be” or “make out of nothing.”
- The term “the Creator” could be translated as “the One who created everything” or “God, who made the whole world.”
- Phrases like “your Creator” could be translated as “God, who created you.”

(See also: God, good news, world)

Bible References:

- 1 Corinthians 11:9-10

- 1 Peter 4:17-19
- Colossians 1:15
- Galatians 6:15
- Genesis 1:1
- Genesis 14:19-20

Word Data:

- Strong's: H3335, H4639, H6213, H6385, H7069, G20410, G26020, G26750, G29360, G29370, G29390, G41600, G54800

Romans References:

1:20; 1:25; 8:19; 8:20; 8:21; 8:22; 8:39

crucify, crucified

Definition:

The term “crucify” means to execute someone by attaching him to a cross and leaving him there to suffer and die in great pain.

- The victim was either tied to the cross or nailed to it. Crucified people died from blood loss or from suffocation.
- The ancient Roman Empire frequently used this method of execution to punish and kill people who were terrible criminals or who had rebelled against the authority of their government.
- The Jewish religious leaders asked the Roman governor to order his soldiers to crucify Jesus. The soldiers nailed Jesus to a cross. He suffered there for six hours, and then died.

Translation Suggestions:

- The term “crucify” could be translated as “kill on a cross” or “execute by nailing to a cross.”

(See also: cross, Rome)

Bible References:

- Acts 2:23
- Galatians 2:20-21
- Luke 23:20-22
- Luke 23:34
- Matthew 20:17-19
- Matthew 27:23-24

Examples from the Bible stories:

- 39:11 But the Jewish leaders and the crowd shouted, “**Crucify** him (Jesus)!”
- 39:12 Pilate became afraid that the crowd would begin to riot, so he ordered his soldiers to **crucify** Jesus.played a major role in the crucifixion of Jesus Christ.
- 40:1 After the soldiers mocked Jesus, they led him away to **crucify** him. They made him carry the cross on which he would die.
- 40:4 Jesus was **crucified** between two robbers.

- 43:6 “Men of Israel, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know. But you **crucified** him!”
- 43:9 “You **crucified** this man, Jesus.”
- 44:8 Peter answered them, “This man stands before you healed by the power of Jesus the Messiah. You **crucified** Jesus, but God raised him to life again!”

Word Data:

- Strong’s: G03880, G43620, G47170, G49570

Romans References:

6:6

cry, cry out, outcry

Definition:

The terms “cry” or “cry out” usually mean to say something loudly or urgently. Someone can “cry out” in pain, distress, anger, or fear, often with the intent of asking for help.

- The phrase “cry out” can mean to shout or to call out with the intent of asking for help.
- The terms “cry” or “cry out” can also mean to pray.
- This term could also be translated as “exclaim loudly” or “urgently ask for help,” depending on the context.
- An expression such as, “I cry out to you” could be translated as “I call to you for help” or “I urgently ask you for help.”

(See also: call speak loudly, plead, pray)

Bible References:

- Job 27:9
- Mark 5:5-6
- Mark 6:48-50
- Psalm 22:1-2

Word Data:

- Strong’s: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8663, G03100, G03490, G08630, G09940, G09950, G19160, G20190, G27990, G28050, G28960, G29050, G29060, G29290, G43770, G54550

Romans References:

8:15; 9:27; 12:15

curse, cursed, cursing

Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as “The soil will not be very fertile.”
- However, if the target language has the phrase “cursed be” and it has the same meaning, then it is good to keep the same phrase.

(See also: bless)

Bible References:

- 1 Samuel 14:24-26
- 2 Peter 2:12-14
- Galatians 3:10
- Galatians 3:14
- Genesis 3:14
- Genesis 3:17
- James 3:10

- Numbers 22:6
- Psalms 109:28

Examples from the Bible stories:

- 2:9 God said to the snake, “You are **cursed**!”
- 2:11 “Now the ground is **cursed**, and you will need to work hard to grow food.”
- 4:4 “I will bless those who bless you and **curse** those who **curse** you.”
- 39:7 Then Peter vowed, saying, “May God **curse** me if I know this man!”
- 50:16 Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Word Data:

- Strong’s: H0422, H0423, H0779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G03310, G03320, G06850, G19440, G25510, G26520, G26530, G26710, G26720, G60350

Romans References:

9:3; 12:14

David

Definition:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: How to Translate Names)

(See also: Goliath, Philistines, Saul (OT))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:34
- 2 Samuel 5:2
- 2 Timothy 2:8
- Acts 2:25
- Acts 13:22
- Luke 1:32
- Mark 2:26

Examples from the Bible stories:

- 17:2 God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. … **David** was a humble and righteous man who trusted and obeyed God.

- 17:3 **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- 17:4 Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- 17:5 God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- 17:6 **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- 17:9 **David** ruled with justice and faithfulness for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 17:13 God was very angry about what **David** had done, so he sent the prophet Nathan to tell **David** how evil his sin was. **David** repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

Word Data:

- Strong's: H1732, G11380

Romans References:

1:3; 4:6; 11:9

day

Definition:

The term “day” generally refers to the time it takes for the alternating periods of light and darkness in the sky to complete one cycle (that is, 24 hours). However, in the Bible the same term is often used to refer to a shorter period of time (such as the time between sunrise and sunset) or a longer period of time that is often not specified.

- “Day” is sometimes used in contrast to “night.” In these cases, the term refers to the period of time when the sky is light.
- The term may also refer to a specific point in time, such as “today.”
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.” Some languages will use a different expression to translate these figurative uses or will translate “day” non-figuratively.

Translation Suggestions:

- It is best to translate this term literally as “day” or “daytime” using the word in your language that refers to the part of the day when there is light.
- Other translations of “day” could include “daytime,” “time,” “season,” “occasion” or “event,” depending on the context.

(See also: **time**, **judgment day**, **last day**)

Bible References:

- **Acts 20:6**
- **Daniel 10:4**
- **Ezra 6:15**
- **Ezra 6:19**
- **Matthew 9:15**

Word Data:

- Strong’s: H3117, H3118, H6242, G22500

Romans References:

2:5; 2:16; 8:36; 10:21; 11:8; 13:12; 13:13; 14:5; 14:6

deceive, lie, deception, illusion

Definition:

The term “deceive” means to cause someone to believe something that is not true, often by telling a “lie.” The act of deceiving someone is called “lying,” “deceit,” or “deception.”

- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- To “lie” is to say something that is not true.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: **true**)

Bible References:

- **1 John 1:8**
- **1 Timothy 2:14**
- **2 Thessalonians 2:3-4**
- **Genesis 3:12-13**
- **Genesis 31:26-28**

- **Leviticus 19:11-12**
- **Matthew 27:64**
- **Micah 6:11**

Word Data:

- Strong's: H0898, H2048, H3577, H3584, H3868, H4123, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8582, H8591, H8649, G05380, G05390, G13860, G13870, G13880, G18180, G38840, G41050, G41060, G41080, G54220, G54230

Romans References:

1:29; 3:13; 7:11; 16:18

declare, proclaim, announce

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something. Other terms with similar meaning include “proclaim,” “proclamation,” “announce,” and “announcement.”

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as “statement” or “proclamation.”
- The phrase “this is Yahweh’s declaration” could be translated as “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: preach, decree)

Bible References:

- 1 Chronicles 16:24
- 1 Corinthians 15:31-32
- 1 Samuel 24:17-18
- Amos 2:16
- Ezekiel 5:11-12
- Matthew 7:21-23

Word Data:

- Strong’s: H0262, H0559, H0816, H0874, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H7121, H7561, H7878, H8085, G03120, G05180, G06690, G12290, G13440, G15550, G17180, G18340, G20970, G25110, G26050, G26070, G31400, G36700, G37240, G38220, G38700, G39550, G42960

Romans References:

1:4; 9:17; 15:21

deliver, deliverer, deliverance, delivered

Definition:

To “deliver” someone means to rescue that person. The term “deliverer” refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term “deliverance” refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called “judges” and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a “deliverer.” Throughout the history of Israel, he delivered or rescued his people from their enemies.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term “deliver” can be translated as “rescue” or “liberate” or “save.”
- When the term “deliverer” refers to the judges who led Israel, it could also be translated as “judge” or “leader.”

(See also: judge, save)

Bible References:

- 2 Corinthians 1:10
- Acts 7:35
- Galatians 1:4
- Judges 10:12

Examples from the Bible stories:

- 16:3 Then God provided a **deliverer** who rescued them from their enemies and brought peace to the land.
- 16:16 They (Israel) finally asked God for help again, and God sent them another **deliverer**.

- 16:17 Over many years, God sent many **deliverers** who saved the Israelites from their enemies.

Word Data:

- Strong's: H1350, H2020, H2502, H3205, H3444, H3467, H4042, H4422, H4672, H5337, H5414, H5462, H6299, H6403, H6413, H6475, H6561, H7725, H7804, H8199, G03250, G05250, G06290, G10800, G13250, G15600, G16590, G18070, G19290, G26730, G30860, G38600, G45060, G49910, G50880, G54830

Romans References:

7:24; 11:26; 15:31

descend, descendant

Definition:

A “descendant” is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person’s descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob’s descendants were the twelve tribes of Israel.
- The phrase “descended from” is another way of saying “a descendant of” as in “Abraham was descended from Noah.” This could also be translated as “from the family line of.”

(See also: Abraham, ancestor, Jacob, Noah, twelve tribes of Israel)

Bible References:

- 1 Kings 9:4-5
- Acts 13:23
- Deuteronomy 2:20-22
- Genesis 10:1
- Genesis 28:12-13

Examples from the Bible stories:

- 2:9 “The woman’s **descendant** will crush your head, and you will wound his heel.”
- 4:9 “I give the land of Canaan to your **descendants**.”
- 5:10 “Your **descendants** will be more than the stars in the sky.”
- 17:7 “Someone from your family will always rule as king over Israel, and the Messiah will be one of your **descendants**!”
- 18:13 The kings of Judah were **descendants** of David.
- 21:4 God promised King David that the Messiah would be one of David’s own **descendants**.
- 48:13 God promised David that the Messiah would be one of his **descendants**. Jesus, the Messiah, was that special **descendant** of David.

Word Data:

- Strong's: H0319, H1004, H1121, H1323, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6849, H7611, H8435, G10740, G10850, G46900

Romans References:

1:3; 4:13; 4:16; 4:18; 9:7; 11:1

dishonor, dishonored, dishonorable

Definition:

The term “dishonor” means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term “dishonorable” describes an action that is shameful or that causes someone to be dishonored.
- Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
- The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
- The Jews dishonored Jesus by saying that he was possessed by a demon.
- This could be translated as to “not honor” or to “treat with no respect.”
- The noun “dishonor” could be translated as “disrespect” or “loss of honor.”
- Depending on the context, “dishonorable” could also be translated as “not honorable” or “shameful.”

(See also: honor)

Bible References:

- 1 Corinthians 4:10
- 1 Samuel 20:34
- 2 Corinthians 6:8-10
- Ezekiel 22:7
- John 8:48
- Leviticus 18:8

Word Data:

- Strong’s: H1540, H2490, H2781, H3637, H3639, H5006, H5034, H6172, H6173, H7034, H7043, G08180, G08190, G08200, G26170

Romans References:

1:26; 9:21

divine

Definition:

The term “divine” refers to anything pertaining to God.

- Some ways this term is used include “divine authority,” “divine judgment,” “divine nature,” “divine power,” and “divine glory.”
- In one passage in the Bible, the term “divine” is used to describe something about a false deity.

Translation Suggestions:

- Ways to translate the term “divine” could include “God’s” or “from God” or “pertaining to God” or “characterized by God.”
- For example, “divine authority” could be translated as “God’s authority” or “authority that comes from God.”
- The phrase “divine glory” could be translated as “God’s glory” or “the glory that God has” or “glory that comes from God.”
- Some translations may prefer to use a different word when describing something that pertains to a false god.

(See also: authority, false god, glory, God, judge, power)

Bible References:

- 2 Corinthians 10:3-4
- 2 Peter 1:4
- Romans 1:20

Word Data:

- Strong’s: G23040, G29990

Romans References:

1:20; 11:4

drunk, drunkard

Definition:

The term “drunk” means to be intoxicated from drinking too much of an alcoholic beverage.

- A “drunkard” is a person who is often drunk. This kind of person could also be referred to as an “alcoholic.”
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God’s Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate “drunk” could include “inebriated” or “intoxicated” or “having too much alcohol” or “filled with fermented drink.”

(See also: wine)

Bible References:

- 1 Corinthians 5:11-13
- 1 Samuel 25:36
- Jeremiah 13:13
- Luke 7:34
- Luke 21:34
- Proverbs 23:19-21

Word Data:

- Strong’s: H5433, H7301, H7910, H7937, H7941, H7943, H8354, H8358, G31780, G31820, G31830, G31840, G36300, G36320

Romans References:

13:13

earth, land

Definition:

The term “earth” refers to the world on which human beings and other living things live. In the Bible, this term is sometimes translated as “land” when used in a general way to refer to the ground or the soil, or when used in a specific way to refer to a particular geographical area, usually a country or nation.

- In the Bible, the term “earth” is often paired with the term “heaven” as a way of indicating the abode of humankind on the earth in contrast with the abode of God in heaven.
- This term is usually translated “land” when paired with the name of a people group to denote the territory belonging to those people, such as “the land of Canaan.”
- The term “earthly” is sometimes used to refer to things that are physical and/or visible in contrast to things that are non-physical and/or invisible.

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, “earth” could also be translated as “world” or “land” or “dirt” or “soil.”
- Ways to translate “earthly” could include “physical” or “things of this earth” or “visible.”

(See also: world, heaven)

Bible References:

- 1 Kings 1:38-40
- 2 Chronicles 2:11-12
- Daniel 4:35
- Luke 12:51
- Matthew 6:10
- Matthew 11:25
- Zechariah 6:5

Word Data:

- Strong's: H0127, H0772, H0776, H0778, H2789, H3007, H3335, H6083, H7494, G10930, G19190, G27090, G28860, G36250, G45780, G55170

Romans References:

9:17; 9:28; 10:18

Elijah

Definition:

Elijah was one of the most important prophets of Yahweh. Elijah prophesied during the reigns of several kings of Israel and Judah, including King Ahab.

- God did many miracles through Elijah, including raising a dead boy back to life.
- Elijah rebuked King Ahab for worshiping the false god Baal.
- He challenged the prophets of Baal to a test that proved that Yahweh is the only true God.
- At the end of Elijah's life, God miraculously took him up to heaven while he was still alive.
- Hundreds of years later, Elijah, along with Moses, appeared with Jesus on a mountain, and they talked together about Jesus' coming suffering and death in Jerusalem.

(Translation suggestions: How to Translate Names)

(See also: miracle, prophet, Yahweh)

Bible References:

- 1 Kings 17:1
- 2 Kings 1:3-4
- James 5:16-18
- John 1:19-21
- John 1:24-25
- Mark 9:5

Examples from the Bible stories:

- 19:2 **Elijah** was a prophet when Ahab was king over the kingdom of Israel.
- 19:2 **Elijah** said to Ahab, "There will be no rain or dew in the kingdom of Israel until I say so."
- 19:3 God told **Elijah** to go to a stream in the wilderness to hide from Ahab who wanted to kill him. Every morning and every evening, birds would bring him bread and meat.
- 19:4 But they took care of **Elijah**, and God provided for them so that their flour jar and their bottle of oil never became empty.

- 19:5 After three and a half years, God told **Elijah** to return to the kingdom of Israel and speak with Ahab because he was going to send rain again.
- 19:7 Then **Elijah** said to the prophets of Baal, “Kill a bull and prepare it as a sacrifice, but do not light the fire.”
- 19:12 Then **Elijah** said, “Do not let any of the prophets of Baal escape!”
- 36:3 Then Moses and the prophet **Elijah** appeared. These men had lived hundreds of years before this. They talked with Jesus about his death that would soon happen in Jerusalem.

Word Data:

- Strong’s: H0452, G22430

Romans References:

11:2

endure, endurance

Definition:

The term “endure” means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term “endurance” can mean “patience” or “bearing up under a trial” or “persevering when being persecuted.”
- The encouragement to Christians to “endure to the end” is telling them to obey Jesus, even if this causes them to suffer.
- To “endure suffering” can also mean to “experience suffering.”

Translation Suggestions:

- Ways to translate the term “endure” could include “persevere” or “keep believing” or “continue to do what God wants you to do” or “stand firm.”
- In some contexts, to “endure” could be translated as to “experience” or to “go through.”
- With the meaning of lasting for a long time, the term “endure” could also be translated as “last” or “continue.” The phrase “will not endure” could be translated as “will not last” or “will not continue to survive.”
- Ways to translate “endurance” could include “perseverance” or “continuing to believe” or “remaining faithful.”

(See also: persevere)

Bible References:

- **2 Timothy 2:11-13**
- **James 1:3**
- **James 1:12**
- **Luke 21:19**
- **Matthew 13:21**
- **Revelation 1:9**
- Romans 5:3-5

Word Data:

- Strong's: H0386, H3201, H3557, H5331, H5375, H5975, G04300, G09070, G15260, G20050, G20760, G25940, G33060, G47220, G52780, G52810, G52970, G53420

Romans References:

2:7; 9:22; 12:12; 15:4; 15:5

enslave, slave, bondservant, bondage, bound, bond, bonds, young man, young men, young woman, young women

Short Title: enslave, slave, bondservant, bondage, bond

Definition:

To “enslave” someone means to force that person to serve a master or a ruling country. To be “enslaved” or “in bondage” means to be under the control of something or someone. A “slave” refers to a person who works for (or obeys) another person, either by choice or by force. A slave was under the direction of their master. In the Bible, “servant” and “slave” are mostly interchangeable terms.

- A person who is enslaved or in bondage must serve others without payment; he is not free to do what he wants. Another word for “bondage” is “slavery.”
- The New Testament speaks of human beings as “enslaved” to sin until Jesus frees them from its control and power. When a person receives new life in Christ, he stops being a slave to sin and becomes a slave to righteousness.
- 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 “enslave” could be translated as “cause to not be free” or “force to serve” or “put under the control of.”
- The phrase “enslaved to” or “in bondage to” could be translated as “forced to be a slave of” or “forced to serve” or “put under the control of.”
- A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his “owner” or “master.” Some masters treated their slaves cruelly. Other masters treated their slaves well, like a valued member of the household. The term “slavery” means the state of being a slave.
- A person could be a slave temporarily, for instance while working to repay a debt to his owner.

(See also: free, righteous, servant)

Bible References:

- Galatians 4:3

- Galatians 4:24-25
- Genesis 15:13
- Jeremiah 30:8

Examples from the Bible stories:

- 8:4 The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- 9:13 "I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt."
- 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.'"

Word Data:

- Strong's: H3533, H5647, G13980, G14020, G26150

Romans References:

6:6

envy, covet, jealous, jealousy

Definition:

The terms “envy” and “envious” refer to being jealous of someone because of what that person possesses or because of that person’s admirable qualities or abilities. The term “covet” means to strongly desire to have something.

- Envy is normally a negative feeling of resentment because of another person’s success, good fortune, possessions, or abilities.
- Coveting is a strong desire to have someone else’s property, or even someone else’s spouse.
- In some contexts the terms “jealous” and “jealousy” can mean “envy.”

Translation Suggestions

- When the terms “jealous” and “jealousy” refer to being wrongfully “envious” of someone the terms “envious” or “envy” could be used if the context permits.

(See also: jealous)

Bible References:

- 1 Corinthians 13:4-7
- 1 Peter 2:1
- Exodus 20:17
- Mark 7:20-23
- Proverbs 3:31-32
- Romans 1:29

Word Data:

- Strong’s: H0183, H1214, H1215, H2530, H3415, H5869, H7065, H7068, G08660, G19370, G22050, G22060, G37130, G37880, G41230, G41240, G41900, G53540, G53550, G53660

Romans References:

1:29; 7:7; 7:8

Esau

Definition:

Esau was one of the twin sons of Isaac and Rebekah. He was the first baby born to them. His twin brother was Jacob.

- Esau sold his birthright to his brother Jacob in exchange for a bowl of food.
- Since Esau was born first, his father Isaac was supposed to give him a special blessing. But Jacob tricked Isaac into giving him that blessing instead. At first Esau was so angry that he wanted to kill Jacob, but later he forgave him.
- Esau had many children and grandchildren, and these descendants formed a large people group living in the land of Canaan.

(Translation suggestions: How to Translate Names)

(See also: Edom, Isaac, Jacob, Rebekah)

Bible References:

- Genesis 25:26
- Genesis 25:29-30
- Genesis 26:34
- Genesis 27:11-12
- Genesis 32:5
- Hebrews 12:17
- Romans 9:13

Examples from the Bible stories:

- 6:7 When Rebekah's babies were born, the older son came out red and hairy, and they named him **Esau**.
- 7:2 So **Esau** gave Jacob his rights as the oldest son.
- 7:4 When Isaac felt the goat hair and smelled the clothes, he thought it was **Esau** and blessed him.
- 7:5 **Esau** hated Jacob because Jacob had stolen his rights as oldest son and also his blessing.

- 7:10 But **Esau** had already forgiven Jacob, and they were happy to see each other again.

Word Data:

- Strong's: H6215, G22690

Romans References:

9:13

eternity, everlasting, eternal, forever

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.

The term “forever” refers to never-ending time.

- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include “unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)
- “Forever” could also be translated by “always” or “never ending.”

- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: David, reign, **life**)

Bible References:

- **Genesis 17:8**
- **Genesis 48:4**
- **Exodus 15:17**
- **2 Samuel 3:28-30**
- **1 Kings 2:32-33**
- **Job 4:20-21**
- **Psalms 21:4**
- **Isaiah 9:6-7**
- **Isaiah 40:27-28**
- **Daniel 7:18**
- **Luke 18:18**
- **Acts 13:46**
- Romans 5:21
- **Hebrews 6:19-20**
- **Hebrews 10:11-14**
- **1 John 1:2**
- **1 John 5:12**
- **Revelation 1:4-6**
- **Revelation 22:3-5**

Examples from the Bible stories:

- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- 28:1 One day, a rich young ruler came up to Jesus and asked him, “Good Teacher, what must I do to have **eternal life**?” Jesus said to him, “Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God’s laws.”
- 28:10 Jesus answered, “Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name’s sake, will receive 100 times more and will also receive **eternal life**.”

Word Data:

- Strong’s: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

Romans References:

1:20; 2:7; 5:21; 6:22; 6:23; 16:26

evil, wicked, wickedness, unpleasant

Definition:

In the Bible, the term “evil” can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral.”
- Other ways to translate these could include “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, sin, good, righteous, demon)

Bible References:

- 1 Samuel 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12

- Proverbs 3:7
- Psalms 22:16-17

Examples from the Bible stories:

- 2:4 "God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does."
- 3:1 After a long time, many people were living in the world. They had become very **wicked** and violent.
- 3:2 But Noah found favor with God. He was a righteous man living among **wicked** people.
- 4:2 God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- 8:12 "You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!"
- 14:2 They (Canaanites) worshiped false gods and did many **evil** things.
- 17:1 But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- 18:11 In the new kingdom of Israel, all the kings were **evil**.
- 29:8 The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- 45:2 They said, "We heard him (Stephen) speak **evil** things about Moses and God!"
- 50:17 He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Word Data:

- Strong's: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

Romans References:

1:29; 1:30; 2:9; 3:8; 7:19; 7:21; 9:11; 12:9; 12:17; 12:21; 13:3; 13:4; 13:10; 16:19

ewe, ram, sheep, sheepfold, sheepshearer, sheepskin

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: How to Translate Unknowns)

(See also: Israel, **lamb**, sacrifice, **shepherd**)

Bible References:

- **Acts 8:32**
- **Genesis 30:32**
- **John 2:14**
- **Luke 15:5**
- **Mark 6:34**
- **Matthew 9:36**
- **Matthew 10:6**
- **Matthew 12:12**
- **Matthew 25:33**

Examples from the Bible stories:

- **9:12** One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.

- 17:2 David was a shepherd from the town of Bethlehem. At different times while he was watching his father's **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- 30:3 To Jesus, these people were like **sheep** without a shepherd.
- 38:8 Jesus said, "All of you will all abandon me tonight. It is written, 'I will strike the shepherd and all the **sheep** will be scattered.'"

Word Data:

- Strong's: H0352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7462, H7716, G41650, G42620, G42630

Romans References:

8:36

exhort, exhortation

Definition:

The term “exhort” means to strongly encourage and urge someone to do what is right. Such encouragement is called “exhortation.”

- The purpose of exhortation is to persuade other people to avoid sin and follow God’s will.
- The New Testament teaches Christians to exhort each other in love, not harshly or abruptly.

Translation Suggestions:

- Depending on the context, “exhort” could also be translated as “strongly urge” or “persuade” or “advise.”
- Make sure the translation of this term does not imply that the exhorter is angry. The term should convey strength and seriousness, but should not refer to angry speech.
- In most contexts, the term “exhort” should be translated differently than “encourage,” which means to inspire, reassure, or comfort someone.
- Usually this term will also be translated differently from “admonish,” which means to warn or correct someone for his wrong behavior.

Bible References:

- 1 Thessalonians 2:3-4
- 1 Thessalonians 2:12
- 1 Timothy 5:2
- Luke 3:18

Word Data:

- Strong’s: G38670, G38700, G38740, G43890

Romans References:

12:1; 12:8; 15:30; 16:17

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

Romans References:

1:5; 1:8; 1:12; 1:17; 3:22; 3:25; 3:26; 3:27; 3:28; 3:30; 3:31; 4:intro; 4:5; 4:9; 4:11; 4:12; 4:13; 4:14; 4:16; 4:19; 4:20; 5:1; 5:2; 9:30; 9:32; 10:6; 10:8; 10:17; 11:20; 12:intro; 12:3; 12:6; 14:intro; 14:1; 14:22; 14:23; 15:intro; 16:26

faithful, faithfulness, trustworthy

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: believe, faith, believe)

Bible References:

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:7
- Joshua 2:14
- Judges 2:16-17
- 1 Samuel 2:9
- Psalm 12:1
- Proverbs 11:12-13
- Isaiah 1:26
- Jeremiah 9:7-9
- Hosea 5:7
- Luke 12:46

- **Luke 16:10**
- **Colossians 1:7**
- **1 Thessalonians 5:24**
- **3 John 1:5**

Examples from the Bible stories:

- **8:5** Even in prison, Joseph remained **faithful** to God, and God blessed him.
- **14:12** Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- **15:13** The people promised to remain **faithful** to God and follow his laws.
- **17:9** David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- **35:12** “The older son said to his father, ‘All these years I have worked **faithfully** for you!’”
- **49:17** But God is **faithful** and says that if you confess your sins, he will forgive you.
- **50:4** “If you remain **faithful** to me to the end, then God will save you.”

Word Data:

- Strong’s: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

Romans References:

3:3

faithless, unfaithful, unfaithfulness

Definition:

The term “faithless” means to not have faith or to not believe.

- This word is used to describe people who do not believe in God. Their lack of belief is seen by the immoral way they act.
- The prophet Jeremiah accused Israel of being faithless and disobedient to God.
- They worshiped idols and followed other ungodly customs of people groups who did not worship or obey God.

The term “unfaithful” describes people who do not do what God has commanded them to do.

The condition or practice of being unfaithful is “unfaithfulness.”

- The people of Israel were called “unfaithful” when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is “unfaithful” to his or her spouse.
- God used the term “unfaithfulness” to describe Israel’s disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions

- Depending on the context, the term “faithless” could be translated as “unfaithful” or “unbelieving” or “disobedient to God” or “not believing.”
- The term “faithlessness” could be translated as “unbelief” or “unfaithfulness” or “rebellion against God.”
- The phrase “the unfaithful” could be translated as “people who are not faithful (to God)” or “unfaithful people” or “those who disobey God” or “people who rebel against God.”
- In some languages, the term “unfaithful” is related to the word for “unbelief.”

(See also: How to Translate Names)

(See also: believe, faithful, disobey, adultery)

Bible References:

- Ezekiel 43:6-8
- Ezra 9:1-2
- Jeremiah 2:19

- **Proverbs 2:22**
- **Revelation 21:7-8**

Word Data:

- Strong's: G05710

Romans References:

3:3

famine

Definition:

The term “famine” refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who destroy crops.
- In the Bible, God sometimes caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term “famine” is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for “famine” in your language, or with a phrase such as “extreme lack” or “severe deprivation.”

Bible References:

- 1 Chronicles 21:11-12
- Acts 7:11
- Genesis 12:10
- Genesis 45:6
- Jeremiah 11:21-23
- Luke 4:25
- Matthew 24:8

Word Data:

- Strong’s: H3720, H7458, H7459, G30420

Romans References:

8:35

fear, afraid, frighten

Definition:

The terms “fear” often refers to the unpleasant emotion a person feels when experiencing a potential threat to their safety or well-being. In the Bible, however, the term “fear” can also mean an attitude of worship, respect, awe, or obedience toward another person, usually someone powerful such as God or a king.

Translation Suggestions:

- Depending on the context, the term “fear” can be translated in various ways. Some possibilities include: “be afraid;” “deeply respect,” or “deep respect;” “revere,” or “reverence;” or perhaps “be in awe of.”
- The sentence “The fear of God fell on all of them” might be translated in various ways. Some possibilities include: “Suddenly they all felt a deep awe and respect for God;” or “Immediately, they all felt very amazed and revered God deeply;” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear Yahweh” could be translated as “reverence Yahweh” or “deeply respect Yahweh.”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”

(See also: awe, Yahweh, Lord, marvel, power)

Bible References:

- 1 John 4:18
- Acts 2:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 6:14
- Jonah 1:9
- Luke 12:5
- Matthew 10:28
- Proverbs 10:24-25

Word Data:

- Strong's: H0367, H0926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G08700, G11670, G11680, G11690, G16300, G17190, G21240, G21250, G29620, G53980, G53990, G54000, G54010

Romans References:

3:18; 8:15; 11:20; 13:3; 13:4; 13:7

firstborn

Definition:

The term “firstborn” refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, “firstborn” usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God’s firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God’s firstborn because of his importance and authority over everyone else.

Translation Suggestions:

- When “first-born” occurs in the text alone, it could also be translated as “firstborn male” or “firstborn son,” since that is what is implied. (See: Assumed Knowledge and Implicit Information)
- Other ways to translate this term could include “the son who was born first” or “the eldest son” or “the number one son.”
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means “the son who has authority over everything” or “the Son who is first in honor.”
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: inherit, sacrifice, son)

Bible References:

- Colossians 1:15
- Genesis 4:3-5
- Genesis 29:26-27
- Genesis 43:33
- Luke 2:6-7
- Revelation 1:5

Word Data:

- Strong's: H1060, H1062, H1067, H1069, G44160, G52070

Romans References:

8:29

firstfruit, firstfruits

Definition:

The term “firstfruits” refers to a portion of the first crop of fruits and vegetables that was reaped during each harvest season.

- The Israelites offered these first fruits to God as a sacrificial offering.
- This term is also used figuratively in the Bible to refer to a firstborn son as being the first fruits of the family. That is, because he was the first son to be born into that family, he was the one who carried on the family name and honor.
- Because Jesus rose from the dead, he is called the “firstfruits” of all believers in him, believers who have died but who will some day come back to life.
- Believers in Jesus are also called the “firstfruits” of all creation, indicating the special privilege and position of those whom Jesus redeemed and called to be his people.

Translation Suggestions:

- The literal use of this term could be translated as “first portion (of crops)” or “first part of the harvest.”
- If possible, the figurative uses should be translated literally, to allow for different meanings in different contexts. This will also show the correlation between the literal meaning and the figurative uses.

(See also: firstborn)

Bible References:

- 2 Chronicles 31:4-5
- 2 Thessalonians 2:13
- Exodus 23:16-17
- James 1:18
- Jeremiah 2:3
- Psalms 105:36

Word Data:

- Strong’s: H1061, H6529, H7225, G05360

Romans References:

8:23; 11:16; 16:5

fool, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include “lacking understanding” or “unwise” or “senseless.”

(See also: wise)

Bible References:

- Ecclesiastes 1:17
- Ephesians 5:15
- Galatians 3:3
- Genesis 31:28
- Matthew 7:26
- Matthew 25:8
- Proverbs 13:16
- Psalms 49:13

Word Data:

- Strong's: H0191, H0196, H0200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5014, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G04530, G04540, G07810, G08010, G08770, G08780, G27570, G31500, G31540, G34710, G34720, G34730, G34740, G39120

Romans References:

1:14; 1:21; 1:22; 1:31; 2:20; 10:19

foreknew, foreknowledge

Definition:

The terms “foreknew” and “foreknowledge” come from the verb “foreknow” which means to know something before it happens.

- God is not limited by time. He knows everything that happens in the past, present, and future.
- This word is often used in the context of God knowing already who will be saved through receiving Jesus as Savior.

Translation Suggestions:

- The term “foreknew” could also be translated as “knew before” or “knew ahead of time” or “knew beforehand” or “already knew.”
- The term “foreknowledge” could be translated as “knowing before” or “knowing ahead of time” or “already knowing” or “knowing in advance.”

(See also: know, predestine)

Bible References:

- Romans 8:29
- Romans 11:2

Word Data:

- Strong’s: G42670, G42680

Romans References:

8:29; 11:2

forgive, forgiven, forgiveness, pardon, pardoned

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. “Forgiveness” is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean “cancel,” as in the expression “forgive a debt.”
- When people confess their sins, God forgives them based on Jesus’ sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

The term “pardon” means to forgive and not punish someone for his sin.

- This word has the same meaning as “forgive” but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

Translation Suggestions:

- Depending on the context, “forgive” could be translated as “pardon” or “cancel” or “release” or “not hold against” (someone).
- The term “forgiveness” could be translated by a word or phrase that means “practice of not resenting” or “declaring (someone) as not guilty” or “the act of pardoning.”
- If the language has a word for a formal decision to forgive, that word could be used to translate “pardon.”

(See also: **guilt**)

Bible References:

- **Genesis 50:17**
- **Numbers 14:17-19**
- **Deuteronomy 29:20-21**
- **Joshua 24:19-20**

- 2 Kings 5:17-19
- Psalms 25:11
- Psalms 25:17-19
- Isaiah 55:6-7
- Isaiah 40:2
- Luke 5:21
- Acts 8:22
- Ephesians 4:31-32
- Colossians 3:12-14
- 1 John 2:12

Examples from the Bible stories:

- 7:10 But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- 13:15 Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- 17:13 David repented of his sin and God **forgave** him.
- 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.
- 29:1 One day Peter asked Jesus, "Master, how many times should I **forgive** my brother when he sins against me?"
- 29:8 I **forgave** your debt because you begged me.
- 38:5 Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the **forgiveness** of sins."

Word Data:

- Strong's: H5546, H5547, H3722, H5375, H5545, H5547, H7521, G85900, G86300, G54830

Romans References:

4:7

foundation, founder, founded

Definition:

Used in this sense, the verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: cornerstone, create)

Bible References:

- 1 Kings 6:37-38
- 2 Chronicles 3:1-3
- Ezekiel 13:13-14
- Luke 14:29
- Matthew 13:35
- Matthew 25:34

Word Data:

- Strong’s: H0134, H0787, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H8356, G23100, G23110, G26020

Romans References:

15:20

free, freed, freedom, freeman, freewill, liberty

Definition:

The terms “free” or “freedom” refer to not being in slavery, or any other kind of bondage.

Another word for “freedom” is “liberty.”

- The expression to “set someone free” or to “free someone” means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having “liberty” or “freedom” can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.

Translation Suggestions:

- The term “free” could be translated with a word or phrase that means “not bound” or “not enslaved” or “not in slavery” or “not in bondage.”
- The term “freedom” or “liberty” could be translated with a word or phrase that means “the state of being free” or “the condition of not being a slave” or “not being bound.”
- The expression to “set free” could be translated as to “cause to be free” or to “rescue from slavery” or to “release from bondage.”
- A person who has been “set free” has been “released” or “taken out of” bondage or slavery.

(See also: bind, enslave, servant)

Bible References:

- Galatians 4:26
- Galatians 5:1
- Isaiah 61:1
- Leviticus 25:10
- Romans 6:18

Word Data:

- Strong’s: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6362, H7342, H7971, G04250, G05250, G05580, G06290, G06300, G08590, G13440, G14320, G16570, G16580, G16590, G18490, G30890, G39550, G45060, G54830

Romans References:

3:24; 6:18; 6:20; 6:22; 7:3; 8:2; 8:21

fruit, fruitful, unfruitful

Definition:

The term “fruit” refers to the part of a plant that can be eaten. Something that is “fruitful” produces a lot of fruit. Something that is “unfruitful” does not produce fruit.

- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the phrase “the fruit of every tree” refers to the fruit that comes from these trees.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.

Translation Suggestions:

- When the term “fruit” refers to what a specific plant produces, the specific term for the fruit of that plant can be used, otherwise, use a general word for the edible things that plants produce, if possible. In many languages it may be more natural to use the plural “fruits” whenever it refers to more than one fruit.
- When used literally, the term “fruitful” could be translated as “producing much fruit.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When used literally, the expression “will be more fruitful” could also be translated as “will produce more fruit.”

(See also: descendant, grain, grape, Holy Spirit, vine, womb)

Bible References:

- Genesis 1:11
- Matthew 7:17

Word Data:

- Strong’s: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

Romans References:

1:13; 6:21; 6:22; 7:4; 7:5; 15:28

fulfill, fulfilled, carried out

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill,” as in “fulfill your ministry,” could include “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: prophet, Christ, minister, call)

Bible References:

- 1 Kings 2:27
- Acts 3:17-18
- Leviticus 22:17-19
- Luke 4:21
- Matthew 1:22-23
- Matthew 5:17
- Psalms 116:12-15

Examples from the Bible stories:

- 24:4 John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- 40:3 The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”

- 42:7 Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- 43:5 “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- 43:7 “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- 44:5 “Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

Word Data:

- Strong’s: H1214, H5487, G10960, G41380

Romans References:

2:27; 8:4; 11:12; 13:8; 13:10

Gentile

Definition:

The term “Gentile” refers to anyone who is not a Jew. Gentiles are people who are not descendants of Jacob.

- In the Bible, the term “uncircumcised” is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
- Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God’s people.
- The Jews were also called “Israelites” or “Hebrews” at different times in history. They referred to anyone else as a “Gentile.”
- Gentile could also be translated as “not a Jew” or “non-Jewish” or “not an Israelite” (Old Testament) or “non-Jew.”.
- Traditionally, Jews would neither eat with nor associate with Gentiles, which at first caused problems within the early church.

(See also: Israel, Jacob, Jew)

Bible References:

- Acts 9:13-16
- Acts 14:5-7
- Galatians 2:16
- Luke 2:32
- Matthew 5:47
- Matthew 6:5-7
- Romans 11:25

Word Data:

- Strong’s: H1471, G14820, G14840, G16720

Romans References:

1:5; 1:13; 2:14; 2:24; 3:29; 9:24; 9:30; 11:11; 11:12; 11:13; 11:25; 15:9; 15:10; 15:11; 15:12; 15:16; 15:18; 15:27; 16:4

glory, glorious, glorify

Definition:

The term “glory” is a general term for a family of concepts including value, worth, importance, honor, splendor, or majesty. The term “glorify” means to ascribe glory to someone or something, or to show or tell how glorious something or someone is.

- In the Bible, the term “glory” is especially used to describe God, who is more valuable, more worthy, more important, more honorable, more splendid, and more majestic than anyone or anything in the universe. Everything about his character reveals his glory.
- People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in accordance with God’s character, because doing so shows to others his value, worth, importance, honor, splendor, and majesty.
- The expression to “glory in” means to boast about or take pride in something.

Old Testament

- The specific phrase “the glory of Yahweh” in the Old Testament usually refers to some perceptible manifestation of Yahweh’s presence in a particular location.

New Testament

- God the Father will glorify God the Son by revealing to all people the full extent of how glorious Jesus is.
- Everyone who believes in Christ will be glorified with him. This use of the term “glorify” carries a unique meaning. It means that when people who believe in Christ are raised to life, they will be changed physically to be like Jesus as he appeared after his resurrection.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”
- “Glorify” could also be translated as “give glory to” or “bring glory to” or “cause to appear great.”

- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”
- The term “be glorified” could also be translated as “be shown to be very great” or “be praised” or “be exalted.”

(See also: honor, **majesty**, **exalt**, **obey**, praise)

Bible References:

- **Exodus 24:17**
- **Numbers 14:9-10**
- **Isaiah 35:2**
- **Luke 18:43**
- **Luke 2:9**
- **John 12:28**
- **Acts 3:13-14**
- **Acts 7:1-3**
- Romans 8:17
- **1 Corinthians 6:19-20**
- **Philippians 2:14-16**
- **Philippians 4:19**
- **Colossians 3:1-4**
- **1 Thessalonians 2:5**
- **James 2:1-4**
- **1 Peter 4:15-16**
- **Revelation 15:4**

Examples from the Bible stories:

- **23:7** Suddenly, the skies were filled with angels praising God, saying, “**Glory** to God in heaven and peace on earth to the people he favors!”
- **25:6** Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- **37:1** When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”

- 37:8 Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

Word Data:

- Strong’s: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

Romans References:

1:21; 1:23; 2:7; 2:10; 3:7; 3:23; 4:20; 5:2; 6:4; 8:17; 8:18; 8:21; 8:30; 9:4; 9:23; 11:13; 11:36; 15:6; 15:7; 15:9; 16:27

God

Definition:

In the Bible, the term "God" refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God's personal name is "Yahweh."

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists."
- The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being" or "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
- Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for "God" and "god." NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word "god," it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).
- The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(Translation suggestions: How to Translate Names)

(See also: create, false god, God the Father, Holy Spirit, false god, Son of God, Yahweh)

Bible References:

- 1 John 1:7

- 1 Samuel 10:7-8
- 1 Timothy 4:10
- Colossians 1:16
- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12
- Psalms 47:9

Examples from the Bible stories:

- 1:1 **God** created the universe and everything in it in six days.
- 1:15 **God** made man and woman in his own image.
- 5:3 "I am **God** Almighty. I will make a covenant with you."
- 9:14 **God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- 10:2 Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- 16:1 The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- 22:7 "You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- 24:9 There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.

- 25:7 “Worship only the Lord your **God** and only serve him.”
- 28:1 “There is only one who is good, and that is **God**.”
- 49:9 But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- 50:16 But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong’s: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

Romans References:

1:1; 1:7; 1:8; 1:9; 1:10; 1:16; 1:17; 1:18; 1:19; 1:21; 1:23; 1:24; 1:25; 1:26; 1:28; 1:32; 2:2; 2:3; 2:4; 2:5; 2:11; 2:13; 2:16; 2:17; 2:23; 2:24; 2:29; 3:2; 3:3; 3:4; 3:5; 3:6; 3:7; 3:11; 3:18; 3:19; 3:21; 3:22; 3:23; 3:25; 3:26; 3:29; 3:30; 4:2; 4:3; 4:6; 4:17; 4:20; 5:1; 5:2; 5:5; 5:8; 5:10; 5:11; 5:15; 6:10; 6:11; 6:13; 6:17; 6:22; 6:23; 7:4; 7:22; 7:25; 8:3; 8:7; 8:8; 8:14; 8:16; 8:17; 8:19; 8:21; 8:27; 8:28; 8:31; 8:33; 8:34; 8:39; 9:5; 9:8; 9:11; 9:14; 9:16; 9:20; 9:22; 9:26; 10:1; 10:2; 10:3; 10:9; 11:1; 11:2; 11:8; 11:21; 11:22; 11:23; 11:29; 11:30; 11:32; 11:33; 12:1; 12:2; 12:3; 13:1; 13:2; 13:4; 13:6; 14:3; 14:6; 14:10; 14:11; 14:12; 14:18; 14:20; 14:22; 15:5; 15:7; 15:8; 15:9; 15:13; 15:15; 15:16; 15:17; 15:30; 15:32; 15:33; 16:20; 16:26; 16:27

God the Father, heavenly Father, Father

Definition:

The terms “God the Father” and “heavenly Father” refer to Yahweh, the one true God. Another term with the same meaning is “Father,” used most often when Jesus was referring to him.

- God exists as God the Father, God the Son, and God the Holy Spirit. Each one is fully God, and yet they are only one God. This is a mystery that mere humans cannot fully understand.
- God the Father sent God the Son (Jesus) into the world and he sends the Holy Spirit to his people.
- Anyone who believes in God the Son becomes a child of God the Father, and God the Holy Spirit comes to live in that person. This is another mystery that human beings cannot fully understand.

Translation Suggestions:

- In translating the phrase “God the Father,” it is best to translate “Father” with the same word that the language naturally uses to refer to a human father.
- The term “heavenly Father” could be translated by “Father who lives in heaven” or “Father God who lives in heaven” or “God our Father from heaven.”
- Usually “Father” is capitalized when it, refers to God.

(Translation suggestions: How to Translate Names)

(See also: ancestor, God, heaven, Holy Spirit, Jesus, Son of God)

Bible References:

- 1 Corinthians 8:4-6
- 1 John 2:1
- 1 John 2:23
- 1 John 3:1
- Colossians 1:1-3
- Ephesians 5:18-21
- Luke 10:22
- Matthew 5:16

- Matthew 23:9

Examples from the Bible stories:

- 24:9 There is only one God. But John heard **God the Father** speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- 29:9 Then Jesus said, “This is what my **heavenly Father** will do to every one of you if you do not forgive your brother from your heart.”
- 37:9 Then Jesus looked up to heaven and said, “**Father**, thank you for hearing me.”
- 40:7 Then Jesus cried out, “It is finished! **Father**, I give my spirit into your hands.”
- 42:10 “So go, make disciples of all people groups by baptizing them in the name of **the Father**, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you.”
- 43:8 “Jesus is now exalted to the right hand of **God the Father**.”
- 50:10 “Then the righteous ones will shine like the sun in the kingdom of **God their Father**.”

Word Data:

- Strong’s: H0001, H0002, G39620

Romans References:

1:7; 6:4; 8:15; 15:6

god, false god, goddess, idol, idolater, idolatrous, idolatry

Definition:

A false god is something that people worship instead of the one true God. The term “goddess” refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God’s people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as “idolatrous” if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An “idolatrous kingdom” means a “kingdom of people who worship idols” or a “kingdom of people who worship earthly things.”
- The term “idolatrous figure” is another word for a “carved image” or an “idol.”

Translation Suggestions:

- There may already be a word for “god” or “false god” in the language or in a nearby language.
- The term “idol” could be used to refer to false gods.
- In English, a lower case “g” is used to refer to false gods, and upper case “G” is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, Asherah, Baal, Molech, demon, image, kingdom, worship)

Bible References:

- Genesis 35:2
- Exodus 32:1
- Psalms 31:6
- Psalms 81:8-10
- Isaiah 44:20
- Acts 7:41
- Acts 7:43
- Acts 15:20
- Acts 19:27
- Romans 2:22
- Galatians 4:8-9
- Galatians 5:19-21
- Colossians 3:5
- 1 Thessalonians 1:9

Examples from the Bible stories:

- 10:2 Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- 13:4 Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- 14:2 They (Canaanites) worshiped false **gods** and did many evil things.
- 16:1 The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- 18:13 But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

Word Data:

- Strong's: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

Romans References:

2:22

godly, godliness, ungodly, godless, ungodliness, godlessness

Definition:

The term “godly” is used to describe a person who acts in a way that honors God and shows what God is like. “Godliness” is the character quality of honoring God by doing his will.

- A person who has godly character will show the fruits of the Holy Spirit, such as love, joy, peace, patience, kindness, and self control.
- The quality of godliness shows that a person has the Holy Spirit and is obeying him.

The terms “ungodly” and “godless” describe people who are in rebellion against God. Living in an evil way, without thought of God, is called “ungodliness” or “godlessness.”

- The meanings of these words are very similar. However, “godless” and “godlessness” may describe a more extreme condition in which people or nations do not even acknowledge God or his right to rule them.
- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

Translation Suggestions:

- The phrase “the godly” could be translated as “godly people” or “people who obey God.” (See: nominaladj)
- The adjective “godly” could be translated as “obedient to God” or “righteous” or “pleasing to God.”
- The phrase “in a godly manner” could be translated as “in a way that obeys God” or “with actions and words that please God.”
- Ways to translate “godliness” could include “acting in a way that pleases God” or “obeying God” or “living in a righteous manner.”
- Depending on the context, the term “ungodly” could be translated as “displeasing to God” or “immoral” or “disobeying God.”
- The terms “godless” and “godlessness” literally mean that the people are “without God” or “having no thought of God” or “acting in a way that does not acknowledge God.”

- Other ways to translate “ungodliness” or “godlessness” could be “wickedness” or “evil” or “rebellion against God”.

(See also evil, honor, obey, righteous)

Bible References:

- Job 27:10
- Proverbs 11:9
- Acts 3:12
- 1 Timothy 1:9-11
- 1 Timothy 4:7
- 2 Timothy 3:12
- Hebrews 12:14-17
- Hebrews 11:7
- 1 Peter 4:18
- Jude 1:16

Word Data:

- Strong’s: H0430, H1100, H2623, H5760, H7563, G05160, G07630, G07640, G07650, G21240, G21500, G21520, G21530, G23160, G23170

Romans References:

1:18; 4:5; 5:6; 11:26

Gomorrah

Definition:

Gomorrah was a city located in a fertile valley near Sodom, where Abraham's nephew Lot chose to live.

- The exact location of Gomorrah and Sodom is unknown, but there are indications that they may have been located directly south of the Salt Sea, near the Valley of Siddim.
- There were many kings at war in the region where Sodom and Gomorrah were located.
- When Lot's family was captured in a conflict between Sodom and other cities, Abraham and his men rescued them.
- Not long after that, Sodom and Gomorrah were destroyed by God because of the wickedness of the people who lived there.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Babylon, Lot, Salt Sea, Sodom)

Bible References:

- 2 Peter 2:6
- Genesis 10:19
- Genesis 14:1-2
- Genesis 18:21
- Isaiah 1:9
- Matthew 10:15

Word Data:

- Strong's: H6017

Romans References:

9:29

good news, gospel

Definition:

The term “gospel” literally means “good news” and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God’s salvation for people through Jesus’ sacrifice on the cross.
- In most English Bibles, “good news” is usually translated as “gospel” and is also used in phrases such as, the “gospel of Jesus Christ,” the “gospel of God” and the “gospel of the kingdom.”

Translation Suggestions:

- Different ways to translate this term could include, “good message” or “good announcement” or “God’s message of salvation” or “the good things God teaches about Jesus.”
- Depending on the context, ways to translate the phrase, “good news of” could include, “good news/message about” or “good message from” or “the good things God tells us about” or “what God says about how he saves people.”

(See also: kingdom, sacrifice, save)

Bible References:

- 1 Thessalonians 1:5
- Acts 8:25
- Colossians 1:23
- Galatians 1:6
- Luke 8:1-3
- Mark 1:14
- Philippians 2:22
- Romans 1:3

Examples from the Bible stories:

- 23:6 The angel said, “Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”

- 26:3 Jesus read, “God has given me his Spirit so that I can proclaim **good news** to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed. This is the year of the Lord’s favor.”
- 45:10 Philip also used other Scriptures to tell him the **good news of Jesus**.
- 46:10 Then they sent them off to preach the **good news about Jesus** in many other places.
- 47:1 One day, Paul and his friend Silas went to the town of Philippi to proclaim the **good news about Jesus**.
- 47:13 The **good news about Jesus** kept spreading, and the Church kept growing.
- 50:1 For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- 50:2 When Jesus was living on earth he said, “My disciples will preach the **good news** about the kingdom of God to people everywhere in the world, and then the end will come.”
- 50:3 Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

Word Data:

- Strong’s: G20970, G20980, G42830

Romans References:

1:1; 1:9; 1:15; 1:16; 2:16; 10:15; 10:16; 11:28; 15:16; 15:19; 15:20; 16:25

good, right, pleasant, better, best, goodness

Definition:

The term “good” generally refers to a positive evaluation of the quality of something or someone, often in a moral or emotional sense. However, the term conveys various nuances throughout the Bible depending on the context.

- Something that is “good” could be emotionally pleasant, morally right, excellent, helpful, suitable, or profitable.
- In the Bible, the general meaning of “good” is often contrasted with “evil.”

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone or “cause someone to prosper.”
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: righteous, prosper, evil)

Bible References:

- Galatians 5:22-24
- Genesis 1:12
- Genesis 2:9
- Genesis 2:17
- James 3:13
- Romans 2:4

Examples from the Bible stories:

- 1:4 God saw that what he had created was **good**.
- 1:11 God planted the tree of the knowledge of **good** and evil.
- 1:12 Then God said, “It is not **good** for man to be alone.”
- 2:4 “God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- 8:12 “You tried to do evil when you sold me as a slave, but God used the evil for **good**!”
- 14:15 Joshua was a **good** leader because he trusted and obeyed God.
- 18:13 Some of these kings were **good** men who ruled justly and worshiped God.
- 28:1 “**Good** teacher, what must I do to have eternal life?” Jesus said to him, “Why do you call me ‘**good**?’ There is only one who is **good**, and that is God.”

Word Data:

- Strong’s: H0117, H0145, H0155, H0202, H0239, H0410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G00140, G00150, G00180, G00190, G05150, G07440, G08650, G09790, G13800, G20950, G20970, G21060, G21070, G21080, G21090, G21140, G21150, G21330, G21400, G21620, G21630, G21740, G22930, G25650, G25670, G25700, G25730, G28870, G29860, G31400, G36170, G37760, G41470, G46320, G46740, G48510, G52230, G52240, G53580, G55420, G55430, G55440

Romans References:

2:7; 2:10; 3:8; 3:12; 5:7; 7:12; 7:13; 7:16; 7:18; 7:19; 7:21; 8:28; 9:11; 10:15; 12:2; 12:9; 12:17; 12:21; 13:3; 13:4; 14:16; 14:21; 15:2; 15:14; 16:19

gossip, gossips, talk nonsense

Definition:

The term “gossip” refers to talking to people about someone else’s personal affairs, usually in a negative and unproductive way. Often what is talked about has not been confirmed as true.

- The Bible says that spreading negative information about people is wrong. Gossip and slander are examples of this kind of negative speech.
- Gossip is harmful to the person being spoken about because it often hurts someone’s relationships with other people.

(See also: slander)

Bible References:

- 1 Timothy 5:13
- 2 Corinthians 12:20
- Leviticus 19:15-16
- Proverbs 16:28
- Romans 1:29-31

Word Data:

- Strong’s: H5372, G26360, G53970

Romans References:

1:29

grace, gracious

Definition:

The word “grace” refers to help or blessing that is given to someone who has not earned it. The term “gracious” describes someone who shows grace to others.

- God’s grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to “find grace” is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that “grace” could be translated include “divine kindness” or “God’s favor” or “God’s kindness and forgiveness for sinners” or “merciful kindness.”
- The term “gracious” could be translated as “full of grace” or “kind” or “merciful” or “mercifully kind.”
- The expression “he found grace in the eyes of God” could be translated as “he received mercy from God” or “God mercifully helped him” or “God showed his favor to him” or “God was pleased with him and helped him.”

Bible References:

- Acts 4:33
- Acts 6:8
- Acts 14:4
- Colossians 4:6
- Colossians 4:18
- Genesis 43:28-29
- James 4:7
- John 1:16
- Philippians 4:21-23
- Revelation 22:20-21

Word Data:

- Strong's: H2580, H2587, H2589, H2603, H8467, G21430, G54850, G55430

Romans References:

1:5; 1:7; 3:24; 4:4; 4:16; 5:2; 5:15; 5:17; 5:20; 5:21; 6:1; 6:14; 6:15; 11:5; 11:6; 12:3; 12:6; 15:15; 16:20

grave, gravedigger, tomb, burial place

Definition:

The terms “tomb” and “grave” refer to a place where people put the body of a person who has died. A “burial place” is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: bury, death)

Bible References:

- Acts 2:29-31
- Genesis 23:6
- Genesis 50:5
- John 19:41
- Luke 23:53
- Mark 5:1-2
- Matthew 27:53
- Romans 3:13

Examples from the Bible stories:

- 32:4 The man lived among the **tombs** in the area.
- 37:6 Jesus asked them, “Where have you put Lazarus?” They told him, “In the **tomb**. Come and see.”
- 37:7 The **tomb** was a cave with a stone rolled in front of its opening.

- 40:9 Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus' body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.
- 41:4 He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.
- 41:5 When the women arrived at the **tomb**, the angel told them, "Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see." The women looked into the **tomb** and saw where Jesus' body had been laid. His body was not there!

Word Data:

- Strong's: H1430, H6900, H6913, H7585, H7845, G34180, G34190, G50280

Romans References:

3:13

Greek, Grecian, Hellenist

Definition:

The term “Greek” refers to the language spoken in the country of Greece, it is also a person from the country of Greece. Greek was also spoken throughout the Roman Empire. The adjective “Grecian” means “Greek-speaking.”

- Since most non-Jewish people in the Roman Empire spoke Greek, Gentiles are often referred to as “Greeks” in the New Testament, especially when contrasted with Jews.
- The phrase “Grecian Jews” or “Hellenists” referred to Jews who spoke Greek in contrast to the “Hebraic Jews” who spoke only Hebrew, or perhaps Aramaic. The term “Hellenists” comes from the pronunciation of the Greek word for a Greek-speaker.
- Other ways to translate “Grecian” could include, “Greek-speaking” or “culturally Greek” or “Greek.”
- When referring to non-Jews, “Greek” could be translated as “Gentile.”

(Translation suggestions: How to Translate Names)

(See also: Aram, Gentile, Greece, Hebrew, Rome)

Bible References:

- Acts 6:1
- Acts 9:29
- Acts 11:20
- Acts 14:1-2
- Colossians 3:11
- Galatians 2:3-5
- John 7:35

Word Data:

- Strong’s: H3125, G16720, G16730, G16740, G16750, G16760

Romans References:

1:14; 1:16; 2:9; 2:10; 3:9; 10:12

hard, harder

Definition:

The term “hard” generally refers to something that is difficult, challenging, or requires great diligence and persistence to be done.

- When used as a modifier, its meaning is similar to “great effort.”

Translation Suggestions

- The term “hard” could also be translated as “difficult” or “persistent” or “diligently” or “challenging,” depending on the context.
- In expressions such as “work hard” or “try hard,” the term “hard” could be translated as “with perseverance” or “diligently.”
- The expression “press hard against” could also be translated as “shove with force” or “push strongly against.”
- To “oppress people with hard labor” could be translated as “force people to work so hard that they suffer” or “cause people to suffer by forcing them to do very difficult work.”
- Depending on context the term “harder” could also be translated as “more difficult” or “more diligently”
- In some contexts “hard” could be translated as “heavy” or “heavily.”
- A different kind of “hard labor” is experienced by a woman who is about to deliver a baby.

Bible References:

Word Data:

- Strong’s: H2388, H3515, H6381, H7185, H7186, G03180, G14190, G14220, G14230, G25320, G28730, G44560, G44570, G46410, G46420, G46430, G46450, G49120

Romans References:

2:5; 11:7; 11:25

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we cannot directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.

Translation Suggestions:

- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: kingdom of God)

Bible References:

- 1 Kings 8:22-24
- 1 Thessalonians 1:8-10
- 1 Thessalonians 4:17
- Deuteronomy 9:1
- Ephesians 6:9
- Genesis 1:1
- Genesis 7:11
- John 3:12
- John 3:27
- Matthew 5:18

- **Matthew 5:46-48**

Examples from the Bible stories:

- **4:2** They even began building a tall tower to reach **heaven**.
- **14:11** He (God) gave them bread from **heaven**, called “manna.”
- **23:7** Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- **29:9** Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- **37:9** Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- **42:11** Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

Romans References:

1:18; 10:6

heir

Definition:

An “heir” is a person who legally receives property or money that belonged to a person who has died.

- In Bible times, the main heir was the firstborn son, who received most of the property and money of his father.
- The Bible also uses “heir” in a figurative sense to refer to person who as a Christian receives spiritual benefits from God, his spiritual father.
- As God’s children, Christians are said to be “joint heirs” with Jesus Christ. This could also be translated as “co-heirs” or “fellow heirs” or “heirs together with.”
- The term “heir” could be translated as “person receiving benefits” or whatever expression is used in the language to communicate the meaning of someone who receives property and other things when a parent or other relative dies.

(See also: firstborn, **inherit**)

Bible References:

- **Galatians 4:1-2**
- **Galatians 4:7**
- **Genesis 15:1**
- **Genesis 21:10-11**
- **Luke 20:14**
- **Mark 12:7**
- **Matthew 21:38-39**

Word Data:

- Strong’s: H1121, H3423, G28160, G28180, G28200, G47890

Romans References:

4:13; 4:14; 8:17

Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Definition:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: holy, spirit, God, Lord, God the Father, Son of God, **gift**)

Bible References:

- **1 Samuel 10:10**
- **1 Thessalonians 4:7-8**
- **Acts 8:17**
- **Galatians 5:25**
- **Genesis 1:1-2**
- **Isaiah 63:10**
- **Job 33:4**
- **Matthew 12:31**
- **Matthew 28:18-19**
- **Psalms 51:10-11**

Examples from the Bible stories:

- 1:1 But **God's Spirit** was there over the water.
- 24:8 When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- 26:1 After overcoming Satan's temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- 26:3 Jesus read, "God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed."
- 42:10 "So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you."
- 43:3 They were all filled with the **Holy Spirit** and they began to speak in other languages.
- 43:8 "And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are are now seeing and hearing."
- 43:11 Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit**."
- 45:1 He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

Word Data:

- Strong's: H3068, H6944, H7307, G00400, G41510

Romans References:

1:4; 2:29; 5:5; 7:6; 8:2; 8:4; 8:5; 8:6; 8:9; 8:10; 8:11; 8:13; 8:14; 8:15; 8:16; 8:23; 8:26; 8:27; 9:1; 14:17; 15:13; 15:16; 15:19; 15:30

holy, holiness, unholy, sacred

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term “unholy” means “not holy.” It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called “unholy” could be described as being common, profane or unclean. It does not belong to God.

The term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term “sacred” was often said to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”
- In some contexts, “unholy” could be translated as “unclean.”

(See also: Holy Spirit, **consecrate**, sanctify, **set apart**)

Bible References:

- **Genesis 28:22**
- **2 Kings 3:2**
- **Lamentations 4:1**
- **Ezekiel 20:18-20**
- **Matthew 7:6**
- **Mark 8:38**
- **Acts 7:33**
- **Acts 11:8**
- Romans 1:2
- **2 Corinthians 12:3-5**
- **Colossians 1:22**
- **1 Thessalonians 3:13**
- **1 Thessalonians 4:7**
- **2 Timothy 3:15**

Examples from the Bible stories:

- **1:16** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- **9:12** “You are standing on **holy** ground.”

- 13:2 “If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- 13:5 “Always be sure to keep the Sabbath day **holy**.”
- 22:5 “So the baby will be **holy**, the Son of God.”
- 50:2 As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

- Strong’s: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

Romans References:

1:2; 7:12; 11:16; 12:1; 16:16

honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term to “honor” could be translated as to “show special respect to” or to “cause to be praised” or to “show high regard for” or to “highly value.”

(See also: dishonor, glory, praise)

Bible References:

- 1 Samuel 2:8
- Acts 19:17
- John 4:44
- John 12:26
- Mark 6:4
- Matthew 15:6

Word Data:

- Strong’s: H1420, H1921, H1922, H1923, H1926, H1927, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G08200, G13910, G13920, G17840, G21510, G25700, G31700, G44110, G45860, G50910, G50920, G50930, G53990

Romans References:

2:7; 2:10; 9:21; 12:10; 13:7

hope, hoped

Definition:

Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

- In the Bible, the term "hope" also has the meaning of "trust," as in "my hope is in the Lord." It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULT translates the term in the original language as "confidence." This happens mostly in the New Testament in situations where people who believe in Jesus as their Savior have the assurance (or confidence or hope) of receiving what God has promised.
- To have "no hope" means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

Translation Suggestions:

- In some contexts, the term to "hope" could also be translated as to "wish" or to "desire" or to "expect."
- The expression "nothing to hope for" could be translated as "nothing to trust in" or "no expectation of anything good"
- To "have no hope" could be translated as "have no expectation of anything good" or "have no security" or "be sure that nothing good will happen."
- The expression "have set your hopes on" could also be translated as "have put your confidence in" or "have been trusting in."
- The phrase "I find hope in your Word" could also be translated as "I am confident that your Word is true" or "Your Word helps me trust in you" or "When I obey your Word, I am certain to be blessed."
- Phrases such as "hope in" God could also be translated a, "trust in God" or "know for sure that God will do what he has promised" or "be certain that God is faithful."

(See also: bless, **confidence**, good, **obey**, trust, word of God)

Bible References:

- **1 Chronicles 29:14-15**
- **1 Thessalonians 2:19**
- **Acts 24:14-16**
- **Acts 26:6**

- Acts 27:20
- Colossians 1:5
- Job 11:20

Word Data:

- Strong's: H0982, H0983, H0986, H2620, H2976, H3175, H3176, H3689, H4009, H4268, H4723, H7663, H7664, H8431, H8615, G00910, G05600, G16790, G16800, G20700

Romans References:

4:18; 5:2; 5:4; 5:5; 8:20; 8:24; 8:25; 12:12; 15:4; 15:12; 15:13; 15:24

Hosea

Definition:

Hosea was a prophet of Israel who lived and prophesied about 750 years before the time of Christ.

- His ministry lasted for many years through the reigns of several kings, such as Jeroboam, Zechariah, Jotham, Ahaz, Hoshea, Uzziah, and Hezekiah.
- Hosea was told by God to marry a prostitute named Gomer and to continue to love her, even though she was unfaithful to him.
- This was a picture of God's love for his unfaithful people, Israel.
- Hosea prophesied against the people of Israel because of their sin, warning them to turn away from worshipping idols.

(Translation suggestions: Translate Names)

(See also: **Ahaz**, **Hezekiah**, **Hoshea**, **Jeroboam**, **Jotham**, **Uzziah**, **Zechariah (OT)**)

Bible References:

- **Hosea 1:1-2**
- **Hosea 1:3-5**
- **Hosea 1:6-7**

Word Data:

- Strong's: H1954, G56170

Romans References:

9:25

hour, moment

Definition:

The term “hour” is often used in the Bible to tell what time of day a certain event took place. It is also used figuratively to mean “time” or “moment.”

- The Jews counted daylight hours starting at sunrise (around 6 AM). For example, “the ninth hour” meant “around three in the afternoon.”
- Nighttime hours were counted starting at sunset (around 6 PM). For example, “the third hour of the night” meant “around nine in the evening” in our present-day system.
- Since references to time in the Bible will not correspond exactly to the present-day time system, phrases such as “around nine” or “about six o’clock” could be used.
- Some translations might add phrases like “in the evening” or “in the morning” or “in the afternoon” to make it clear what time of day is being talked about.
- The phrase, “in that hour” could be translated as “at that time” or “in that moment.”
- Referring to Jesus, the expression “his hour had come” could be translated as “the time had come for him to” or “the appointed time for him had come.”

Bible References:

- Acts 2:15
- John 4:51-52
- Luke 23:44
- Matthew 20:3

Word Data:

- Strong’s: H8160, G56100

Romans References:

13:11

house

Definition:

The term “house” refers to a small building, shelter, or tent, usually the place where a family sleeps.

- When referring to a building where people live and sleep the term “house” could be translated as “dwelling place” or “dwelling structure” or with another term that expresses the meaning.

Bible References:

Word Data:

- Strong’s: H1004, H1005, H1035, H1397, G36140, G36240

Romans References:

16:5

image, carved image, cast metal image, figure, carved figure, statue

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: false god, God, false god, image of God)

Bible References:

- 1 Kings 14:9-10
- Acts 7:43
- Isaiah 21:8-9
- Matthew 22:21
- Romans 1:23

Word Data:

- Strong’s: H0457, H1544, H2553, H4541, H4676, H4853, H4906, H5257, H5262, H5566, H6091, H6456, H6459, H6754, H6755, H6816, H8403, H8544, H8655, G15040, G51790

Romans References:

1:23; 8:29

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

Romans References:

front:intro; 3:24; 6:11; 6:23; 8:1; 8:2; 8:39; 9:1; 12:5; 14:14; 15:17; 16:2; 16:3; 16:7; 16:8; 16:9; 16:10; 16:11; 16:12; 16:13; 16:22

innocent

Definition:

The term “innocent” means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term “innocent” is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking “innocent people.”
- In the Bible, “blood” can represent “killing,” so “innocent blood” refers to “killing people who did not deserve to die.”

Translation Suggestions:

- In most contexts, the term “innocent” can be translated as “not guilty” or “not responsible” or “not to blame” for something.
- When referring in general to innocent people, this term could be translated as “who have done nothing wrong” or “who are not involved in evil.”
- “To shed innocent blood” can be translated as “to kill people who did not deserve to die.”

(See also: guilt)

Bible References:

- 1 Corinthians 4:4
- 1 Samuel 19:5
- Acts 20:26
- Exodus 23:7
- Jeremiah 22:17
- Job 9:23
- Romans 16:18

Examples from the Bible stories:

- 8:6 After two years, Joseph was still in prison, even though he was **innocent**.

- 40:4 One of them mocked Jesus, but the other said, “Do you have no fear of God? We are guilty, but this man is **innocent**.”
- 40:8 When the soldier guarding Jesus saw everything that happened, he said, “Certainly, this man was **innocent**. He was the Son of God.”

Word Data:

- Strong’s: H2136, H2600, H2643, H5352, H5355, H5356, G01210

Romans References:

16:18; 16:19

instruct, instruction, instructor

Definition:

The terms “instruct” and “instruction” refer to giving specific directions about what to do.

- To “give instructions” means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term “instruct” could also be translated as “tell” or “direct” or “teach” or “give instructions to.”
- The term “instructions” could be translated as “directions” or “explanations” or “what he has told you to do.”
- When God gives instructions, this term is sometimes translated as “commands” or “orders.”

(See also: **command**, **decree**, **teach**)

Bible References:

- **Exodus 14:4**
- **Genesis 26:5**
- **Hebrews 11:22**
- **Matthew 10:5**
- **Matthew 11:1**
- **Proverbs 1:30**

Word Data:

- Strong’s: H0241, H0376, H0559, H0631, H1004, H1696, H1697, H3256, H3289, H3384, H4148, H4156, H4687, H4931, H4941, H6098, H6310, H6490, H6680, H7919, H8451, G12560, G12990, G13190, G13210, G13780, G17810, G17850, G27270, G27530, G35590, G35600, G38110, G38520, G38530, G42640, G43670, G48220

Romans References:

2:18; 2:20; 15:4

intercede, intercession

Definition:

The terms “intercede” and “intercession” refer to making requests to someone on behalf of another person. In the Bible this usually refers to praying for other people.

- The expressions “make intercession for” and “intercede for” mean to make requests to God for the benefit of other people.
- The Bible teaches that the Holy Spirit intercedes for us, that is, he prays to God for us.
- A person intercedes for other people by making requests for them to someone in authority.

Translation Suggestions:

- Other ways to translate “intercede” could include “plead for” or “urge (someone) to do something (for someone else).”
- The noun “intercessions” could be translated as “appeals” or “requests” or “urgent prayers.”
- The phrase “make intercession for” could be translated as “make requests for the benefit of” or “make an appeal on behalf of” or “ask God to help” or “appeal to God to bless (someone).”

(See also: pray)

Bible References:

- Hebrews 7:25-26
- Isaiah 53:12
- Jeremiah 29:6-7
- Romans 8:26-27
- Romans 8:33-34

Word Data:

- Strong’s: H6293, G17830, G17930, G52410

Romans References:

8:27; 8:34

Isaac

Definition:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name "Isaac" means "he laughs." When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham's faith by commanding him to sacrifice Isaac.
- Isaac's son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(Translation suggestions: How to Translate Names)

(See also: Abraham, descendant, eternity, fulfill, Jacob, Sarah, **twelve tribes of Israel**)

Bible References:

- **Galatians 4:28-29**
- **Genesis 25:9-11**
- **Genesis 25:19**
- **Genesis 26:1**
- **Genesis 26:8**
- **Genesis 28:1-2**
- **Genesis 31:18**
- **Matthew 8:11-13**
- **Matthew 22:32**

Examples from the Bible stories:

- **5:4** "Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**."

- 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."
- 5:9 God had provided the ram to be the sacrifice instead of **Isaac**.
- 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.**
- 6:5 **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins.
- 7:10 Then **Isaac** died, and Jacob and Esau buried him. The covenant promises God had promised to Abraham and then to **Isaac** now passed on to Jacob.

Word Data:

- Strong's: H3327, H3446, G24640

Romans References:

9:7; 9:10

Isaiah

Definition:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

- He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(Translation suggestions: How to Translate Names)

(See also: **Ahaz**, **Assyria**, Christ, **Hezekiah**, **Jotham**, **Judah**, prophet, **Uzziah**)

Bible References:

- **2 Kings 20:1-3**
- **Acts 28:26**
- **Isaiah 1:1**
- **Luke 3:4**
- **Mark 1:1**
- **Mark 7:6**
- **Matthew 3:3**
- **Matthew 4:14**

Examples from the Bible stories:

- **21:9** The prophet **Isaiah** prophesied that the Messiah would be born from a virgin.
- **21:10** The prophet **Isaiah** said the Messiah would live in Galilee, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **21:11** The prophet **Isaiah** also prophesied that the Messiah would be hated without reason and rejected.

- 21:12 **Isaiah** prophesied that people would spit on, mock, and beat the Messiah.
- 26:2 They handed him (Jesus) the scroll of the prophet **Isaiah** so that he would read from it. Jesus opened up the scroll and read part of it to the people.
- 45:8 When Philip approached the chariot, he heard the Ethiopian reading from what the prophet **Isaiah** wrote.
- 45:10 Philip explained to the Ethiopian that **Isaiah** was writing about Jesus.

Word Data:

- Strong's: H3470, G22680

Romans References:

9:27; 9:29; 10:16; 10:20; 15:12

Israel, Israelites

Definition:

The term “Israel” is the name that God gave to Jacob. Often it refers to the nation that is descended from him.

- The name Israel probably means “He struggles with God.”
- The descendants of Jacob became known as the “sons of Israel” or the “people of Israel” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: Jacob, kingdom of Israel, Judah, nation, twelve tribes of Israel)

Bible References:

- 1 Chronicles 10:1
- 1 Kings 8:2
- Acts 2:36
- Acts 7:24
- Acts 13:23
- John 1:49-51
- Luke 24:21
- Mark 12:29
- Matthew 2:6
- Matthew 27:9
- Philippians 3:4-5

Examples from the Bible stories:

- 8:15 The descendants of the twelve sons became the twelve tribes of **Israel**.

- 9:3 The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- 9:5 A certain **Israelite** woman gave birth to a baby boy.
- 10:1 They said, “This is what the God of **Israel** says, ‘Let my people go!’”
- 14:12 But despite all this, the people of __Israel __ complained and grumbled against God and against Moses.
- 15:9 God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- 15:12 After this battle, God gave each tribe of __Israel __ its own section of the Promised Land. Then God gave **Israel** peace along all its borders.
- 16:16 So God punished __Israel __ again for worshiping idols.
- 43:6 “Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Word Data:

- Strong’s: H3478, H3479, H3481, H3482, G09350, G24740, G24750

Romans References:

9:4; 9:6; 9:27; 9:31; 10:19; 10:21; 11:1; 11:2; 11:7; 11:25; 11:26

Jacob, Israel

Definition:

Jacob was the younger twin son of Isaac by Rebekah. God changed his name to "Israel." His descendants became the nation of Israel.

- Jacob is the last of the three patriarchs of the Israelite nation: Abraham, Isaac, and Jacob. The descendants of Jacob's twelve sons became the twelve tribes of Israel.
- The name Jacob is similar to the Hebrew word meaning "heel." As Jacob was being born, he was holding onto the heel of his twin brother Esau. In the Old Testament times, the heel was a body part associated both with attack and with the rear part of a person's body. The Hebrew name Jacob was probably associated with the idea of attacking someone from behind.
- Many years later, God changed Jacob's name to "Israel," which probably means "He struggles with God."
- The name Jacob is often used to represent the nation of Israel.
- Jacob married Laban's two daughters, Leah and Rachel, as well as each of their servants, Zilpah and Bilhah. These four women mothered the twelve sons who became the ancestral fathers of the twelve tribes of Israel.
- In the New Testament, a different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: How to Translate Names)

(See also: Israel, twelve tribes of Israel, Leah, Rachel, Zilpah, Bilhah, deceive, Esau, Isaac, Rebekah, Laban)

Bible References:

- Acts 7:11
- Acts 7:46
- Genesis 25:26
- Genesis 29:1-3
- Genesis 32:1-2
- John 4:4-5
- Matthew 8:11-13
- Matthew 22:32

Examples from the Bible stories:

- 7:1 As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- 7:7 **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- 7:8 After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- 7:10 The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- 8:1 Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

Word Data:

- Strong's: H3290, G23840

Romans References:

9:13; 11:26

jealous, jealousy

Definition:

The terms “jealous” and “jealousy” in this sense refer to a strong desire to protect the purity of a relationship. They can also refer to a strong desire to keep possession of something or someone (See Numbers 11:29).

- The term “jealous” is used to describe the angry feeling that a person has toward their spouse when they suspect that their spouse has been unfaithful in their marriage (See Numbers 5:14).
- The terms “jealous” and “jealousy” are often used to describe God’s strong desire that his covenant people love him, remain spiritually faithful to him, and keep him foremost in their affections.
- When used in the Bible, these terms often refer to God’s strong desire for his people to remain pure and unstained by sin.
- God is “jealous” for his glory, desiring that he be treated with honor and reverence.

Translation Suggestions:

- Ways to translate “jealous” could include “strong protective desire” or “possessive desire.”
- The term “jealousy” could be translated as “strong protective feeling” or “possessive feeling.”
- When talking about God, make sure the translation of these terms does not give a negative meaning of being resentful or envious of someone else.

(See also: envy)

Bible References:

Word Data:

- Strong’s: H7065, H7067, H7068, H7072, G22050, G22060, G38630

Romans References:

13:13

Jerusalem

Definition:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name “Jerusalem” is first mentioned in the book of Joshua. Other Old Testament names for this city include “Salem” “city of Jebus,” and “Zion.” Both “Jerusalem” and “Salem,” have the root meaning of “peace.”
- Jerusalem was originally a Jebusite fortress called “Zion” which King David captured and made into his capital city.
- It was in Jerusalem that David’s son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going “up” to Jerusalem since it is located in the mountains.

(See also: **Babylon**, Christ, David, **Jebusites**, Jesus, **Solomon**, **temple**, Zion)

Bible References:

- **Galatians 4:26-27**
- **John 2:13**
- **Luke 4:9-11**
- **Luke 13:5**
- **Mark 3:7-8**
- **Mark 3:20-22**
- **Matthew 3:6**
- **Matthew 4:23-25**
- **Matthew 20:17**

Examples from the Bible stories:

- **17:5** David conquered **Jerusalem** and made it his capital city.

- 18:2 In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- 20:7 They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.
- 20:12 So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.
- 38:1 About three years after Jesus first began preaching and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in **Jerusalem**, and that he would be killed there.
- 38:2 After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- 42:8 "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere."
- 42:11 Forty days after Jesus rose from the dead, he told his disciples, "Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you."

Word Data:

- Strong's: H3389, H3390, G24140, G24150, G24190

Romans References:

15:19; 15:25; 15:26; 15:31

Jesse

Definition:

Jesse was the father of King David and the grandson of Ruth and Boaz.

- Jesse was from the tribe of Judah.
- He was an "Ephrathite," which means he was from the region of Ephrathah. The town of Bethlehem was located in the region of Ephrathah.
- The prophet Isaiah prophesied about a "shoot" or "branch" that would come from the "root of Jesse" and bear fruit. This refers to Jesus, who was a descendant of Jesse.

(Translation suggestions: How to Translate Names)

(See also: **Bethlehem**, **Boaz**, descendant, Jesus, **king**, prophet, **Ruth**, **twelve tribes of Israel**)

Bible References:

- **1 Chronicles 2:12**
- **1 Kings 12:16**
- **1 Samuel 16:1**
- **Luke 3:32**
- **Matthew 1:4-6**

Word Data:

- Strong's: H3448, G24210

Romans References:

15:12

Jesus, Jesus Christ, Christ Jesus

Definition:

Jesus is God's Son. The name "Jesus" means "Yahweh saves." The term "Christ" is a title that means "anointed one" and is another word for Messiah.

- The two names are often combined as "Jesus Christ" or "Christ Jesus." These names emphasize that God's Son is the Messiah, who came to save people from being punished eternally for their sins.
- In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His mother was told by an angel to call him "Jesus" because he was destined to save people from their sins.
- Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

Translation Suggestions:

- In many languages "Jesus" and "Christ" are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesucristo," "Jezus Christus," "Yesus Kristus", and "Hesukristo" are some of the ways that these names are translated into different languages.
- For the term "Christ," some translators may prefer to use only some form of the term "Messiah" throughout.
- Also consider how these names are spelled in a nearby local or national language.

(Translation suggestions: How to Translate Names)

(See also: Christ, God, God the Father, high priest, kingdom of God, Mary, Savior, Son of God)

Bible References:

- 1 Corinthians 6:11
- 1 John 2:2
- 1 John 4:15
- 1 Timothy 1:2
- 2 Peter 1:2
- 2 Thessalonians 2:15

- 2 Timothy 1:10
- Acts 2:23
- Acts 5:30
- Acts 10:36
- Hebrews 9:14
- Hebrews 10:22
- Luke 24:20
- Matthew 1:21
- Matthew 4:3
- Philippians 2:5
- Philippians 2:10
- Philippians 4:21-23
- Revelation 1:6

Examples from the Bible stories:

- 22:4 The angel said, “You will become pregnant and give birth to a son. You are to name him **Jesus** and he will be the Messiah.”
- 23:2 “Name him **Jesus** (which means, ‘Yahweh saves’), because he will save the people from their sins.”
- 24:7 So John baptized him (Jesus), even though **Jesus** had never sinned.
- 24:9 There is only one God. But John heard God the Father speak, and saw **Jesus** the Son and the Holy Spirit when he baptized **Jesus**.
- 25:8 **Jesus** did not give in to Satan’s temptations, so Satan left him.
- 26:8 Then **Jesus** went throughout the region of Galilee, and large crowds came to him. They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and **Jesus** healed them.
- 31:3 Then **Jesus** finished praying and went to the disciples. He walked on top of the water across the lake toward their boat!
- 38:2 He (Judas) knew that the Jewish leaders denied that **Jesus** was the Messiah and that they were plotting to kill him.
- 40:8 Through his death, **Jesus** opened a way for people to come to God.
- 42:11 Then **Jesus** was taken up to heaven, and a cloud hid him from their sight. **Jesus** sat down at the right hand of God to rule over all things.

- 50:17 **Jesus** and his people will live on the new earth, and he will reign forever over everything that exists. He will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or death. **Jesus** will rule his kingdom with peace and justice, and he will be with his people forever.

Word Data:

- Strong's: G24240, G55470

Romans References:

1:1; 1:4; 1:6; 1:7; 1:8; 2:16; 3:22; 3:24; 3:26; 4:24; 5:1; 5:11; 5:15; 5:17; 5:21; 6:3; 6:11; 6:23; 7:25; 8:1; 8:2; 8:11; 8:34; 8:39; 10:9; 13:14; 14:14; 15:5; 15:6; 15:16; 15:17; 15:30; 16:3; 16:18; 16:20; 16:25; 16:27

Jew, Jewish

Definition:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.

(See also: Abraham, Jacob, Israel, **Babylon**, **Jewish leaders**)

Bible References:

- **Acts 2:5**
- **Acts 10:28**
- **Acts 14:5-7**
- **Colossians 3:11**
- **John 2:14**
- **Matthew 28:15**

Examples from the Bible stories:

- **20:11** The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- **20:12** So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- **37:10** Many of the **Jews** believed in Jesus because of this miracle.
- **37:11** But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- **40:2** Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- **46:6** Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

Word Data:

- Strong's: H3054, H3061, H3062, H3064, H3066, G24500, G24510, G24520, G24530, G24540

Romans References:

1:16; 2:9; 2:10; 2:17; 2:28; 2:29; 3:1; 3:9; 3:29; 9:24; 10:12

joy, joyful, rejoice, glad

Definition:

joy

The term “joy” refers to a feeling of delight or deep satisfaction. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: metonymy)

Bible References:

- Nehemiah 8:10

- **Psalm 48:2**
- **Isaiah 56:6-7**
- **Jeremiah 15:15-16**
- **Matthew 2:9-10**
- **Luke 15:7**
- **Luke 19:37-38**
- **John 3:29**
- **Acts 16:32-34**
- Romans 5:1-2
- Romans 15:30-32
- **Galatians 5:23**
- **Philippians 4:10-13**
- **1 Thessalonians 1:6-7**
- **1 Thessalonians 5:16**
- **Philemon 1:4-7**
- **James 1:2**
- **3 John 1:1-4**

Examples from the Bible stories:

- **33:7** "The rocky ground is a person who hears God's word and accepts it with **joy**."
- **34:4** "The kingdom of God is also like hidden treasure that someone hid in a field… Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field."
- **41:7** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong's: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

Romans References:

12:12; 12:15; 14:17; 15:13; 15:32; 16:19

Judea, Judah

Definition:

The term “Judea” refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes “Judea” is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province “Judah.”
- Other times “Judea” has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as “Judea Country” and the narrow sense could be translated as “Judea Province,” or “Judah Province” since this is the part of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: How to Translate Names)

(See also: **Galilee**, **Edom**, **Judah**, **Judah**, **Samaria**)

Bible References:

- **1 Thessalonians 2:14**
- **Acts 2:9**
- **Acts 9:32**
- **Acts 12:19**
- **John 3:22-24**
- **Luke 1:5**
- **Luke 4:44**
- **Luke 5:17**
- **Mark 10:1-4**
- **Matthew 2:1**
- **Matthew 2:5**
- **Matthew 2:22-23**
- **Matthew 3:1-3**

- **Matthew 19:1**

Word Data:

- Strong's: G24530

Romans References:

15:31

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms “judge” and “judgment” can also mean “to cause harm to” (usually because God has decided a person or nation’s actions are wicked).
- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate to “judge” could include to “decide” or to “condemn” or to “punish” or to “decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: **decree**, **judge**, **judgment day**, just, law, law)

Bible References:

- **1 John 4:17**
- **1 Kings 3:9**
- **Acts 10:42-43**

- Isaiah 3:14
- James 2:4
- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

Examples from the Bible stories:

- 19:16 The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- 21:8 A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- 39:4 The high priest tore his clothes in anger and shouted to the other religious leaders, "We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?"
- 50:14 But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

Romans References:

2:intro; 2:1; 2:2; 2:3; 2:12; 2:16; 2:27; 3:4; 3:6; 3:7; 3:19; 5:16; 11:33; 13:2; 14:1; 14:3; 14:4; 14:5; 14:10; 14:13

just, justice, unjust, injustice, justify, justification

Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."

- In some contexts, “just” could be translated as “righteous” or “upright.”
- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: abstractnouns)
- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: forgive, guilt, judge, righteous, righteous)

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4
- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19

- **Matthew 23:23-24**
- **Luke 18:3**
- **Luke 18:8**
- **Luke 18:13-14**
- **Luke 21:20-22**
- **Luke 23:41**
- **Acts 13:38-39**
- **Acts 28:4**
- Romans 4:1-3
- **Galatians 3:6-9**
- **Galatians 3:11**
- **Galatians 5:3-4**
- **Titus 3:6-7**
- **Hebrews 6:10**
- **James 2:24**
- **Revelation 15:3-4**

Examples from the Bible stories:

- **17:9** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **18:13** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- **50:17** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

Romans References:

2:13; 3:4; 3:8; 3:20; 3:24; 3:26; 3:28; 3:30; 4:intro; 4:2; 4:5; 4:25; 5:1; 5:9; 5:16; 5:18; 8:30; 8:33

kin, kinfolk, kindred, kinsman

Definition:

The term “kin” refers to a person’s blood relatives, considered as a group. The word “kinsman” refers specifically to a male relative.

- “Kin” can only refer to a person’s close relatives, such as parents and siblings, or it can also include more distant relatives, such as an aunts, uncles, or cousins.
- In ancient Israel, if a man died, his nearest male relative was expected to marry his widow, manage his property, and help carry on his family name. This relative was called a “kinsman-redeemer.”
- This term “kin” could also be translated as “relative” or “family member.”

Bible References:

- Romans 16:9-11
- **Ruth 2:20** 🔗
- **Ruth 3:9** 🔗

Word Data:

- Strong’s: H0251, H1350, H4129, H4130, H7138, H7607, G47730

Romans References:

9:3; 16:7; 16:11; 16:21

kingdom of God, kingdom of heaven

Definition:

The terms “kingdom of God” and “kingdom of heaven” both refer to God’s rule and authority over his people and over all creation.

- The Jews often used the term “heaven” to refer to God, to avoid saying his name directly. (See: metonymy)
- In the New Testament book that Matthew wrote, he referred to God’s kingdom as “the kingdom of heaven,” probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God’s kingdom forever.

Translation Suggestions:

- Depending on the context, “kingdom of God” can be translated as “God’s rule (as king)” or “when God reigns as king” or “God’s rule over everything.”
- Depending on the context, the term “kingdom of heaven” could also be translated as “God’s rule from heaven as king” or “God in heaven reigning” or “heaven’s reign” or “heaven ruling over everything.” If it is not possible to translate this simply and clearly, the phrase “kingdom of God” could be translated instead.
- Some translators may prefer to capitalize “Heaven” to show that it refers to God. Others may include a note in the text, such as “kingdom of heaven (that is, ‘kingdom of God’).”
- A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of “heaven” in this expression.

(See also: God, heaven, king, kingdom, King of the Jews, reign)

Bible References:

- 2 Thessalonians 1:5
- Acts 8:12-13
- Acts 28:23
- Colossians 4:11
- John 3:3

- Luke 7:28
- Luke 10:9
- Luke 12:31-32
- Matthew 3:2
- Matthew 4:17
- Matthew 5:10
- Romans 14:17

Examples from the Bible stories:

- 24:2 He (John) preached to them, saying, “Repent, for the **kingdom of God** is near!”
- 28:6 Then Jesus said to his disciples, “It is extremely hard for rich people to enter into the **kingdom of God**! Yes, it is easier for a camel to go through the eye of a needle than for a rich man to enter the **kingdom of God**.”
- 29:2 Jesus said, “The **kingdom of God** is like a king who wanted to settle accounts with his servants.”
- 34:1 Jesus told many other stories about the **kingdom of God**. For example, he said, “The **kingdom of God** is like a mustard seed that someone planted in his field.”
- 34:3 Jesus told another story, “The **kingdom of God** is like yeast that a woman mixes into some bread dough until it spreads throughout the dough.”
- 34:4 “The **kingdom of God** is also like hidden treasure that someone hid in a field… Another man found the treasure and then buried it again.”
- 34:5 “The **kingdom of God** is also like a perfect pearl of great value.”
- 42:9 He proved to his disciples in many ways that he was alive, and he taught them about the **kingdom of God**.
- 49:5 Jesus said that the **kingdom of God** is more valuable than anything else in the world.
- 50:2 When Jesus was living on earth he said, “My disciples will preach the good news about the **kingdom of God** to people everywhere in the world, and then the end will come.”

Word Data:

- Strong’s: G09320, G23160, G37720

Romans References:

14:17

kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to "kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

- 1 Thessalonians 5:25-28
- Genesis 27:26-27
- Genesis 29:11
- Genesis 31:28
- Genesis 45:15
- Genesis 48:10
- Luke 22:48
- Mark 14:45
- Matthew 26:48

Word Data:

- Strong's: H5390, H5401, G27050, G53680, G53700

Romans References:

16:16

know, knew, knowledge, known, unknown, distinguish

Definition:

Used in this sense the term “know” and “knowledge” mean generally to understand something. It can also mean to be aware of a fact. The expression “to make known” means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing physical concepts or abstract concepts.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”

Translation Suggestions

- Depending on the context, ways to translate “know” could include “understand” or “be familiar with” or “be aware of” or “be acquainted with.”
- In the context of understanding the difference between two things, the term is usually translated as “distinguish.” When used in this way, the term is often followed by the preposition “between.”
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as “what is known” or “wisdom” or “understanding,” depending on the context.
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with that person. The word for knowing facts should be used when translating this sense of the word “know.”

(See also: know-relationship, law, reveal, understand, wise)

Bible References:

Word Data:

- Strong's: H1844, H1847, H3045, H3046, H3318, G00500, G00560, G03190, G10970, G11070, G11080, G11100, G14920, G19210, G19220, G19870, G42670

Romans References:

1:13; 1:19; 1:21; 1:28; 2:2; 2:4; 2:18; 2:20; 3:17; 3:19; 3:20; 5:3; 6:3; 6:6; 6:9; 6:16; 7:1; 7:7; 7:14; 7:18; 8:22; 8:26; 8:27; 8:28; 9:22; 9:23; 10:2; 10:3; 10:19; 11:2; 11:25; 11:33; 11:34; 13:11; 14:14; 15:14; 15:29; 16:26

labor, labors, labored, laboring, laborer, work, hard work

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- Ways to translate “labor” could include “work” or “toil” or “hard work” or “difficult work” or to “work hard.”

(See also: hard)

Bible References:

Word Data:

- Strong’s: H3021, H4399, H4522, H4639, H5647, H5656, H5998, H6001, H6089, G20380, G20400, G20410, G28720, G28730

Romans References:

2:10; 4:4; 4:5; 13:10; 16:6; 16:12

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

Romans References:

2:intro; 2:12; 2:13; 2:14; 2:15; 2:17; 2:18; 2:20; 2:23; 2:25; 2:26; 2:27; 3:19; 3:20; 3:21; 3:28; 3:31; 4:intro; 4:13; 4:14; 4:15; 4:16; 5:13; 5:20; 6:14; 6:15; 7:intro; 7:1; 7:4; 7:5; 7:6; 7:7; 7:8; 7:9; 7:12; 7:14; 7:16; 7:22; 7:25; 8:3; 8:4; 9:31; 10:5; 13:8; 13:10

law, principle

Definition:

A “law” is a legal rule that is usually written down and enforced by someone in authority. A “principle” is a guideline for decision-making and behavior, and is usually not written down or enforced. However, sometimes the term “law” is used to mean a “principle.”

- A “law” is similar to a “decree,” but the term “law” is generally used to refer to something written rather than spoken.
- Both “law” and “principle” can refer to a general rule or belief that guides a person’s behavior.
- This meaning of “law” is different from its meaning in the term “law of Moses,” where it refers to commands and instructions that God gave the Israelites.
- When a general law is being referred to, “law” could be translated as “principle” or “general rule.”

(See also: law of Moses, **decree**, **command**, declare)

Bible References:

- **Deuteronomy 4:2**
- **Esther 3:8-9**
- **Exodus 12:12-14**
- **Genesis 26:5**
- **John 18:31**
- Romans 7:1

Word Data:

- Strong’s: H1285, H1881, H1882, H2706, H2708, H2710, H4687, H4941, H6310, H7560, H8451, G17850, G35480, G35510, G47470

Romans References:

3:27; 7:2; 7:3; 7:21; 7:23; 7:25; 8:2; 8:7; 9:4; 10:4

lawful, unlawful, not lawful, lawless, lawlessness

Definition:

The term “lawful” refers to something that is permitted to be done according to a law or other requirement. The opposite of this is “unlawful,” which simply means “not lawful.”

- In the Bible, something was “lawful” if it was permitted by God’s moral law, or by the Law of Moses and other Jewish laws. Something that was “unlawful” was “not permitted” by those laws.
- To do something “lawfully” means to do it “properly” or “in the right way.”
- Many of the things that the Jewish laws considered lawful or not lawful were not in agreement with God’s laws about loving others.
- Depending on the context, ways to translate “lawful” could include “permitted” or “according to God’s law” or “following our laws” or “proper” or “fitting.”
- The phrase “Is it lawful?” could also be translated as “Do our laws allow?” or “Is that something our laws permit?”

The terms “unlawful” and “not lawful” are used to describe actions that break a law.

- In the New Testament, the term “unlawful” is not only used to refer to breaking God’s laws, but also often refers to breaking Jewish man-made laws.
- Over the years, the Jews added to the laws that God gave to them. The Jewish leaders would call something “unlawful” if it did not conform to their man-made laws.
- When Jesus and his disciples were picking grain on a Sabbath day, the Pharisees accused them of doing something “unlawful” because it was breaking the Jewish laws about not working on that day.
- When Peter stated that eating unclean foods was “unlawful” for him, he meant that if he ate those foods he would be breaking the laws God had given the Israelites about not eating certain foods.

The term “lawless” describes a person who does not obey laws or rules. When a country or group of people are in a state of “lawlessness,” there is widespread disobedience, rebellion, or immorality.

- A lawless person is rebellious and does not obey God’s laws.
- The apostle Paul wrote that in the last days there will be a “man of lawlessness,” or a “lawless one,” who will be influenced by Satan to do evil things.

Translation Suggestions:

- This term “unlawful” should be translated using a word or expression that means “not lawful” or “lawbreaking.”
- Other ways to translate “unlawful” could be “not permitted” or “not according to God’s law” or “not conforming to our laws.”
- The expression “against the law” has the same meaning as “unlawful.”
- The term “lawless” could also be translated as “rebellious” or “disobedient” or “law-defying”.
- The term “lawlessness” could be translated as “not obeying any laws” or “rebellion (against God’s laws).”
- The phrase “man of lawlessness” could be translated as “man who does not obey any laws” or “man who rebels against God’s laws.”
- It is important to keep the concept of “law” in this term, if possible.
- Note that the term “unlawful” has a different meaning from this term.

(See also: law, law, Moses, Sabbath)

Bible References:

- Matthew 7:21-23
- Matthew 12:2
- Matthew 12:4
- Matthew 12:10
- Mark 3:4
- Luke 6:2
- Acts 2:23
- Acts 10:28
- Acts 22:25
- 2 Thessalonians 2:3
- Titus 2:14

- **1 John 3:4-6**

Word Data:

- Strong's: H6530, G01110, G01130, G02660, G04580, G04590, G18320, G35450

Romans References:

4:7; 6:19

lord, Lord, master, sir

Definition:

In the Bible, the term “lord” generally refers to someone who has ownership or authority over other people. In the Bible, however, the term is used to address many different kinds of people, including God.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

When “Lord” is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has “Blessed is he who comes in the name of Yahweh” and the New Testament text has “Blessed is he who comes in the name of the Lord.”
- In the ULT and UST, the title “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.
- Some languages translate “Lord” as “Master” or “Ruler” or some other term that communicates ownership or supreme rule.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.

- For places in the New Testament where there is a quote from the Old Testament, the term "Lord God" could be used to make it clear that this is a reference to God.

Translation Suggestions:

- This term can be translated with the equivalent of "master" when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as "master."
- If the person addressing Jesus does not know him, "lord" could be translated with a respectful form of address such as "sir." This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as "Lord" (capitalized) in English.

(See also: God, Jesus, ruler, Yahweh)

Bible References:

- Genesis 39:2
- Joshua 3:9-11
- Psalms 86:15-17
- Jeremiah 27:4
- Lamentations 2:2
- Ezekiel 18:29
- Daniel 9:9
- Daniel 9:17-19
- Malachi 3:1
- Matthew 7:21-23
- Luke 1:30-33
- Luke 16:13
- Romans 6:23
- Ephesians 6:9
- Philippians 2:9-11
- Colossians 3:23
- Hebrews 12:14

- James 2:1
- 1 Peter 1:3
- Jude 1:5
- Revelation 15:4

Examples from the Bible stories:

- 25:5 But Jesus replied to Satan by quoting from the Scriptures. He said, “In God’s word, he commands his people, ‘Do not test the **Lord** your God.’”
- 25:7 Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘Worship only the **Lord** your God and only serve him.’”
- 26:3 This is the year of the **Lord’s** favor.
- 27:2 The law expert replied that God’s law says, “Love the **Lord** your God with all your heart, soul, strength, and mind.”
- 31:5 Then Peter said to Jesus, “**Master**, if it is you, command me to come to you on the water”
- 43:9 “But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- 47:3 By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- 47:11 Paul answered, “Believe in Jesus, the **Master**, and you and your family will be saved.”

Word Data:

- Strong’s: H0113, H0136, H1167, H1376, H4756, H7980, H8323, G02030, G06340, G09620, G12030, G29620

Romans References:

1:4; 1:7; 4:8; 4:24; 5:1; 5:11; 5:21; 6:23; 7:25; 8:39; 9:28; 10:9; 10:12; 10:13; 10:16; 11:3; 11:34; 12:11; 12:19; 13:14; 14:4; 14:6; 14:8; 14:11; 14:14; 15:6; 15:11; 15:30; 16:2; 16:8; 16:11; 16:12; 16:13; 16:18; 16:20; 16:22

love, beloved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for "love" some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others even when it does not benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.
    - Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
    - When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
    - In the ULT, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
2. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
    - This term refers to natural human love between friends or relatives.
    - The term can also be used in such contexts as, "They love to sit in the most important seats at a banquet." This means that they "like very much" or "greatly desire" to do that.
3. The word "love" can also refer to romantic love between a man and a woman.

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word "love" in the ULT refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, "devoted, faithful caring" or "care for unselfishly" or "love from God." Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
- Sometimes the English word "love" describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means "like very much" or "care for" or "have strong affection for."

- In contexts where the word “love” is used to express a strong preference for something, this could be translated by “strongly prefer” or “like very much” or “greatly desire.”
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express “love” as an action. So for example, they might translate “love is patient, love is kind” as, “when a person loves someone, he is patient with him and kind to him.”

(See also: covenant, death, sacrifice, save, sin)

Bible References:

- 1 Corinthians 13:7
- 1 John 3:2
- 1 Thessalonians 4:10
- Galatians 5:23
- Genesis 29:18
- Isaiah 56:6
- Jeremiah 2:2
- John 3:16
- Matthew 10:37
- Nehemiah 9:32-34
- Philippians 1:9
- Song of Songs 1:2

Examples from the Bible stories:

- 27:2 The law expert replied that God’s law says, “**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself.”
- 33:8 “The thorny ground is a person who hears God’s word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God.”
- 36:5 As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, “This is my Son whom I **love**.”
- 39:10 “Everyone who **loves** the truth listens to me.”
- 47:1 She (Lydia) **loved** and worshiped God.
- 48:1 When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.

- 49:3 He (Jesus) taught that you need to **love** other people the same way you love yourself.
- 49:4 He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- 49:7 Jesus taught that God **loves** sinners very much.
- 49:9 But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- 49:13 God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H0157, H0158, H0159, H0160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G00250, G00260, G53600, G53610, G53620, G53630, G53650, G53670, G53680, G53690, G53770, G53810, G53820, G53830, G53880

Romans References:

5:5; 5:8; 8:28; 8:35; 8:37; 8:39; 9:13; 9:25; 12:9; 12:10; 13:8; 13:9; 13:10; 14:15; 15:30

lowly, lowliness

Definition:

The terms “lowly” and “lowliness” refer to being poor or having low status. Being lowly can also have the meaning of being humble.

- Jesus humbled himself to the lowly position of becoming a human being and serving others.
- His birth was lowly because he was born in a place where animals were kept, not in a palace.
- Having a lowly attitude is the opposite of being proud.
- Ways to translate “lowly” could include “humble” or “of low status” or “unimportant.”
- The word “lowliness” could also be translated as “humility” or “little importance.”

(See also: humble, proud)

Bible References:

- Acts 20:19
- Ezekiel 17:14
- Luke 1:48-49
- Romans 12:16

Word Data:

- Strong’s: H6041, H6819, H8217, G50110, G50120, G50140

Romans References:

12:16

lust, lustful, passion, desire

Definition:

Lust is a very strong desire, usually in the context of wanting something sinful or immoral. To lust is to have lust.

- In the Bible, “lust” usually referred to sexual desire for someone other than one’s own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, “lust” could be translated as “wrong desire” or “strong desire” or “wrongful sexual desire” or “strong immoral desire” or to “strongly desire to sin.”
- The phrase to “lust after” could be translated as to “wrongly desire” or to “think immorally about” or to “immorally desire.”

(See also: adultery, false god)

Bible References:

- 1 John 2:16
- 2 Timothy 2:22
- Galatians 5:16
- Galatians 5:19-21
- Genesis 39:7-9
- Matthew 5:28

Word Data:

- Strong’s: H0183, H0185, H0310, H1730, H2181, H2183, H2530, H5178, H5375, H5689, H5691, H5869, H7843, G07660, G19370, G19390, G22370, G37150, G38060

Romans References:

1:24; 1:26; 1:27; 6:12; 7:5; 13:9; 13:14

Macedonia

Definition:

In New Testament times, Macedonia was a Roman province located just north of ancient Greece.

- Some important Macedonian cities mentioned in the Bible were Berea, Philippi and Thessalonica.
- Through a vision, God told Paul to preach the gospel to the people in Macedonia.
- Paul and his coworkers went to Macedonia and taught the people there about Jesus and helped the new believers to grow in their faith.
- In the Bible there are letters that Paul wrote to the believers in the Macedonian cities of Philippi and Thessalonica.

(Translation suggestions: How to Translate Names)

(See also: believe, **Berea**, faith, good news, **Greece**, **Philippi**, **Thessalonica**)

Bible References:

- **1 Thessalonians 1:6-7**
- **1 Thessalonians 4:10**
- **1 Timothy 1:3-4**
- **Acts 16:10**
- **Acts 20:1-3**
- **Philippians 4:14-17**

Word Data:

- Strong's: G31090, G31100

Romans References:

15:26

manager, steward, stewardship

Definition:

The term “manager” or “steward” in the Bible refers to a servant who was entrusted with taking care of his master’s property and business dealings.

- A steward was given a lot of responsibility, which included supervising the work of other servants.
- The term “manager” is a more modern term for a steward. Both terms refer to someone who manages practical affairs for someone else.

Translation Suggestions:

- This could also be translated as “supervisor” or “household organizer” or “servant who manages” or “person who organizes.”

(See also: servant)

Bible References:

- 1 Timothy 3:4-5
- Genesis 39:4
- Genesis 43:16
- Isaiah 55:10-11
- Luke 8:3
- Luke 16:2
- Matthew 20:8-10
- Titus 1:7

Word Data:

- Strong’s: H0376, H4453, H5057, H6485, G20120, G36210, G36230

Romans References:

12:8; 16:23

member, body part

Definition:

The term “member” refers to one part of a complex body or group.

- The New Testament describes Christians as “members” of the body of Christ. Believers in Christ belong to a group that is made up of many members.
- Jesus Christ is the “head” of the body and individual believers function as the members of the body. The Holy Spirit gives each member of the body a special role to help the entire body to function well.
- Individuals who participate in groups such as the Jewish Council and the Pharisees are also called “members” of these groups.

(See also: **body**, **Pharisee**, **council**)

Bible References:

- **1 Corinthians 6:15**
- **1 Corinthians 12:14-17**
- **Numbers 16:2**
- Romans 12:5

Word Data:

- Strong’s: H1004, H1121, H3338, H5315, H8212, G10100, G31960, G36090

Romans References:

6:13; 6:19; 7:5; 7:23; 12:4; 12:5

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as “treat kindly” or “be compassionate toward.”

(See also: compassion, forgive)

Bible References:

- 1 Peter 1:3-5
- 1 Timothy 1:13
- Daniel 9:17
- Exodus 34:6
- Genesis 19:16
- Hebrews 10:28-29
- James 2:13
- Luke 6:35-36
- Matthew 9:27

- **Philippians 2:25-27**
- **Psalms 41:4-6**
- Romans 12:1

Examples from the Bible stories:

- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- **19:17** He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- **20:12** The Persian Empire was strong but **merciful** to the people it conquered.
- **27:11** Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- **32:11** But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”
- **34:9** “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

Word Data:

- Strong’s: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G16530, G16550, G16560, G24330, G24360, G36280, G36290, G37410, G46980

Romans References:

9:15; 9:16; 9:18; 9:23; 11:30; 11:31; 11:32; 12:1; 12:8; 15:9

mind, mindful, remind, reminder, likeminded

Definition:

The term “mind” refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To “have the mind of Christ” means to be thinking and acting as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To “change his mind” means someone made a different decision or had a different opinion than he had previously.

Translation Suggestions

- The term “mind” could also be translated as “thoughts” or “reasoning” or “thinking” or “understanding.”
- The expression “keep in mind” could be translated as “remember” or “pay attention to this” or “be sure to know this.”
- The expression “heart, soul, and mind” could also be translated as “what you feel, what you believe, and what you think about.”
- The expression “call to mind” could be translated as “remember” or “think about.”
- The expression “changed his mind and went” could also be translated as “decided differently and went” or “decided to go after all” or “changed his opinion and went.”
- The expression “double-minded” could also be translated as “doubting” or “unable to decide” or “with conflicting thoughts.”

(See also: believe, heart, soul)

Bible References:

- Luke 10:27
- Mark 6:51-52
- Matthew 21:29
- Matthew 22:37
- James 4:8

Word Data:

- Strong's: H3629, H3820, H3824, H5162, H7725, G12710, G13740, G33280, G35250, G35400, G35630, G49930, G55900

Romans References:

1:28; 7:23; 7:25; 8:5; 8:6; 8:7; 8:27; 11:20; 11:34; 12:2; 12:3; 12:16; 14:5; 15:5

Moses

Definition:

Moses was a prophet and leader of the Israelite people for over 40 years. He was the leader of the Israelite people when they came out of Egypt, as described in the book of Exodus.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but did not get to live in it, because he disobeyed God.

(Translation suggestions: How to Translate Names)

(See also: **Miriam**, **Promised Land**, **Ten Commandments**)

Bible References:

- **Acts 7:21**
- **Acts 7:30**
- **Exodus 2:10**
- **Exodus 9:1**
- **Matthew 17:4**
- Romans 5:14

Examples from the Bible stories:

- **9:12** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- **12:5** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- **12:7** God told **Moses** to raise his hand over the sea and divide the waters.

- 12:12 When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.
- 13:7 Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Word Data:

- Strong's: H4872, H4873, G34750

Romans References:

5:14; 9:15; 10:5; 10:19

multiply, multiplied, multiplication

Definition:

The term “multiply” means to greatly increase in number. It can also mean to cause something to increase in amount, such as causing pain to multiply.

- God told animals and human beings to “multiply” and fill the earth. This was a command to reproduce many more of their own kind.
- Jesus made the bread and fish multiply in order to feed the 5,000 people. The amount of food kept increasing so that there was more than enough food to feed everyone.
- Depending on the context, this term could also be translated as “increase” or “cause to increase” or “greatly increase in number” or “become greater in number” or “become more numerous.”
- The phrase “greatly multiply your pain” could also be translated as “cause your pain to become more severe” or “cause you to experience much more pain.”
- To “multiply horses” means to “greedily keep acquiring more horses” or to “get large numbers of horses.”

Bible References:

- Deuteronomy 8:1
- Genesis 9:7
- Genesis 22:17
- Hosea 4:6-7

Word Data:

- Strong’s: H3254, H3527, H6280, H7231, H7233, H7235, H7680, G40520, G41290

Romans References:

3:7; 5:15; 5:20; 15:13

mystery, hidden truth

Definition:

In the Bible, the term “mystery” refers to something that we cannot know or understand unless God reveals it or explains it to us.

- The New Testament states that the gospel of Christ was a mystery that was not known in past ages.
- One of the specific points described as a mystery is that Jews and Gentiles would be equal in Christ.
- This term could also be translated as “secret” or “hidden truth” or “previously unknown thing.”

(See also: Christ, Gentile, good news, Jew, true)

Bible References:

- Colossians 4:2-4
- Ephesians 6:19-20
- Luke 8:9-10
- Mark 4:10-12
- Matthew 13:11

Word Data:

- Strong’s: H1219, H7328, G34660

Romans References:

11:25; 16:25

nation

Definition:

In the Bible, a nation is a large group of people who share a common identity and speak the same language. The people of a nation often have the same ancestors and share a common ethnicity.

- In the Bible, a nation could be a country with an extensive government structure and defined boundaries (such as Egypt or Ethiopia), but usually it is more general and refers to a people group.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word "nation" was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were "nations" that would fight against each other. This could be translated as "the founders of two nations" or the "ancestors of two people groups."
- When used in the plural in a general way, the word translated as "nations" often referred to the people who were not Israelites, that is, to Gentiles, the people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word "nation" could also be translated as "people group" or "people" or "country."
- If a language has a term for "nation" that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term "nations" can often be translated as "people groups."
- In certain contexts, this term could also be translated as "Gentiles" or "non-Jews."

(See also: **Assyria**, **Babylon**, **Canaan**, Gentile, Greek, **people group**, **Philistines**, Rome)

Bible References:

- **1 Chronicles 14:15-17**
- **2 Chronicles 15:6**
- **2 Kings 17:11-12**
- **Acts 2:5**

- **Acts 13:19**
- **Acts 17:26**
- **Acts 26:4**
- **Daniel 3:4**
- **Genesis 10:2-5**
- **Genesis 27:29**
- **Genesis 35:11**
- **Genesis 49:10**
- **Luke 7:5**
- **Mark 13:7-8**
- **Matthew 21:43**
- Romans 4:16-17

Word Data:

- Strong's: H0523, H0524, H0776, H1471, H3816, H4940, H5971, G02460, G10740, G10850, G14840

Romans References:

4:17; 4:18; 10:19; 16:26

neighbor, neighborhood, neighboring

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: adversary, **parable**, **people group**, **Samaria**)

Bible References:

- **Acts 7:26-28**
- **Ephesians 4:25-27**
- **Galatians 5:14**
- **James 2:8**
- **John 9:8-9**
- **Luke 1:58**
- **Matthew 5:43**
- **Matthew 19:19**
- **Matthew 22:39**

Word Data:

- Strong’s: H5997, H7138, H7453, H7468, H7934, G10690, G20870, G40400, G41390

Romans References:

13:9; 13:10; 15:2

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: **lamp**, **the sea**, **Mount of Olives**)

Bible References:

- **1 Chronicles 27:28-29**
- **Deuteronomy 6:10-12**
- **Exodus 23:10-11**
- **Genesis 8:11**
- **James 3:12**
- **Luke 16:6**
- **Psalms 52:8**

Word Data:

- Strong's: H2132, H3323, H8081, G00650, G16360, G16370, G25650

Romans References:

11:17; 11:24

ordain, ordained, ordination, planned long ago, set up, prepared

Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term “ordain” often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.
- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, to “ordain” could be translated as to “assign” or to “appoint” or to “command” or to “make a rule” or to “institute.”

(See also: command, covenant, decree, law, law, priest)

Bible References:

- 1 Kings 12:31-32
- 2 Samuel 17:13-14
- Exodus 28:40-41
- Numbers 3:3
- Psalms 111:7-9

Word Data:

- Strong’s: H3245, H4390, H6186, H6213, H6680, H7760, H8239, G12990, G25250, G42700, G42820

Romans References:

9:22

ordinance, regulation, requirement, strict law, custom

Definition:

An ordinance is a public regulation or law that gives rules or instructions for people to follow.

This term is related to the term “ordain.”

- Sometimes an ordinance is a custom that has become well established through years of practice.
- In the Bible, an ordinance was something that God commanded the Israelites to do. Sometimes he commanded them to do it forever.
- The term “ordinance” could be translated as “public decree” or “regulation” or “law,” depending on the context.

(See also: command, decree, law, ordain, statute)

Bible References:

- Deuteronomy 4:13-14
- Exodus 27:20-21
- Leviticus 8:31-33
- Malachi 3:6-7

Word Data:

- Strong’s: H2706, H4687, H4931, H4941

Romans References:

1:32; 2:26

partial, partiality

Definition:

The terms “be partial” and “show partiality” refer to making a choice to treat certain people as more important than other people.

- This is similar to showing favoritism, which means to treat some people better than others.
- Usually partiality or favoritism is shown to people because they are more rich or more popular than other people.
- The Bible instructs his people to not show partiality or favoritism to people who are rich or of high status.
- In his letter to the Romans, Paul teaches that God judges people fairly and with no partiality.
- The book of James teaches that it is wrong to give someone a better seat or better treatment because they are rich.

(See also: favor)

Bible References:

- Deuteronomy 1:17
- Malachi 2:9
- Mark 12:13-15
- Matthew 22:16
- Romans 2:10-12

Word Data:

- Strong’s: H5234, H6440, G09910, G15190, G29830, G42990, G43830

Romans References:

2:11

patient, patience, impatient

Definition:

The terms “patient” and “patience” refer to persevering through difficult circumstances. Often patience involves waiting.

- When people are patient with someone, it means they are loving that person and forgiving whatever faults that person has.
- The Bible teaches God’s people to be patient when facing difficulties and to be patient with each other.
- Because of his mercy, God is patient with people, even though they are sinners who deserve to be punished.

(See also: endure, forgive, persevere)

Bible References:

- 1 Peter 3:20
- 2 Peter 3:8-9
- Hebrews 6:11-12
- Matthew 18:28-29
- Psalms 37:7
- Revelation 2:2

Word Data:

- Strong’s: H0750, H0753, H2342, H3811, H6960, H7114, G04200, G04630, G19330, G31140, G31150, G31160, G52780, G52810

Romans References:

2:4; 8:25; 9:22

patriarch

Definition:

The term “patriarch” in the Bible refers to someone who was a founding ancestor of the Jewish people, particularly Abraham, Isaac, or Jacob.

- It also can refer to the twelve sons of Jacob who became the twelve patriarchs of the twelve tribes of Israel.
- The term “patriarch” has a similar meaning to “forefather,” but more specifically refers to the most well-known male ancestral leaders of a people group.

Bible References:

- Acts 2:29-31
- Acts 7:6-8
- Acts 7:9
- Ezra 3:12-13

Word Data:

- Strong’s: H0001, H7218, G39660

Romans References:

9:5; 11:28; 15:8

Paul, Saul

Definition:

Paul was a leader of the early church who was sent by Jesus to take the good news to many other people groups.

- Paul was a Jew who was born in the Roman city of Tarsus, and was therefore also a Roman citizen.
- Paul was originally called by his Jewish name, Saul.
- Saul became a Jewish religious leader and arrested Jews who became Christians because he thought they were dishonoring God by believing in Jesus.
- Jesus revealed himself to Saul in a blinding light and told him to stop hurting Christians.
- Saul believed in Jesus and began teaching his fellow Jews about him.
- Later, God sent Saul to teach non-Jewish people about Jesus and started churches in different cities and provinces of the Roman empire. At this time he started being called by the Roman name “Paul.”
- Paul also wrote letters to encourage and teach Christians in the churches in these cities. Several of these letters are in the New Testament.

(Translation suggestions: How to Translate Names)

(See also: **christian**, **jewish leaders**, rome)

Bible References:

- **1 Corinthians 1:3**
- **Acts 8:3**
- **Acts 9:26**
- **Acts 13:10**
- **Galatians 1:1**
- **Philemon 1:8**

Examples from the Bible stories:

- **45:6** A young man named **Saul** agreed with the people who killed Stephen and guarded their robes while they threw stones at him.

- 46:1 **Saul** was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the believers.
- 46:2 While **Saul** was on his way to Damascus, a bright light from heaven shone all around him, and he fell to the ground. **Saul** heard someone say, "**Saul**! **Saul**! Why do you persecute me?"
- 46:5 So Ananias went to **Saul**, placed his hands on him, and said, "Jesus who appeared to you on your way here, sent me to you so that you can regain your sight and be filled with the Holy Spirit." **Saul** immediately was able to see again, and Ananias baptized him.
- 46:6 Right away, **Saul** began preaching to the Jews in Damascus, saying, "Jesus is the Son of God!"
- 46:9 Barnabas and **Saul** went there (Antioch) to teach these new believers more about Jesus and to strengthen the church.
- 47:1 As **Saul** traveled throughout the Roman Empire, he began to use his Roman name, "**Paul**."
- 47:14 **Paul** and other Christian leaders traveled to many cities, preaching and teaching people the good news about Jesus.

Word Data:

- Strong's: G39720, G45690

Romans References:

1:1

peace, peaceful, peacemaker

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- In the Old Testament, the term “peace” often means a general sense of a person’s welfare, wellness, or wholeness.
- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

- 1 Thessalonians 5:1-3
- Acts 7:26
- Colossians 1:18-20
- Colossians 3:15
- Galatians 5:23
- Luke 7:50
- Luke 12:51
- Mark 4:39
- Matthew 5:9
- Matthew 10:13

Examples from the Bible stories:

- 15:6 God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- 15:12 Then God gave Israel **peace** along all its borders.
- 16:3 Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- 21:13 He (Messiah) would die to receive the punishment for other people's sin. His punishment would bring **peace** between God and people.
- 48:14 David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- 50:17 Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

Word Data:

- Strong's: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G02690, G15140, G15150, G15160, G15170, G15180, G22720

Romans References:

1:7; 2:10; 3:17; 5:1; 8:6; 12:18; 14:17; 14:19; 15:13; 15:33; 16:20

people of God

Definition:

The concept of the “people of God” in the Bible refers to people with whom God has established a covenant relationship.

- In the Old Testament, the phrase “people of God” refers to the nation of Israel. The nation of Israel was chosen by God and set apart from the other nations of the world in order to serve and obey him.
- In the New Testament, the phrase “people of God” refers to the “Church,” meaning everyone who believes in Jesus. This includes both Jews and Gentiles. In the New Testament, sometimes this group of people is called the “sons of God” or “children of God.”
- When God uses the phrase “my people,” he is referring to people who have a covenant relationship with him. God’s people are chosen by him, and he wants them to live in a way that is pleasing to him.

Translation Suggestions:

- The term “people of God” could be translated as “God’s people” or “the people who worship God” or “people who serve God” or “people who belong to God.”
- When God says “my people” other ways to translate it could include “the people I have chosen” or “the people who worship me” or “the people who belong to me.”
- Similarly, “your people” could be translated as “the people who belong to you” or “the people you chose to belong to you.”
- Also “his people” could be translated as “the people who belong to him” or “the people God chose to belong to himself.”

(See also: Israel, people group)

Bible References:

- 1 Chronicles 11:2
- Acts 7:34
- Acts 7:51-53
- Acts 10:36-38
- Daniel 9:24-25
- Isaiah 2:5-6

- **Jeremiah 6:20-22**
- **Joel 3:16-17**
- **Micah 6:3-5**
- **Revelation 13:7-8**

Word Data:

- Strong's: H0430, H5971, G23160, G29920

Romans References:

9:25; 9:26; 11:1; 11:2; 15:10

perfect, complete

Definition:

In the New Testament, the term “perfect” means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws. Old Testament sacrifices needed to be “perfect” or “complete,” that is, without blemish.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term “perfect” also has the meaning of being “complete” or “whole.”
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as “without flaw” or “without error” or “flawless” or “without fault” or “not having any faults.”

(See also: **blemish**)

Bible References:

- **Hebrews 12:2**
- **James 3:2**
- **Matthew 5:46-48**
- **Psalms 19:7-8**

Word Data:

- Strong’s: H3632, H3634, H4359, H8003, H8503, H8537, H8549, H8552, G01990, G26750, G26760, G36470, G50460, G50470, G50480, G50500

Romans References:

12:2

perish

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or disaster. In the New Testament, it often has the spiritual meaning of being lost or separated from the people of God.

Spiritual Meaning of “Perish:”

- People who are “perishing” are those who have refused to trust in Jesus for their salvation.
- Those who “perish” will not live eternally with God in heaven. Instead, they will live eternally in hell under God’s punishment.
- Everyone will die physically, but only those who do not trust in Jesus for their salvation will perish eternally.
- When “perish” is used in a spiritual sense, make sure that your translation expresses this differently than dying physically.

Translation Suggestions:

- Depending on the context, ways to translate this term could include “be lost from God’s people,” “die eternally,” “be punished in hell,” or “be destroyed.”
- Try to use a term or expression that does not only mean “die physically” or “cease to exist.”

(See also: death, everlasting)

Bible References:

- 1 Peter 1:23
- 2 Corinthians 2:16-17
- 2 Thessalonians 2:10
- Jeremiah 18:18
- Psalms 49:18-20
- Zechariah 9:5-7
- Zechariah 13:8

Word Data:

- Strong's: H0006, H0007, H0008, H1478, H1820, H1826, H5486, H5595, H6544, H8045, G05990, G06220, G06840, G08530, G13110, G27040, G48810, G53560

Romans References:

1:23; 2:12; 14:15

persecute

Definition:

The terms “persecute” and “persecution” refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.
- The term “persecute” could also be translated as “keep oppressing” or “treat harshly” or “continually mistreat.”
- Ways to translate “persecution” could include, “harsh mistreatment” or “oppression” or “persistent hurtful treatment”

(See also: Christian, church, oppress, Rome)

Bible References:

- Acts 7:52
- Acts 13:50
- Galatians 1:13-14
- John 5:16-18
- Mark 10:30
- Matthew 5:10
- Matthew 5:43-45
- Matthew 10:22
- Matthew 13:20-21
- Philippians 3:6

Examples from the Bible stories:

- 33:7 “The rocky ground is a person who hears God’s word and accepts it with joy. But when he experiences hardship or **persecution**, he falls away.”
- 45:6 That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- 46:2 Saul heard someone say, “Saul! Saul! Why do you **persecute** me?” Saul asked, “Who are you, Master?” Jesus replied to him, “I am Jesus. You are **persecuting** me!”
- 46:4 But Ananias said, “Master, I have heard how this man has **persecuted** the believers.”

Word Data:

- Strong’s: H1814, H7291, H7852, G13750, G13760, G13770, G15590, G23470

Romans References:

8:35; 12:14

persevere, perseverance

Definition:

The terms “persevere” and “perseverance” refer to continuing to do something even though it may be very difficult or take a long time.

- To persevere can also mean to keep acting in a Christ-like way even while going through difficult trials or circumstances.
- If a person has “perseverance” it means he is able to keep doing what he should do, even when it is painful or difficult.
- Continuing to believe what God teaches requires perseverance, especially when faced with false teachings.
- Be careful not to use a word like “stubborn” which usually has a negative meaning.

(See also: patient, trial)

Bible References:

- Colossians 1:11
- Ephesians 6:18
- James 5:9-11
- Luke 8:14-15

Word Data:

- Strong’s: G31150, G43430, G52810

Romans References:

5:3; 5:4

Pharaoh, king of Egypt

Definition:

In ancient times, the kings who ruled over the country of Egypt were called pharaohs.

- Altogether, over 300 pharaohs ruled Egypt for more than 2,000 years.
- These Egyptians kings were very powerful and wealthy.
- Several of these pharaohs are mentioned in the Bible.
- Often this title is used as a name rather than as a title. In these cases, it is capitalized and written as “Pharaoh.”

(Translation suggestions: How to Translate Names)

(See also: egypt, king)

Bible References:

- Acts 7:9-10
- Acts 7:13
- Acts 7:21
- Genesis 12:15
- Genesis 40:7
- Genesis 41:25

Examples from the Bible stories:

- 8:6 One night, the **Pharaoh**, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- 8:8 **Pharaoh** was so impressed with Joseph that he appointed him to be the second most powerful man in all of Egypt!
- 9:2 So the **Pharaoh** who was ruling over Egypt at that time made the Israelites slaves to the Egyptians.
- 9:13 “I will send you to **Pharaoh** so that you can bring the Israelites out of their slavery in Egypt.”
- 10:2 Through these plagues, God showed __Pharaoh __ that he is more powerful than **Pharaoh** and all of Egypt’s gods.

Word Data:

- Strong's: H4428, H4714, H6547, G53280

Romans References:

9:17

plea, plead, please, beg, implore

Definition:

The terms “plead” and “pleading” refer to urgently asking someone to do something. A “plea” is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Other ways to translate this could include “beg” or “implore” or “urgently ask.”
- The term “plea” could also be translated as “urgent request” or “strong urging.”
- Make sure it is clear in the context that this term does not refer to begging for money.

Bible References:

- 2 Corinthians 8:3-5
- Judges 6:31
- Luke 4:39
- Proverbs 18:17

Word Data:

- Strong’s: H1777, H2603, H3198, H4941, H4994, H6279, H6293, H6664, H6419, H7378, H7379, H7775, H8199, H8467, H8469, G11890, G17930, G20650, G38700

Romans References:

11:2

praise, praised, praiseworthy

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term to "praise" could also be translated as to "speak well of" or to "highly honor with words" or to "say good things about."
- The noun "praise" could be translated as "spoken honor" or "speech that honors" or "speaking good things about."

(See also: **worship**)

Bible References:

- **2 Corinthians 1:3**
- **Acts 2:47**
- **Acts 13:48**
- **Daniel 3:28**
- **Ephesians 1:3**
- **Genesis 49:8**
- **James 3:9-10**
- **John 5:41-42**
- **Luke 1:46**
- **Luke 1:64-66**
- **Luke 19:37-38**
- **Matthew 11:25-27**
- **Matthew 15:29-31**

Examples from the Bible stories:

- 12:13 The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.
- 17:8 When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- 22:7 Zechariah said, "**Praise** God, because he has remembered his people!"
- 43:13 They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- 47:8 They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

Word Data:

- Strong's: H1319, H7121, H8416, G29800, G38530

Romans References:

2:29; 13:3; 15:11

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See also: false god, forgive, praise)

Bible References:

- 1 Thessalonians 3:9
- Acts 8:24
- Acts 14:26
- Colossians 4:4
- John 17:9
- Luke 11:1
- Matthew 5:43-45
- Matthew 14:22-24

Examples from the Bible stories:

- 6:5 Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.

- 13:12 But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- 19:8 Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- 21:7 Priests also **prayed** to God for the people.
- 38:11 Jesus told his disciples to **pray** that they would not enter into temptation.
- 43:13 The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- 49:18 God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong’s: H0559, H0577, H1156, H2470, H3863, H3908, H4994, H6279, H6293, H6419, H6739, H7592, H7878, H7879, H7881, H8034, H8605, G01540, G11620, G11890, G17830, G20650, G21710, G21720, G38700, G43350, G43360

Romans References:

1:10; 8:26; 10:1; 12:12; 15:30

preach, preaching, preacher, proclaim, proclamation

Definition:

To “preach” means to speak to a group of people, teaching them about God and urging them to obey him. To “proclaim” means to announce or declare something publicly and boldly.

- Often preaching is done by one person to a large group of people. It is usually spoken, not written.
- “Preaching” and “teaching” are similar, but are not exactly the same.
- “Preaching” mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. “Teaching” is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
- The term “preach” is usually used with the word “gospel.”
- What a person has preached to others can also be referred to in general as his “teachings.”
- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as “announcement” or “public preaching.”

(See also: declare, good news, Jesus, kingdom of God)

Strong‘s for preach: H1319, H7121, H7150, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830

Strong‘s for proclaim: H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

Bible References:

- 2 Timothy 4:1-2
- Acts 8:4-5

- **Acts 10:42-43**
- **Acts 14:21-22**
- **Acts 20:25**
- **Luke 4:42**
- **Matthew 3:1-3**
- **Matthew 4:17**
- **Matthew 12:41**
- **Matthew 24:14**
- **Acts 9:20-22**
- **Acts 13:38-39**
- **Jonah 3:1-3**
- **Luke 4:18-19**
- **Mark 1:14-15**
- **Matthew 10:26**

Examples from the Bible stories:

- **24:2** He (John) **preached** to them, saying, “Repent, for the Kingdom of God is near!”
- **30:1** Jesus sent his apostles to **preach** and to teach people in many different villages.
- **38:1** About three years after Jesus first began **preaching** and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there.
- **45:6** But in spite of this, they **preached** about Jesus everywhere they went.
- **45:7** He (Philip) went to Samaria where he preached about Jesus and many people were saved.
- **46:6** Right away, Saul began **preaching** to the Jews in Damascus, saying, “Jesus is the Son of God!”
- **46:10** Then they sent them off to **preach** the good news of Jesus in many other places.
- **47:14** Paul and other Christian leaders traveled to many cities, **preaching** and teaching people the good news about Jesus.
- **50:2** When Jesus was living on earth he said, “My disciples will **preach** the good news about the kingdom of God to people everywhere in the world, and then the end will come.”

Word Data:

- Strong's: H1319, H7121, H7150, H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

Romans References:

1:8; 2:21; 10:8; 10:14; 10:15; 16:25

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

Romans References:

8:intro; 8:29; 8:30; 9:intro

Priscilla, Prisca

Definition:

Priscilla and her husband Aquila were Jewish Christians who worked with the apostle Paul in his missionary work.

- Priscilla and Aquila had left Rome because the emperor had forced the Christians to leave there.
- Paul met Aquila and Priscilla in Corinth. They were tentmakers and Paul joined them in this work.
- When Paul left Corinth to go to Syria, Priscilla and Aquila went with him.
- From Syria, the three of them went to Ephesus. When Paul left Ephesus, Priscilla and Aquila stayed behind and continued the work of preaching the gospel there.
- They especially taught a man named Apollos in Ephesus who believed in Jesus and was a gifted speaker and teacher.
- Priscilla's name is shortened to "Prisca" in Romans 16:3.

(Translation suggestions: How to Translate Names)

(See also: believe, Christian, Corinth, Ephesus, Paul, Rome, Syria)

Bible References:

- 1 Corinthians 16:19-20
- 2 Timothy 4:19-22
- Acts 18:1
- Acts 18:24

Word Data:

- Strong's: G42520, G42510

Romans References:

16:3

profit, profits, profited, profitable

Definition:

Used in this sense, the terms “profit” and “profitable” refer to gaining some material thing through doing certain actions or behaviors. Something is “profitable” to someone if it enables them to earn or attain good material things.

- More specifically, the term “profit” often refers to money that is gained from doing business. A business is “profitable” if it gains more money than it spends.
- Actions are profitable if they cause material things to be gained for people.

(See also: worthy,profit-spiritual)

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- Depending on context, the term “profits” could be translated as “earnings” when referring to wages earned by working.
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- The term “profited” could be translated as “gained.”
- To “profit from” something could be translated as “benefit from” or “gain money from.”
- In the context of a business, “profit” could be translated with a word or phrase that means “money gained” or “surplus of money” or “extra money.”

Bible References:

Word Data:

- Strong’s: H1215, H3276, H4195, G12810, G20390, G27700, G27710, G36850, G37860, G48510, G48525, G55390, G56220, G56230, G56240

Romans References:

2:25; 3:1

promise, promised

Definition:

When used as a verb, the term “promise” refers to the action of a person saying that he will do something in such way that he obligates himself to fulfill what he has said. When used as a noun, the term “promise” refers to the thing that a person obligates himself to do.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.

Translation Suggestions:

- The term “promise” could be translated as “commitment” or “assurance” or “guarantee.”
- To “promise to do something” could be translated as “assure someone that you will do something” or “commit to doing something.”

(See also: covenant, oath, vow)

Bible References:

- Galatians 3:15-16
- Genesis 25:31-34
- Hebrews 11:9
- James 1:12
- Numbers 30:2

Examples from the Bible stories:

- 3:15 God said, “I **promise** I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are sinful from the time they are children.”Â
- 3:16 God then made the first rainbow as a sign of his **promise**. Every time the rainbow appeared in the sky, God would remember what he **promised** and so would his people.
- 4:8 God spoke to Abram and **promised** again that he would have a son and as many descendants as the stars in the sky. Abram believed God’s **promise**.
- 5:4 “Your wife, Sarai, will have a son—he will be the son of **promise**.”

- 8:15 The covenant **promises** that God gave to Abraham were passed on to Isaac, then to Jacob, and then to Jacob's twelve sons and their families.
- 17:14 Though David had been unfaithful to God, God was still faithful to his **promises**.
- 50:1 Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

Word Data:

- Strong's: H0559, H0562, H1696, H8569, G18430, G18600, G18610, G18620, G36700, G42790

Romans References:

1:2; 4:13; 4:14; 4:16; 4:20; 4:21; 9:4; 9:8; 9:9; 15:8

prophet, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: synecdoche)
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: Baal, **divination**, false god, **false prophet**, fulfill, law, **vision**)

Bible References:

- 1 Thessalonians 2:14-16
- Acts 3:25
- John 1:43-45
- Malachi 4:4-6
- Matthew 1:23
- Matthew 2:18
- Matthew 5:17
- Psalm 51:1

Examples from the Bible stories:

- 12:12 When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- 17:13 God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- 19:1 Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- 19:6 All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- 19:17 Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- 21:9 The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- 43:5 "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- 43:7 "This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- 48:12 Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G24950, G43940, G43950, G43960, G43970, G43980, G55780

Romans References:

1:2; 3:21; 11:3; 12:6; 16:26

propitiation

Definition:

The term “propitiation” refers to a sacrifice that is made to satisfy or fulfill the justice of God and to appease his wrath.

- The offering of the sacrificial blood of Jesus Christ is the propitiation to God for mankind’s sins.
- Jesus’ death on the cross appeased God’s wrath against sin. This provided a way for God to look on people with favor and offer them eternal life.

Translation Suggestions:

- This term could be translated as “appeasement” or “causing God to forgive sins and grant favor to people.”
- The word “atonement” is close in meaning to “propitiation.” It is important to compare how these two terms are used.

(See also: atonement, everlasting, forgive, sacrifice)

Bible References:

- 1 John 2:2
- 1 John 4:10
- Romans 3:25-26

Word Data:

- Strong’s: G24340, G24350

Romans References:

3:25

prosper, prosperity, prosperous

Definition:

The term “prosper” generally refers to living well, whether it be physically, morally, emotionally, etc. This term often expresses the idea of being wealthy or successful in life.

- The term “prosperous” often refers to success in owning money and property or in producing everything needed for people to live well.
- In the Bible, the term “prosperous” also includes good health and being blessed with children.
- A “prosperous” city or country is one that has many people, good production of food, and businesses that bring in plenty of money.
- The Bible teaches that a person will prosper spiritually when he obeys God’s teachings. He will also experience the blessings of joy and peace. God does not always give people a lot of material wealth, but he will always prosper them spiritually as they follow his ways.
- Depending on the context, the term “prosper” could also be translated as “succeed spiritually” or “be blessed by God” or “experience good things” or “live well.”
- The term “prosperous” could also be translated as “successful” or “wealthy” or “spiritually fruitful.”
- “Prosperity” could also be translated as “well-being” or “wealth” or “success” or “abundant blessings.”

(See also: bless, good, fruit, spirit)

Bible References:

- 1 Chronicles 29:22-23
- Deuteronomy 23:6
- Job 36:11
- Leviticus 25:26-28
- Psalms 1:3

Word Data:

- Strong’s: H1129, H1767, H1878, H1879, H2428, H2896, H2898, H3027, H3190, H3444, H3498, H3787, H4195, H5381, H6500, H6509, H6555, H6743, H6744, H7230, H7487, H7919, H7951, H7961, H7963, H7965

Romans References:

1:10

proud, pride, prideful, boast, boastful, boasting

Definition:

The terms “proud” and “pride,” in this sense, refer to a person thinking too highly of themself, and especially, thinking that he is better than other people. The term “boast,” when used with this sense, means to talk proudly about something or someone. Often it means to brag about oneself.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”
- The term “boastful” is always negative, and refers to a person who brags about themself or what they possess or have done or can do.
- Someone who is “boastful” frequently talks about himself in a proud way.
- God rebuked the Israelites for “boasting in” their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.

Translation Suggestions:

- The noun “pride” could be translated as “arrogance” or “conceit” or “self-importance.”
- Other ways to translate “boast” could include “brag” or “talk proudly” or “be proud.”
- The term “boastful” could be translated by a word or phrase that means “full of prideful talk” or “prideful” or “talking proudly about oneself.”

(See also: **arrogant**, **humble**, **proud positive sense**)

Bible References:

Examples from the Bible stories:

- **4:2** They were very **proud**, and they did not care about what God said.
- **34:10** Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

Word Data:

- Strong's: H1343, H1344, H1346, H1347, H1364, H1431, H2087, H2102, H3093, H4994, G51870, G52430, G52440, G53080, G53090, G54260, G54500

Romans References:

1:30; 12:16

provoke, provoked, provocation

Definition:

The term “provoke” means to cause someone to experience a negative reaction or feeling.

- To provoke someone to anger means to do something that causes that person to be angry. This could also be translated as to “cause to become angry” or to “anger.”
- When used in a phrase such as, “do not provoke him,” this could be translated as “do not anger him” or “do not cause him to be angry” or “do not make him angry with you.”

Bible References:

- Ezekiel 20:27-29

Word Data:

- Strong’s: H3707, H3708, H4784, H4843, H5006, H7065, H7069, H7107, H7264, G20420, G38630, G39470, G39490, G42920

Romans References:

10:19; 11:11; 11:14

Rebekah

Definition:

Rebekah was a grand-daughter of Abraham's brother Nahor.

- God chose Rebekah to be the wife of Abraham's son Isaac.
- Rebekah left the region of Aram Naharaim where she lived and went with Abraham's servant to the region of the Negev where Isaac was living.
- For a long time Rebekah did not have any children, but finally God blessed her with twin boys, Esau and Jacob.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Aram, Esau, Isaac, Jacob, Nahor, Negev)

Bible References:

- Genesis 24:15
- Genesis 24:45
- Genesis 24:56
- Genesis 24:64
- Genesis 25:28
- Genesis 26:8

Examples from the Bible stories:

- 6:2 After a very long journey to the land where Abraham's relatives lived, God led the servant to **Rebekah**. She was the granddaughter of Abraham's brother.
- 6:6 God told **Rebekah**, "There are two nations inside of you."
- 7:1 As the boys grew up, **Rebekah** loved Jacob, but Isaac loved Esau.
- 7:3 Isaac wanted to give his blessing to Esau. But before he did, **Rebekah** and Jacob tricked him by having Jacob pretend to be Esau.
- 7:6 But **Rebekah** heard of Esau's plan. So she sent Jacob far away to live with her relatives.

Word Data:

- Strong's: H7259

Romans References:

9:10

rebel, rebellion, rebellious, rebelliousness

Definition:

The term “rebel” means to refuse to submit to someone’s authority. A “rebellious” person often disobeys and does evil things. This kind of person is called “a rebel.”

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term to “rebel” could also be translated as to “disobey” or to “revolt,” depending on the context.
- “Rebellious” could also be translated as “continually disobedient” or “refusing to obey.”
- The term “rebellion” means “refusal to obey” or “disobedience” or “law-breaking.”
- The phrase “the rebellion” or “a rebellion” can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: authority, governor)

Bible References:

- 1 Kings 12:18-19
- 1 Samuel 12:14
- 1 Timothy 1:9-11
- 2 Chronicles 10:17-19
- Acts 21:38
- Luke 23:19

Examples from the Bible stories:

- 14:14 After the Israelites had wandered in the wilderness for forty years, all of them who had **rebelled** against God were dead.
- 18:7 Ten of the tribes of the nation of Israel **rebelled** against Rehoboam.
- 18:9 Jeroboam **rebelled** against God and caused the people to sin.
- 18:13 Most of the people of Judah also **rebelled** against God and worshiped other gods.

- 20:7 But after a few years, the king of Judah **rebelled** against Babylon.
- 45:3 Then he (Stephen) said, “You stubborn and **rebellious** people always reject the Holy Spirit, just as your ancestors always rejected God and killed his prophets.”

Word Data:

- Strong’s: H4775, H4776, H4777, H4779, H4780, H4784, H4805, H5327, H5627, H5637, H6586, H6588, H7846, G38930, G49550

Romans References:

13:2

receive, welcome, taken up, acceptance

Definition:

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”
- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God has healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” could be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression “you will receive power” could be translated as “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could be translated as “was able to see” or “became able to see again” or “was healed by God so that he was able to see.”

(See also: Holy Spirit, Jesus, lord, save)

Bible References:

- 1 John 5:9
- 1 Thessalonians 1:6
- 1 Thessalonians 4:1
- Acts 8:15
- Jeremiah 32:33
- Luke 9:5
- Malachi 3:10-12

- Psalms 49:14-15

Examples from the Bible stories:

- 21:13 The prophets also said that the Messiah would be perfect, having no sin. He would die to **receive** the punishment for other people's sin. His punishment would bring peace between God and people.
- 45:5 As Stephen was dying, he cried out, "Jesus, **receive** my spirit."
- 49:6 He (Jesus) taught that some people will receive him and be saved, but others will not.
- 49:10 When Jesus died on the cross, he **received** your punishment.
- 49:13 God will save everyone who believes in Jesus and **receives** him as their Master.

Word Data:

- Strong's: H3557, H3947, H6901, H6902, H8254, G03080, G03240, G03530, G03540, G05680, G05880, G06180, G11830, G12090, G15230, G16530, G19260, G28650, G29830, G30280, G33350, G33360, G35490, G38580, G38800, G43270, G43550, G43560, G46870, G52640, G55620

Romans References:

1:5; 1:27; 4:11; 5:11; 5:17; 8:15; 14:1; 14:3; 15:7; 16:2

reconcile, reconciled, reconciliation

Definition:

To “reconcile” and “reconciliation” refer to “make peace” between people who were formerly enemies of each other. “Reconciliation” is that act of making peace

- In the Bible, this term usually refer to Gods reconciling people to himself through the sacrifice of his Son, Jesus Christ.
- Because of sin, all human beings are God’s enemies. But because of his compassionate love, God provided a way for people to be reconciled to him through Jesus.
- Through trusting in Jesus’ sacrifice as payment for their sin, people can be forgiven and have peace with God.

Translation Suggestions:

- The term “reconcile” could be translated as “make peace” or “restore good relations” or “cause to be friends.”
- The term “reconciliation” could be translated as “restoring good relations” or “making peace” or “causing peaceful relating.”

(See also: peace, sacrifice)

Bible References:

- 2 Corinthians 5:19
- Colossians 1:18-20
- Matthew 5:24
- Proverbs 13:17-18
- Romans 5:10

Word Data:

- Strong’s: H2398, H3722, G06040, G12590, G24330, G26430, G26440

Romans References:

5:10; 5:11; 11:15

redeem, redeemer, redemption

Definition:

The term “redeem” refers to buying back something or someone that has been previously owned or held captive. A “redeemer” is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things. For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word “ransom” also refers to this practice.
- If someone’s land had been sold, a relative of that person could “redeem” or “buy back” that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people’s sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “buying back.”
- The words “ransom” and “redeem” have basically the same meaning, so some languages may have only one term to translate both these words. The word “ransom,” however, can also mean the payment necessary to “redeem” something or someone. The term “redeem” never refers to the actual payment itself.

(See also: free, **ransom**)

Bible References:

- **Colossians 1:13-14**
- **Ephesians 1:7-8**
- **Ephesians 5:16**
- **Galatians 3:13-14**
- **Galatians 4:5**
- **Luke 2:38**
- **Ruth 2:20**

Word Data:

- Strong's: H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069, G00590, G06290, G18050, G30840, G30850

Romans References:

3:24; 8:23

reign, rule

Definition:

The term to “reign” means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term “reign” is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as “absolute rule” or “rule as king.”

(See also: kingdom)

Bible References:

- 2 Timothy 2:11-13
- Genesis 36:34-36
- Luke 1:30-33
- Luke 19:26-27
- Matthew 2:22-23

Word Data:

- Strong’s: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, H6113, H7287, H7786, G07570, G09360, G22310, G48210

Romans References:

5:14; 5:17; 5:21

reject, rejected, rejection

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression “stone that the builders rejected,” the term “rejected” could be translated as “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: **command**, **disobey**, **obey**, **stiff-necked**)

Bible References:

- **Galatians 4:12-14**
- **Hosea 4:6-7**
- **Isaiah 41:9**
- **John 12:48-50**
- **Mark 7:9**

Word Data:

- Strong’s: H0947, H0959, H2186, H2310, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G01140, G04830, G05500, G05790, G05800, G05930, G06830, G07200, G16090, G38680

Romans References:

11:1; 11:2; 11:15

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

Romans References:

front:intro; 9:27; 11:5

repent, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term “repent” can be translated with a word or phrase that means “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “turning away from sin” or “turning to God and away from sin.”

(See also: forgive, sin, turn)

Bible References:

- Acts 3:19-20
- Luke 3:3
- Luke 3:8
- Luke 5:32
- Luke 24:47
- Mark 1:14-15
- Matthew 3:3
- Matthew 3:11
- Matthew 4:17
- Romans 2:4

Examples from the Bible stories:

- 16:2 After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- 17:13 David **repented** of his sin and God forgave him.
- 19:18 They (prophets) warned people that God would destroy them if they did not **repent**.
- 24:2 Many people came out to the wilderness to listen to John. He preached to them, saying, "**Repent**, for the kingdom of God is near!"
- 42:8 "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins."
- 44:5 "So now, **repent** and turn to God so that your sins will be washed away."

Word Data:

- Strong's: H5150, H5162, H5164, G02780, G33380, G33400, G33410

Romans References:

2:4

report, reported, tell, reputation

Definition:

The term to “report” means to tell people about something that happened, often giving details about that event. A “report” is what is told, and can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression “Report this to no one” could be translated as “Do not talk about this with anyone” or “Do not tell anyone about this.”
- Ways to translate “a report” could include “an explanation” or “a story” or “a detailed account,” depending on the context.

Bible References:

- Acts 5:22-23
- John 12:38
- Luke 5:15
- Luke 8:34-35
- Matthew 28:15

Word Data:

- Strong’s: H1681, H1696, H1697, H5046, H7725, H8034, H8052, H8085, H8088, H8089, G01890, G01910, G03120, G05180, G09870, G12250, G13100, G18340, G20360, G21630, G30040, G30560, G31400, G33770

Romans References:

10:16

resurrection

Definition:

The term “resurrection” refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word “resurrection” often refers to Jesus’ coming back to life after he died.
- When Jesus said, “I am the Resurrection and the Life” he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person’s “resurrection” could be translated as his “coming back to life” or his “becoming alive again after being dead.”
- The literal meaning of this word is “a rising up” or “the act of being raised (from the dead).” These would be other possible ways to translate this term.

(See also: **life**, **death**, **raise**)

Bible References:

- **1 Corinthians 15:13**
- **1 Peter 3:21**
- **Hebrews 11:35**
- **John 5:28-29**
- **Luke 20:27**
- **Luke 20:36**
- **Matthew 22:23**
- **Matthew 22:30**
- **Philippians 3:11**

Examples from the Bible stories:

- **21:14** Through the Messiah’s death and **resurrection**, God would accomplish his plan to save sinners and start the New Covenant.

- 37:5 Jesus replied, “I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies.”

Word Data:

- Strong’s: G03860, G14540, G18150

Romans References:

1:4; 6:5

revere, revered, reverence, reverent

Definition:

The term “reverence” refers to feelings of profound, deep respect for someone or something.

“Revere” someone or something is to show reverence towards that person or thing.

- Feelings of reverence can be seen in actions that honor the person who is revered.
- The fear of the Lord is an inner reverence that manifests itself in obedience to God’s commandments.
- This term could also be translated as “fear and honor” or “sincere respect.”

(See also: fear, honor, obey)

Bible References:

- 1 Peter 1:15-17
- Hebrews 11:7
- Isaiah 44:17
- Psalms 5:7-8

Word Data:

- Strong’s: H3372, H3373, H3374, H4172, H6342, H7812, G01270, G17880, G21250, G24120, G53990, G54010

Romans References:

1:25

reward, prize, deserve

Definition:

The term “reward” refers to what a person receives because of something he has done, either good or bad. To “reward” someone is to give someone something he deserves. However, this is different than the concept of “wages,” which refers to payment (often money) given in exchange for work performed.

- A reward can be a good or positive thing that a person receives because he has done something well or because he has obeyed God.
- Sometimes a reward can refer to negative things that may result from bad behavior, such as the statement “the reward of the wicked.” In this context “reward” refers to the punishment or negative consequences they receive because of their sinful actions.

Translation Suggestions:

- Depending on the context, the term “reward” could be translated as “payment” or “something that is deserved” or “punishment.”
- To “reward” someone could be translated by to “repay” or to “punish” or to “give what is deserved.”
- Make sure the translation of this term does not refer to wages. A reward is not specifically about earning money as part of a job.

(See also: **punish**)

Bible References:

- **Deuteronomy 32:6**
- **Isaiah 40:10**
- **Luke 6:35**
- **Mark 9:40-41**
- **Matthew 5:11-12**
- **Matthew 6:3-4**
- **Psalms 127:3-5**
- **Revelation 11:18**

Word Data:

- Strong's: H0319, H0866, H0868, H1576, H1578, H1580, H4909, H4991, H5023, H6118, H6468, H6529, H7938, H7939, H7999, G04690, G05140, G05910, G26030, G34050, G34060, G34080

Romans References:

1:27; 4:4

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: parallelism)

Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”

- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good.”
- The term “unrighteous” could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”
- Ways to translate “upright” could include “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: evil, faithful, good, holy, **integrity**, just, law, law, **obey**, **pure**, righteous, sin, unlawful)

Bible References:

- **Deuteronomy 19:16**
- **Job 1:8**

- Psalms 37:30
- Psalms 49:14
- Psalms 107:42
- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:13
- Malachi 2:6
- Matthew 6:1
- Acts 3:13-14
- Romans 1:29-31
- 1 Corinthians 6:9
- Galatians 3:7
- Colossians 3:25
- 2 Thessalonians 2:10
- 2 Timothy 3:16
- 1 Peter 3:18-20
- 1 John 1:9
- 1 John 5:16-17

Examples from the Bible stories:

- 3:2 But Noah found favor with God. He was a **righteous** man, living among wicked people.
- 4:8 God declared that Abram was **righteous** because he believed in God's promise.
- 17:2 David was a humble and **righteous** man who trusted and obeyed God.
- 23:1 Joseph, the man Mary was engaged to, was a **righteous** man.
- 50:10 Then the **righteous** ones will shine like the sun in the kingdom of God their Father.

Word Data:

- Strong's: H0205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

Romans References:

1:17; 1:18; 1:29; 2:8; 2:13; 3:5; 3:10; 3:21; 3:22; 3:25; 3:26; 4:3; 4:5; 4:6; 4:9; 4:11; 4:13; 4:22; 5:7; 5:17; 5:18; 5:19; 5:21; 6:13; 6:16; 6:18; 6:19; 6:20; 7:12; 8:10; 9:14; 9:30; 9:31; 10:3; 10:4; 10:5; 10:6; 10:10; 14:17

Rome, Roman

Definition:

In New Testament times, the city of Rome was the center of the Roman Empire. It is now the capital city of the modern-day country of Italy.

- The Roman Empire ruled over all the regions around the Mediterranean Sea, including Israel.
- The term “Roman” referred to anything relating to the regions that the government in Rome controlled, including Roman citizens and Roman officials.
- The apostle Paul was taken to the city of Rome as a prisoner because he preached the good news about Jesus.
- The New Testament book of “Romans” is a letter that Paul wrote to the Christians in Rome.

(See also: good news, the sea, Pilate, Paul)

Bible References:

- 2 Timothy 1:15-18
- Acts 22:25
- Acts 28:14
- John 11:48

Examples from the Bible stories:

- 23:4 When the time was near for Mary to give birth, the **Roman** government told everyone to go for a census to the town where their ancestors had lived.
- 32:6 Then Jesus asked the demon, “What is your name?” He replied, “My name is Legion, because we are many.” (A “legion” was a group of several thousand soldiers in the **Roman** army.)
- 39:9 Early the next morning, the Jewish leaders brought Jesus to the **Roman** governor, Pilate, hoping to have Jesus killed.
- 39:12 The **Roman** soldiers whipped Jesus and put a royal robe and a crown made of thorns on him. Then they mocked him by saying, “Look, the King of the Jews!”

Word Data:

- Strong’s: G45140, G45160

Romans References:

1:7; 1:15

rule, reign, ruler, prefect, official, leader

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action to “rule” means to “lead” to “have authority over.” It means the same thing as “reign” when it refers to the ruling of a king.

(See also: authority, **governor**, **king**, **synagogue**)

Bible References:

- **Acts 3:17-18**
- **Acts 7:35-37**
- **Luke 12:11**
- **Luke 23:35**
- **Mark 10:42**
- **Matthew 9:32-34**
- **Matthew 20:25**
- **Titus 3:1**

Word Data:

- Strong’s: H0995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4427, H4428, H4438, H4467, H4474, H4475, H4623, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7300, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G07460, G07520, G07550, G07570, G07580, G09320, G09360,

G10180, G12030, G12990, G17780, G17850, G18490, G22320, G22330, G25250, G25830, G28880, G29610, G35450, G38410, G41650, G41730, G42910

Romans References:

6:9; 6:12; 6:14; 7:1; 8:38; 13:3; 14:9; 15:12

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: altar, **burnt offering**, **drink offering**, false god, **fellowship offering**, **freewill offering** **peace offering**, **priest**, **sin offering**, **worship**)

Bible References:

- **2 Timothy 4:6**
- **Acts 7:42**

- Acts 21:25
- Genesis 4:3-5
- James 2:21-24
- Mark 1:43-44
- Mark 14:12
- Matthew 5:23

Examples from the Bible stories:

- 3:14 After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- 5:6 "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- 5:9 God had provided the ram to be the **sacrifice** instead of Isaac.
- 13:9 Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- 17:6 David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- 48:6 Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- 48:8 But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- 49:11 Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong's: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

Romans References:

12:1; 15:16

saint

Definition:

The term “saints” literally means “holy ones” and refers to believers in Jesus.

- Later in church history, a person known for his good works was given the title “saint,” but that was not how this term was used during New Testament times.
- Believers in Jesus are saints or holy ones, not because of what they have done, but rather because of their faith in the saving work of Jesus Christ. He is the one who makes them holy.

Translation Suggestions:

- Ways to translate “saints” could include “holy ones” or “holy people” or “holy believers in Jesus” or “set apart ones.”
- Be careful not to use a term that refers to people of only one Christian group.

(See also: holy)

Bible References:

- 1 Timothy 5:10
- 2 Corinthians 9:12-15
- Revelation 16:6
- Revelation 20:9-10

Word Data:

- Strong’s: H2623, H6918, H6922, G00400

Romans References:

1:7; 8:27; 12:13; 15:25; 15:26; 15:31; 16:2; 16:15

sanctify, sanctification

Definition:

To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
- Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

Translation Suggestions:

- Depending on the context, the term “sanctify” can be translated as “set apart” or “make holy” or “purify.”
- When people sanctify themselves, they purify themselves and dedicate themselves to God’s service. Often the word “consecrate” is used in the Bible with this meaning.
- When its meaning is “consecrate,” this term could be translated as “dedicate someone (or something) to God’s service.”
- Depending on the context, the phrase “your sanctification” could be translated as “making you holy” or “setting you apart (for God)” or “what makes you holy.”

(See also: **consecrate**, holy, **set apart**)

Bible References:

- **1 Thessalonians 4:3-6**
- **2 Thessalonians 2:13**
- **Genesis 2:1-3**
- **Luke 11:2**
- **Matthew 6:8-10**

Word Data:

- Strong’s: H6942, G00370, G00380

Romans References:

6:19; 6:22; 15:16

Sarah, Sarai

Definition:

- Sarah was Abraham's wife.
- Her name was originally "Sarai," but God changed it to "Sarah."
- Sarah gave birth to Isaac, the son God had promised to give her and Abraham.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Isaac)

Bible References:

- Genesis 11:30
- Genesis 11:31
- Genesis 17:15
- Genesis 25:9-11

Examples from the Bible stories:

- 5:1 So Abram's wife, **Sarai**, said to him, "Since God has not allowed me to have children and now I am too old to have children, here is my servant, Hagar. Marry her also so she can have a child for me."
- 5:4 "Your wife, **Sarai**, will have a son—he will be the son of promise."
- 5:4 God also changed **Sarai's** name to **Sarah**, which means "princess."
- 5:5 About a year later, when Abraham was 100 years old and **Sarah** was 90, **Sarah** gave birth to Abraham's son. They named him Isaac as God had told them to do.

Word Data:

- Strong's: H8283, H8297, G45640

Romans References:

4:19; 9:9

Satan, devil, evil one

Definition:

Although the devil is a spirit being that God created, he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

- The devil hates God and all that God created because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus, to rescue people from Satan's control.
- The name "Satan" means "adversary" or "enemy."
- The word "devil" means "accuser."

Translation Suggestions:

- The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
- "Satan" could be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language.

(See: How to Translate Unknowns)

(Translation suggestions: How to Translate Names)

(See also: **demon**, evil, kingdom of God, **tempt**)

Bible References:

- **1 John 3:8**
- **1 Thessalonians 2:17-20**
- **1 Timothy 5:15**
- **Acts 13:10**
- **Job 1:8**
- **Mark 8:33**
- **Zechariah 3:1**

Examples from the Bible stories:

- 21:1 The snake who deceived Eve was **Satan**. The promise meant that the Messiah who would come would defeat **Satan** completely.
- 25:6 Then **Satan** showed Jesus all the kingdoms of the world and all their glory and said, “I will give you all this if you bow down and worship me.”
- 25:8 Jesus did not give in to **Satan’s** temptations, so **Satan** left him.
- 33:6 So Jesus explained, “The seed is the word of God. The path is a person who hears God’s word, but does not understand it, and the **devil** takes the word from him.”
- 38:7 After Judas took the bread, **Satan** entered into him.
- 48:4 God promised that one of Eve’s descendants would crush **Satan’s** head, and **Satan** would wound his heel. This meant that **Satan** would kill the Messiah, but God would raise him to life again, and then the Messiah will crush the power of **Satan** forever.
- 49:15 God has taken you out of **Satan’s** kingdom of darkness and put you into God’s kingdom of light.
- 50:9 “The weeds represent the people who belong to the **evil one**. The enemy who planted the weeds represents the **devil**.”
- 50:10 “When the world ends, the angels will gather together all the people who belong to the **devil** and throw them into a raging fire, where they will cry and grind their teeth in terrible suffering.”
- 50:15 When Jesus returns, he will completely destroy **Satan** and his kingdom. He will throw **Satan** into hell where he will burn forever, along with everyone who chose to follow him rather than to obey God.

Word Data:

- Strong’s: H7700, H7854, H8163, G11390, G11400, G11410, G11420, G12280, G41900, G45660, G45670

Romans References:

16:20

save, saved, safe, salvation, rescue

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

Romans References:

1:16; 5:9; 5:10; 8:intro; 8:24; 9:intro; 9:27; 10:intro; 10:1; 10:9; 10:10; 10:13; 11:11; 11:14; 11:26; 13:11

seal, sealed, unsealed

Definition:

When referring to an action, the term “seal” means to close an object with something (usually called a “seal”) that makes the object impossible to open without breaking the seal. When referring to an object, the term “seal” refers to something that was made of wood or metal or stone that was formed into a design so that it could be used to stamp something (make an imprint on it).

- A seal was marked with a design to show who it belonged to.
- Seals were used to mark different objects for the purpose of showing that the thing belonged to the owner or had come from the owner or was approved by the owner.
- Seals were used to indicate the authenticity of something as deriving from the owner or being approved by the owner or belonging to the owner in some way.
- Sometimes a seal was put on the top of a ring so that the owner of the ring could press the seal down into something and make an imprint on it.
- Sometimes seals were attached to a string or cord and worn around the neck.
- Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal. The person who received the letter would see the unbroken seal and know that no one had opened it.
- A seal was put on the stone in front of Jesus’ grave in order to keep anyone from moving the stone.

(See also: Holy Spirit, tomb)

Bible References:

- Exodus 2:3
- Isaiah 29:11
- John 6:27
- Matthew 27:66
- Revelation 5:2

Word Data:

- Strong’s: H2368, H2560, H2856, H2857, H2858, H5640, G26960, G49720, G49730

Romans References:

4:11; 15:28

seek, search, look for

Definition:

The term “seek” means to look for something or someone. In the past tense, the verb is “sought.” This term is sometimes used figuratively, meaning to “attempt” or “make an effort” to do something or to ask for something.

- To “seek” or “look for” an opportunity to do something can mean to “try to find a time” to do it.
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- To “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “urgently ask for favor” or to “do things to cause someone to help you.”

(See also: just, true)

Bible References:

- 1 Chronicles 10:14
- Acts 17:26-27
- Hebrews 11:6
- Luke 11:9
- Psalms 27:8

Word Data:

- Strong’s: H0579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H3289, H7125, H7592, H7836, H8446, G03270, G15670, G19340, G20520, G22120

Romans References:

2:7; 3:11; 10:3; 10:20; 11:3; 11:7

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:

- Strong's for Servant: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570

Strong's for 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

Romans References:

1:1; 1:9; 1:25; 6:intro; 6:16; 6:17; 6:18; 6:19; 6:20; 6:22; 7:6; 7:25; 8:15; 8:21; 9:4; 9:12; 12:1; 12:7; 12:11; 13:4; 13:6; 14:4; 14:18; 15:8; 15:31; 16:1; 16:18

sexual immorality, immorality, immoral, fornication

Definition:

The term “sexual immorality” refers to sexual activity that takes place outside the marriage relationship of a man and a woman. This is against God’s plan. Older English Bible versions call this “fornication.”

- This term can refer to any kind of sexual activity that is against God’s will, including homosexual acts and pornography.
- One type of sexual immorality is adultery, which is sexual activity specifically between a married person and someone who is not that person’s spouse.
- Another type of sexual immorality is “prostitution,” which involves being paid to have sex with someone.
- This term is also used figuratively to refer to Israel’s unfaithfulness to God when they worshiped false gods.

Translation Suggestions:

- The term “sexual immorality” could be translated as “immorality” as long as the correct meaning of the term is understood.
- Other ways to translate this term could include “wrong sexual acts” or “sex outside of marriage.”
- This term should be translated in a different way from the term “adultery.”
- The translation of this term’s figurative uses should retain the literal term if possible since there is a common comparison in the Bible between unfaithfulness to God and unfaithfulness in the sexual relationship.

(See also: adultery, false god, prostitute, faithful)

Bible References:

- Acts 15:20
- Acts 21:25-26
- Colossians 3:5-8
- Ephesians 5:3
- Genesis 38:24-26
- Hosea 4:13-14

- **Matthew 5:31-32**
- **Matthew 19:7-9**

Word Data:

- Strong's: H2181, H8457, G16080, G42020, G42030

Romans References:

13:13

shame, ashamed, disgrace, humiliate, reproach

Definition:

The term “shame” refers to the painful feeling of being disgraced or humiliated that a person feels when they do something that others consider dishonorable or improper.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something improper or dishonorable.
- The term “humiliate” means to cause someone to feel shamed or disgraced, usually publicly. The act of shaming someone is called “humiliation.”
- To “reproach” someone means to criticize or disapprove of that person’s character or behavior.
- The phrase “put to shame” means to defeat people or expose their actions so that they feel ashamed of themselves. The prophet Isaiah said that those who make and worship idols will be put to shame.
- The term “disgraceful” can be used to describe a sinful act or the person who did it. When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame. For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- When God humbles someone, it means that he is causing a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt that person.
- Saying that a person is “above reproach” or “beyond reproach” or “without reproach” means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.

Translation Suggestions

- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or “dishonoring.”
- To “humiliate” could also be translated as to “shame” or to “cause to feel shame” or to “embarrass.”
- Depending on the context, ways to translate “humiliation” could include “shame” or “degrading” or “disgrace.”
- The word “reproach” could also be translated as “accusation” or “shame” or “disgrace.”
- To “reproach” could also be translated as to “rebuke” or to “accuse” or to “criticize,” depending on the context.

(See also: dishonor, accuse, rebuke, false god, humble, Isaiah, worship)

Bible References:

- 1 Peter 3:15-17
- 2 Kings 2:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 8:38
- Mark 12:4-5
- 1 Timothy 3:7
- Genesis 34:7
- Hebrews 11:26
- Lamentations 2:1-2
- Psalms 22:6
- Deuteronomy 21:14
- Ezra 9:5
- Proverbs 25:7-8
- Psalms 6:8-10
- Psalms 123:3
- 1 Timothy 5:7-8
- 1 Timothy 6:13-14
- Jeremiah 15:15-16
- Job 16:9-10
- Proverbs 18:3

Word Data:

- Strong's: H0937, H0954, H0955, H1317, H1322, H1421, H1442, H1984, H2490, H2616, H2617, H2659, H2778, H2781, H2865, H3001, H3637, H3639, H3640, H3971, H5007, H5034, H5039, H6030, H6031, H6172, H6256, H7022, H7034, H7036, H7043, H7511, H7817, H8103, H8213, H8216, H8217, H8589, G01520, G01530, G04100, G04220, G04230, G08080, G08180, G08190, G08210, G17880, G17910, G18700, G26170, G30590, G36790, G36800, G36810, G38560, G50140, G51950, G51960, G54840

Romans References:

1:16; 1:27; 6:21; 9:33; 10:11; 15:3

sign, proof, reminder

Definition:

The term “sign” usually refers an object, event, or action that communicates a special meaning.

- In the Bible, signs are sometimes given in connection to a promise or covenant that God has made:
  - The book of Genesis describes the rainbow God created in the sky as a sign (or reminder) to himself that he has promised he will never again destroy all life with a worldwide flood.
  - In the book of Genesis, God commanded the Israelites to circumcise their sons as a sign (or indicator) of the fact that he had made his covenant with them.
- Signs can reveal or point to something:
  - The book of Luke describes that an angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
  - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
  - The book of Exodus describes the plagues that destroyed Egypt as signs that showed who Yahweh was and proved that he was greater than Pharaoh and the Egyptian gods.
  - The book of Acts describes the miracles performed by the prophets and apostles as signs that proved they were speaking God’s message.
  - The book of John describes the miracles that Jesus performed as signs that proved he was truly the Messiah.

Translation Suggestions:

- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Depending on its context, “sign” could also be translated as “signal” or “symbol” or “mark” or “evidence” or “proof” or “gesture.”
- To “make signs with the hands” could also be translated as “motion with the hands” or “gesture with the hands” or “make gestures.”

- In some languages, there may be one word for a “sign” that proves something and a different word for a “sign” that is a miracle.

(See also: miracle, apostle, Christ, covenant, circumcise)

Bible References:

- Acts 2:18-19
- Exodus 4:8-9
- Exodus 31:12-15
- Genesis 1:14
- Genesis 9:12
- John 2:18
- Luke 2:12
- Mark 8:12
- Psalms 89:5-6

Word Data:

- Strong’s: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G03640, G08800, G12130, G12290, G17180, G17300, G17320, G17700, G39020, G41020, G45910, G45920, G49530, G49730, G52800

Romans References:

3:25; 3:26; 4:11; 15:19

sin, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people do not know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature that that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who did not keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- To “sin” could also be translated as to “disobey God” or to “do wrong.”
- Depending on the context “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebelling against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people do not see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: disobey, evil, flesh, tax collector)

Bible References:

- 1 Chronicles 9:1-3
- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31
- Romans 6:23
- Romans 8:4

Examples from the Bible stories:

- 3:15 God said, “I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children.”
- 13:12 God was very angry with them because of their **sin** and planned to destroy them.
- 20:1 The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- 21:13 The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people’s **sin**.
- 35:1 One day, Jesus was teaching many tax collectors and other **sinners** who had gathered to hear him.
- 38:5 Then Jesus took a cup and said, “Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**.”
- 43:11 Peter answered them, “Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**.”
- 48:8 We all deserve to die for our **sins**!

- 49:17 Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

Word Data:

- Strong's: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

Romans References:

1:intro; 2:12; 3:7; 3:9; 3:20; 3:23; 3:25; 4:7; 4:8; 5:8; 5:12; 5:13; 5:14; 5:16; 5:19; 5:20; 5:21; 6:1; 6:2; 6:6; 6:7; 6:10; 6:11; 6:12; 6:13; 6:14; 6:15; 6:16; 6:17; 6:18; 6:20; 6:22; 6:23; 7:5; 7:7; 7:8; 7:9; 7:11; 7:13; 7:14; 7:17; 7:20; 7:23; 7:25; 8:2; 8:3; 8:10; 11:27; 14:intro; 14:23

slander, slanderer, revile, insult

Definition:

A slander consists of negative, defaming things spoken (not written) about another person. To say such things (not to write them) about someone is to slander that person. The person saying such things is a slanderer.

- Slander may be a true report or a false accusation, but its effect is to cause others to think negatively of the person being slandered.
- To “slander” could be translated as to “speak against” or to “spread an evil report” or to “defame.”
- A slanderer is also called an “informer” or a “tale-bearer.”

(See also: blasphemy)

Bible References:

- 1 Corinthians 4:13
- 1 Timothy 3:11
- 2 Corinthians 6:8-10
- Mark 7:20-23

Word Data:

- Strong’s: H1681, H1696, H1848, H3960, H5791, H7270, H7400, H8267, G09870, G09880, G12280, G14260, G26360, G26370, G30590, G30600

Romans References:

1:30; 3:8; 14:16

slaughter, slaughtered

Definition:

The term “slaughter” refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it. The act of slaughtering is also called “slaughter.”

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
- 1 Samuel records a great slaughter in which 30,000 Israelites were killed by their enemies because of disobedience to God.
- “Weapons of slaughter” could be translated as “weapons for killing.”
- The expression “the slaughter was very great” could be translated as “a large number were killed” or “the number of deaths was very great” or “a terribly high number of people died.”
- Other ways to translate “slaughter” could include “kill” or “slay” or “killing.”

(See also: angel, cow, disobey, Ezekiel, servant, slay)

Bible References:

- Ezekiel 21:10-11
- Hebrews 7:1
- Isaiah 34:2
- Jeremiah 25:34

Word Data:

- Strong’s: H2026, H2027, H2028, H2076, H2491, H2873, H2874, H2878, H4046, H4293, H4347, H4660, H5221, H6993, H7524, H7819, H7821, G28710, G49670, G49690

Romans References:

8:36

snare, ensnare, entrap, trap, trapped, pitfall

Definition:

The terms “snare” and “trap” refer to devices that are used to catch animals and keep them from escaping. To “snare” or “ensnare” is to catch with a snare, and to “trap” or “entrap” is to catch with a trap. In the Bible, these terms were also used figuratively to talk about how sin and temptation are like hidden traps that catch people and harm them.

- A “snare” is a loop of rope or wire that suddenly pulls tight when an animal steps into it, ensnaring its leg.
- A “trap” is usually made of metal or wood and has two parts that suddenly and powerfully close together, catching an animal so it can not get away. Sometimes a trap can be a deep hole that has been made in order to get something to fall into it.
- Usually the snare or trap is hidden so that its prey is taken by surprise.
- The phrase “set a trap” means to get a trap ready to capture something.
- To “fall into a trap” refers to falling into a deep hole or pit that was dug and hidden in order to catch an animal.
- A person who is starts sinning and cannot stop can be described as “ensnared by sin” in a figurative reference to the way an animal can be ensnared and cannot escape.
- Just as an animal is endangered and hurt by being in a trap, so a person caught in the trap of sin is being harmed by that sin and needs to be set free.

(See also: free, prey, Satan, tempt)

Bible References:

- Ecclesiastes 7:26
- Luke 21:34
- Mark 12:13
- Psalms 18:5

Word Data:

- Strong’s: H2256, H3353, H3369, H3920, H3921, H4170, H4204, H4434, H4685, H4686, H4889, H5367, H5914, H6341, H6351, H6354, H6679, H6983, H7639, H7845, H8610, G00640, G23390, G23400, G38020, G38030, G39850, G46250

Romans References:

11:9; 14:13

Sodom

Definition:

Sodom was a city in the southern part of Canaan where Abraham's nephew Lot lived with his wife and children.

- The land of the region surrounding Sodom was very well watered and fertile, so Lot chose to live there when he first settled in Canaan.
- The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing.
- The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: Canaan, Gomorrah)

Bible References:

- Genesis 10:19
- Genesis 13:12
- Matthew 10:15
- Matthew 11:24

Word Data:

- Strong's: H5467, G46700

Romans References:

9:29

soldier, warrior

Definition:

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: courage, crucify, Rome, tomb)

Bible References:

- 1 Chronicles 21:5
- Acts 21:33
- Luke 3:14
- Luke 23:11
- Matthew 8:8-10

Word Data:

- Strong’s: H0352, H0510, H1368, H1416, H1995, H2389, H2428, H2502, H3715, H4421, H5971, H6518, H6635, H7273, H7916, G46860, G47530, G47540, G47570, G47580, G49610

Romans References:

7:23

Son of God, the Son

Definition:

The term "Son of God" refers to Jesus, the Word of God, who came into the world as a human being. He is also often referred to as "the Son."

- The Son of God has the same nature as God the Father, and is fully God.
- God the Father, God the Son, and God the Holy Spirit are all of one essence.
- Unlike human sons, the Son of God has always existed.
- In the beginning, the Son of God was active in creating the world, along with the Father and the Holy Spirit.

Because Jesus is God's Son, he loves and obeys his Father, and his Father loves him.

Translation Suggestions:

- For the term "Son of God," it is best to translate "Son" with the same word the language would naturally use to refer to a human son.
- Make sure the word used to translate "son" fits with the word used to translate "father" and that these words are the most natural ones used to express a true father-son relationship in the project language.
- Using a capital letter to begin "Son" may help show that this is talking about God.
- The phrase "the Son" is a shortened form of "the Son of God," especially when it occurs in the same context as "the Father."

(Translation suggestions: How to Translate Names)

(See also: Christ, ancestor, God, God the Father, Holy Spirit, Jesus, son, sons of God)

Bible References:

- 1 John 4:10
- Acts 9:20
- Colossians 1:17
- Galatians 2:20
- Hebrews 4:14
- John 3:18

- Luke 10:22
- Matthew 11:27
- Revelation 2:18
- Romans 8:29

Examples from the Bible stories:

- 22:5 The angel explained, “The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the **Son of God**.”
- 24:9 God had told John, “The Holy Spirit will come down and rest on someone you baptize. That person is **the Son of God**.”
- 31:8 The disciples were amazed. They worshiped Jesus, saying to him, “Truly, you are **the Son of God**.”
- 37:5 Martha answered, “Yes, Master! I believe you are the Messiah, the **Son of God**.”
- 42:10 “So go, make disciples of all people groups by baptizing them in the name of the Father, **the Son**, and the Holy Spirit, and by teaching them to obey everything I have commanded you.”
- 46:6 Right away, Saul began preaching to the Jews in Damascus, saying, “Jesus is the **Son of God**!”
- 49:9 But God loved everyone in the world so much that he gave his only **Son** so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.

Word Data:

- Strong’s: H0426, H0430, H1121, H1247, G23160, G52070

Romans References:

1:3; 1:4; 1:9; 5:intro; 5:10; 8:3; 8:29; 8:32

sons of God, children of God

Definition:

The term “sons of God” is a figurative expression that has several possible meanings.

- In the New Testament, the term “sons of God” refers to all believers in Jesus and is often translated as “children of God” since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
- Some people interpret the term “sons of God” that appears in Genesis 6 to mean fallen angels—evil spirits or demons. Others think it may refer to powerful political rulers or to the descendants of Seth.
- The title “Son of God” is a different term: it refers to Jesus, who is God’s only Son.

Translation Suggestions:

- When “sons of God” refers to believers in Jesus, it could be translated as “children of God.”
- In Genesis 6:2 and 4 ways to translate “sons of God” could include “angels,” “spirit beings,” “supernatural creatures,” or “demons.”
- Also see the link for “son.”

(See also: angel, demon, son, Son of God, ruler, spirit)

Bible References:

- Genesis 6:2
- Genesis 6:4
- Job 1:6
- Romans 8:14

Word Data:

- Strong’s: H0430, H1121, G52070, G50430

Romans References:

8:14; 8:19; 9:26

soul, self

Definition:

The term “soul” can either refer generally to the non-physical part of a person or refer specifically to a person’s awareness of themselves as a person distinct from others.

- In the Bible, the terms “soul” and “spirit” may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- In contrast to the body, the “soul” can be spoken of as the part of a person that “relates to God.”

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for the concepts “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase “dividing soul and spirit” could mean “deeply discerning or exposing the inner person.”

(See also: spirit)

Bible References:

- 2 Peter 2:8
- Acts 2:27-28
- Acts 2:41
- Genesis 49:6
- Isaiah 53:10-11
- James 1:21
- Jeremiah 6:16-19
- Jonah 2:7-8
- Luke 1:47
- Matthew 22:37

- **Psalms 19:7**
- **Revelation 20:4**

Word Data:

- Strong's: H5082, H5315, H5397, G55900

Romans References:

2:9; 13:1

spirit, wind, breath

Definition:

The term “spirit” refers to the non-physical part of a person which cannot be seen. In biblical times, the concept of a person’s spirit was closely related to the concept of a person’s breath. The term can also refer to wind, that is, the movement of air in the natural world.

- The term “spirit” can refer to a being that does not have a physical body, such as an evil spirit.
- In general, the term “spiritual” describes things in the non-physical world.
- The term “spirit of” can also mean “having the characteristics of,” such as in “spirit of wisdom” or “in the spirit of Elijah.” Sometimes the Bible applies this term in the context of a person’s attitude or emotional state, such as “spirit of fear” and “spirit of jealousy.”
- Jesus said that God is a spirit.

Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person, as in “my spirit was grieved in my inmost being.” This could also be translated as “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”
- Depending on the context, “spiritual” could be translated as “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- The term “spiritual gift” could be translated as “special ability that the Holy Spirit gives.”
- Sometimes this term can be translated as “wind” when referring to the simple movement of air or “breath” when referring to air movement caused by living beings.

(See also: soul, Holy Spirit, **demon**, **breath**)

Bible References:

- **1 Corinthians 5:5**

- 1 John 4:3
- 1 Thessalonians 5:23
- Acts 5:9
- Colossians 1:9
- Ephesians 4:23
- Genesis 7:21-22
- Genesis 8:1
- Isaiah 4:4
- Mark 1:23-26
- Matthew 26:41
- Philippians 1:27

Examples from the Bible stories:

- 13:3 Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- 40:7 Then Jesus cried out, “It is finished! Father, I give my **spirit** into your hands.” Then he bowed his head and gave up his **spirit**.
- 45:5 As Stephen was dying, he cried out, “Jesus, receive my **spirit**.”
- 48:7 All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

Word Data:

- Strong’s: H0178, H1172, H5397, H7307, H7308, G41510, G41520, G41530, G53260, G54270

Romans References:

1:9; 1:11; 7:14; 11:8; 12:11; 15:27

strife, disputes, quarrel, arguing, conflict

Definition:

The term “strife” refers to physical or emotional conflict between people.

- A person who causes strife does things that result in strong disagreements between people and in hurt feelings.
- Sometimes the use of the word “strife” implies that strong emotions are involved, such as anger or bitterness.
- Other ways to translate this term could include “disagreement” or “dispute” or “conflict.”

Bible References:

- 1 Corinthians 3:3-5
- Habakkuk 1:3
- Philippians 1:17
- Proverbs 17:1
- Psalms 55:8-9
- Romans 13:13

Word Data:

- Strong’s: H1777, H1779, H4066, H4090, H4683, H4808, H7379, H7701, G04850, G20520, G20540, G30550, G31630, G53790

Romans References:

1:29; 13:13

stumble, reeling

Definition:

The term “stumble” means “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, to “stumble” can mean to “sin” or to “falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term “stumble” means to physically trip over something, it should be translated with a term that means “almost fall” or “trip over.”
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, “stumble” could be translated as “sin” or “falter” or “stop believing” or “become weak,” depending on the context.
- Another way to translate this term could be, “stumble by sinning” or “stumble by not believing.”
- The phrase “made to stumble” could be translated as “caused to become weak” or “caused to falter.”

(See also: believe, persecute, sin, **stumbling block**)

Bible References:

- **1 Peter 2:8**
- **Hosea 4:5**
- **Isaiah 31:3**
- **Matthew 11:4-6**
- **Matthew 18:8**

Word Data:

- Strong’s: H1762, H3782, H4383, H5062, H5063, H5307, H6328, H6761, H8058, G06790, G43480, G43500, G44170, G46240, G46250

Romans References:

9:32; 9:33; 11:11; 14:21

subject, be subject to, subjected, subjecting, subjection

Definition:

A person is the “subject” of another person if the second person rules over and/or leads the first. A person is the “subject” of a belief system or teaching if they believe it and therefore live according to it. To “be subject to” is to “obey” or to “submit to the authority of.”

- The phrase “put in subjection to” refers to causing people to be under the authority of a leader or ruler.
- Depending on context, the word “subjected” can be translated as “submitted” or “under the authority of.”
- Sometimes the term “subject” is used to refer to being the topic or focus of something, such as in, “you will be the subject of ridicule.”
- The phrase “be subject to” means the same as “be submissive to” or “submit to.”
- The phrase “were subject to tribute” means the same as “were forced to pay tribute” or “were forced to give tribute.”
- To “subject” someone or something to a particular experience means to cause that person to experience something negative, such as pain.
- The phrase “subject to weakness” in Hebrews 5:2 and the phrases “was subjected” and “having subjected it” in Romans 8:20 all refer to being caused to experience something negative. The phrase in Hebrews 5:2 can be translated as “encompassed with weakness”. The phrases in Romans 8:20 can be translated as “was placed under” and “having place it under” or as “was forced to experience” and “having forced it to experience this”.

(See also: submit)

Bible References:

Word Data:

- Strong’s: G52930

Romans References:

8:7; 8:20; 13:5

submit, submitted, submitting, submission, in submission

Definition:

To “submit” usually means to voluntarily place oneself under the authority of a person or government.

- The Bible tells believers in Jesus to submit to God and other authorities in their lives.
- The instruction to “submit to one another” means to humbly accept correction and to focus on the needs of others rather than on our own needs.
- To “live in submission to” means to put oneself under the authority of something or someone.

Translation Suggestions:

- The command “submit to” could be translated as “put yourself under the authority of” or “follow the leadership of” or “humbly honor and respect.”
- The term “submission” could be translated as “obedience” or “the following of authority.”
- The phrase “live in submission to” could be translated as “be obedient to” or “put oneself under the authority of.”
- The phrase “be in submission” could be translated as “humbly accept authority.”

(See also: subject-submission)

Bible References:

Word Data:

- Strong’s: G52260, G52920, G52930

Romans References:

10:3

suffer, suffering

Definition:

The terms “suffer” and “suffering” refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness.
- The phrase “suffer me” means “bear with me” or “hear me out” or “listen patiently.”

Translation Suggestions:

- The term “suffer” can be translated as “feel pain” or “endure difficulty” or “experience hardships” or “go through difficult and painful experiences.”
- Depending on the context, “suffering” could be translated as “extremely difficult circumstances” or “severe hardships” or “experiencing hardship” or “time of painful experiences.”
- The phrase “suffer thirst” could be translated as “experience thirst” or “suffer with thirst.”
- To “suffer violence” could also be translated as “undergo violence” or “be harmed by violent acts.”

Bible References:

- 1 Thessalonians 2:14-16
- 2 Thessalonians 1:3-5
- 2 Timothy 1:8
- Acts 7:11-13
- Isaiah 53:11
- Jeremiah 6:6-8
- Matthew 16:21
- Psalms 22:24
- Revelation 1:9
- Romans 5:3-5

Examples from the Bible stories:

- 9:13 God said, “I have seen the **suffering** of my people.”
- 38:12 Jesus prayed three times, “My Father, if it is possible, please let me not have to drink this cup of **suffering**.”
- 42:3 He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- 42:7 He (Jesus) said, “It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day.”
- 44:5 “Although you did not understand what you were doing, God used your actions to fulfill the prophecies that the Messiah would **suffer** and die.”
- 46:4 God said, “I have chosen him (Saul) to declare my name to the unsaved. I will show him how much he must **suffer** for my sake.”
- 50:17 He (Jesus) will wipe away every tear and there will be no more **suffering**, sadness, crying, evil, pain, or death.

Word Data:

- Strong’s: H0943, H1741, H1934, H4531, H5142, H5375, H5999, H6031, H6040, H6041, H6064, H6090, H6770, H6869, H6887, H7661, G00910, G09410, G09710, G22100, G23460, G23470, G25520, G25530, G25610, G38040, G39580, G43100, G47780, G47770, G48410, G50040

Romans References:

3:16; 8:17; 8:18

sword, swordsmen

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: Metaphor)
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: How to Translate Unknowns)

(See also: James (brother of Jesus), John (the Baptist), tongue, word of God)

Bible References:

- Acts 12:2
- Genesis 27:40
- Genesis 34:25
- Luke 2:33-35

- **Luke 21:24**
- **Matthew 10:34**
- **Matthew 26:55**
- **Revelation 1:16**

Word Data:

- Strong's: H0019, H1300, H2719, H4380, H6609, H7524, H7973, G31620, G45010

Romans References:

8:35; 13:4

tax, tribute, taxation, taxpayer, tax collector

Definition:

The terms “tax” and “taxes” refer to money or goods that people pay to a government that is in authority over them. A “tax collector” was a government worker whose job was to receive money that people were required to pay the government in taxes.

- The amount of money that is paid as a tax is usually based on the value of an item or on how much a person’s property is worth.
- In the time of Jesus and and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
- The term “tax” could also be translated as “required payment” or “government money” or “temple money,” depending on the context.
- To “pay taxes” could also be translated as to “pay money to the government” or “receive money for the government” or “make the required payment.” To “collect taxes” could be translated as to “receive money for the government.”
- A “tax collector” is someone who works for the government and receives the money that people are required to pay it.
- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
- The phrase, “tax collectors and sinners” was a common expression in the New Testament, showing how much the Jews despised tax collectors.

(See also: Jew, Rome, sin)

Strong’s for Tax: H2670, H4060, H4371, H4522, H4864, H6186, G13230, G27780, G50550, G54110

Strong’s for Tax Collector: H5065, H5674, G50570, G50580

Bible References:

- Luke 20:21-22
- Mark 2:13-14
- Matthew 9:7-9
- Numbers 31:28-29
- Romans 13:6-7
- Luke 3:12-13
- Luke 5:27-28
- Matthew 5:46-48
- Matthew 9:10-11
- Matthew 11:18-19
- Matthew 17:26-27
- Matthew 18:17

Examples from the Bible stories:

- 34:6 He said, “Two men went to the Temple to pray. One of them was a tax collector, and the other was a religious leader.”
- 34:7 “The religious leader prayed like this, ‘Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, adulterers, or even like that tax collector.’”
- 34:9 “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be merciful to me because I am a sinner.’”
- 34:10 Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous.”
- 35:1 One day, Jesus was teaching many tax collectors and other sinners who had gathered to hear him.

Word Data:

- Strong’s: H2670, H4060, H4371, H4522, H4864, H6186, G13230, H5065, H5674, G27780, G50550, G54110, G50570, G50580

Romans References:

13:6; 13:7

teacher, Teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word “teacher” is used in a special sense to refer to someone who teaches about God.
- People who learn from a teacher are called “students” or “disciples.”
- In some Bible translations, this term is capitalized (“Teacher”) when it is used as a title for Jesus.

Translation Suggestions:

- The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
- Some cultures may have a special title that is used for religious teachers, such as “Sir” or “Rabbi” or “Preacher.”

(See also: disciple, preach)

Bible References:

- Ecclesiastes 1:12-15
- Ephesians 4:11-13
- Galatians 6:6-8
- Habakkuk 2:18
- James 3:2
- John 1:37-39
- Luke 6:40
- Matthew 12:38-40

Examples from the Bible stories:

- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “**Teacher**, what must I do to inherit eternal life?”

- 28:1 One day a rich young ruler came up to Jesus and asked him, “Good **Teacher**, what must I do to have eternal life?”
- 37:2 After the two days had passed, Jesus said to his disciples, “Let’s go back to Judea.” “But **Teacher**,” the disciples answered, “Just a short time ago the people there wanted to kill you!”
- 38:14 Judas came to Jesus and said, “Greetings, **Teacher**,” and kissed him.
- 49:3 Jesus was also a great **teacher**, and he spoke with authority because he is the Son of God.

Word Data:

- Strong’s: H3384, H3925, G13200, G25670, G35470, G55720

Romans References:

2:20

terror, terrorize, terrify, dread, panic

Definition:

The term “terror” refers to a feeling of extreme or intense fear. To “terrify” someone means to cause that person to feel very afraid.

- A “terror” is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as “terrifying.” This term could be translated as “fear-causing” or “terror-producing.”
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The “terror of Yahweh” could be translated as “the terrifying presence of Yahweh” or “the dreaded judgment of Yahweh” or “when Yahweh causes great fear.”
- Ways to translate “terror” could also include “extreme fear” or “deep dread.”

(See also: adversary, fear, judge, plague, Yahweh)

Bible References:

- Deuteronomy 2:25
- Exodus 14:10
- Luke 21:9
- Mark 6:48-50

Word Data:

- Strong’s: H0367, H0926, H0928, H1091, H1161, H1204, H1205, H1763, H2111, H2113, H2189, H2731, H2847, H2851, H2865, H3372, H3707, H4032, H4172, H4288, H4637, H6184, H6206, H6343, H6973, G16290, G16300, G22580, G44220, G44260, G54010

Romans References:

13:3

testimony, testify, witness, eyewitness, evidence

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- In some places in the Old Testament, “Testimony” refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God’s law more broadly.
- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- To “witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”

- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”

- Ways to translate “Testimony” could include, “the stone slabs on which I wrote my commands” or “God’s law” or “God’s commands” or “the record of the agreement between Yahweh and Israel.”
- The phrase, “as a testimony to them” could be translated as to “show them what is true” or to “prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”
- The term “witness” or “eyewitness” could be translated with a word or phrase that means “person seeing it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- To “witness to” could be translated as to “tell what was seen” or to “testify” or to “state what happened.”
- To “witness” something could be translated as to “see something” or to “experience something happen.”

(See also: **ark of the covenant**, **guilt**, judge, prophet, **true**)

Bible References:

- **Deuteronomy 31:28**
- **Micah 6:3**
- **Matthew 26:60**
- **Mark 1:44**

- John 1:7
- John 3:33
- Acts 4:32-33
- Acts 7:44
- Acts 13:31
- Romans 1:9
- 1 Thessalonians 2:10-12
- 1 Timothy 5:19-20
- 2 Timothy 1:8
- 2 Peter 1:16-18
- 1 John 5:6-8
- 3 John 1:12
- Revelation 12:11

Examples from the Bible stories:

- 39:2 Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- 39:4 The high priest tore his clothes in anger and shouted, “We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?”
- 42:8 “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things.”
- 43:7 “We are **witnesses** to the fact that God raised Jesus to life again.”

Word Data:

- Strong’s: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

Romans References:

1:9; 2:15; 3:21; 8:16; 9:1; 10:2

Timothy

Definition:

Timothy was a young man from Lystra. He later joined Paul on several missionary trips and helped shepherd new communities of believers.

- Timothy's father was a Greek, but both his grandmother Lois and his mother Eunice were Jews and believers in Christ.
- The elders and Paul formally appointed Timothy for the ministry by placing their hands on him and praying for him.
- Two books in the New Testament (I Timothy and 2 Timothy) are letters written by Paul that provide guidance to Timothy as a young leader of local churches.

(Translation suggestions: How to Translate Names)

(See also: appoint, believe, church, Greek, minister)

Bible References:

- 1 Thessalonians 3:2
- 1 Timothy 1:2
- Acts 16:3
- Colossians 1:1
- Philemon 1:1
- Philippians 1:1
- Philippians 2:19

Word Data:

- Strong's: G50950

Romans References:

16:21

to minister, ministry

Definition:

In the Bible, the term “ministry” refers to serving others by teaching them about God and caring for their spiritual needs.

- In the Old Testament, the priests would “minister” to God in the temple by offering sacrifices to him.
- Their “ministry” also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of “ministering” to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

Translation Suggestions:

- In the context of ministering to people, to “minister” could also be translated as to “serve” or to “care for” or to “meet the needs of.”
- When referring to ministering in the temple, the term “minister” could be translated as “serve God in the temple” or “offer sacrifices to God for the people.”
- In the context of ministering to God, this could be translated as to “serve” or to “work for God.”
- The phrase “ministered to” could also be translated as “took care of” or “provided for” or “helped.”

(See also: serve, sacrifice)

Bible References:

- 2 Samuel 20:23-26
- Acts 6:4
- Acts 21:17-19

Word Data:

- Strong’s: H6399, H8120, H8334, H8335, G12470, G12480, G12490, G20230, G20380, G24180, G30080, G30090, G30100, G30110, G39300, G52560, G52570, G55240

Romans References:

11:13; 15:16; 15:25; 15:27

tongue, language

Definition:

The term “tongue” refers to the organ inside a person’s mouth that is used to speak. The term is often used figuratively to mean “language” or “speaking.” There also several other figurative meanings as well.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”
- In the book of Acts, the expression “tongues” of fire refers to “flames” of fire, presumably shaped like tongues.

Translation Suggestions

- Depending on the context, the term “tongue” can be translated as “language” or “supernatural language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as “flames.”
- The expression “my tongue rejoices” could be translated as “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as “with what they say” or “by their words.”

(See also: gift, Holy Spirit, joy, praise, rejoice, spirit)

Bible References:

- 1 Corinthians 12:10
- 1 John 3:18
- 2 Samuel 23:2
- Acts 2:26
- Ezekiel 36:3

- **Philippians 2:11**

Word Data:

- Strong's: H3956, G11000, G12580, G20840

Romans References:

3:13; 14:11

transgress, transgression

Definition:

The term “transgress” means to cross a line or to violate a boundary. The term is often used figuratively, meaning to break a command, rule, or moral code.

- This term is very similar to the word “trespass,” but is generally used more often to describe violations against God than against other people.
- To “transgress” can also be described as to “cross a line,” that is, to go beyond a limit or boundary that has been set for the good of the person and others.

Translation Suggestions:

- To “transgress” could be translated as to “sin” or to “disobey” or to “rebel.”
- If a verse or passage uses two terms that mean “sin” or “transgress” or “trespass,” it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance.

(See: parallelism)

(See also: disobey, sin, trespass, iniquity)

Bible References:

- 1 Thessalonians 4:6
- Daniel 9:24-25
- Galatians 3:19-20
- Galatians 6:1-2
- Numbers 14:17-19
- Psalm 32:1

Word Data:

- Strong’s: H0898, H4603, H4604, H6586, H6588, G04580, G04590, G38450, G38470, G38480, G39280

Romans References:

2:23; 2:25; 2:27; 4:15; 5:14; 11:11; 11:12

trespass

Definition:

The term “trespass” means to cross a line or to violate a boundary. This term is often used figuratively, meaning to break a law or to violate the rights of another person.

- This term is very similar to the word “transgression,” but is generally used more often to describe violations against other people than against God.
- A trespass can be a violation of a moral law or a civil law.
- A trespass can also be a sin committed against another person.
- This term is related to the terms “sin” and “transgress,” especially as it relates to disobeying God. All sins are trespasses against God.

Translation Suggestions:

- Depending on the context, to “trespass against” could be translated as to “sin against” or to “break the rule.”
- Some languages may have an expression like “cross the line” that could be used to translate “trespass.”
- Consider how this term fits with the meaning of the surrounding Bible text and compare it to other terms that have a similar meaning, such as “transgress” and “sin.”

(See also: disobey, iniquity, sin, transgress)

Bible References:

- 1 Samuel 25:28
- 2 Chronicles 26:16-18
- Colossians 2:13
- Ephesians 2:1
- Ezekiel 15:7-8
- Romans 5:17
- Romans 5:20-21

Word Data:

- Strong’s: H0816, H0817, H0819, H2398, H4603, H4604, H6586, H6588, G02640, G39000

Romans References:

4:25; 5:15; 5:16; 5:17; 5:18; 5:20

tribe, tribal, tribesmen

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, people group, twelve tribes of Israel)

Bible References:

- 1 Samuel 10:19
- 2 Kings 17:16-18
- Genesis 25:16
- Genesis 49:17
- Luke 2:36-38

Word Data:

- Strong's: H0523, H4294, H7625, H7626, G14290, G54430

Romans References:

11:1

tribulation, distress, distresses, trouble

Definition:

The term “tribulation” refers to a time of hardship, suffering, and distress.

- It is explained in the New Testament that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus’ teachings.
- The term “tribulation” could also be translated as “time of great suffering” or “deep distress” or “severe difficulties.”

(See also: earth, teach, wrath)

Bible References:

- Mark 4:17
- Mark 13:19
- Matthew 13:20-21
- Matthew 24:9
- Matthew 24:29
- Romans 2:9

Word Data:

- Strong’s: H6869, G23470, G44230

Romans References:

2:9; 5:3; 8:35; 12:12

trouble, disturb, stir up, distress, hardship, calamity

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Do not trouble her” could also be translated as “do not bother her” or “do not criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: afflict, persecute)

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:19
- Luke 24:38
- Matthew 24:6
- Matthew 26:36-38

Word Data:

- Strong's: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730, G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

Romans References:

2:9

trust, trusted, trustworthy, trustworthiness

Definition:

To “trust” something or someone is to believe that the thing or person is true or dependable. That belief is also called “trust.” A “trustworthy” person is one you can trust to do and say what is right and true, and therefore one who has the quality of “trustworthiness.”

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To “trust in” Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A “trustworthy saying” refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate “trust” could include “believe” or “have faith” or “have confidence” or “depend on.”
- The phrase “put your trust in” is very similar in meaning to “trust in.”
- The term “trustworthy” could be translated as “dependable” or “reliable” or “can always be trusted.”

(See also: believe, confidence, faith, faithful, true)

Bible References:

- 1 Chronicles 9:22-24
- 1 Timothy 4:9
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:13
- Psalm 31:5
- Titus 3:8

Examples from the Bible stories:

- 12:12 When the Israelites saw that the Egyptians were dead, they **trusted** in God and believed that Moses was a prophet of God.
- 14:15 Joshua was a good leader because he **trusted** and obeyed God.
- 17:2 David was a humble and righteous man who **trusted** and obeyed God.
- 34:6 Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

Word Data:

- Strong's: H0539, H0982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G16790, G38720, G39820, G40060, G41000, G42760

Romans References:

4:17

understand, understanding, thinking

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: believe, know, wise)

Bible References:

- Job 34:16-17
- Luke 2:47
- Luke 8:10
- Matthew 13:12
- Matthew 13:14
- Proverbs 3:5

Word Data:

- Strong’s: H0995, H0998, H0999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G00500, G01450, G01910, G08010, G10970, G11080, G12710, G19210, G19220, G19870, G19900, G26570, G35390, G35630, G49070, G49080, G49200, G54240, G54280, G54290

Romans References:

1:20; 1:32; 3:11; 7:15; 15:21

vain, vanity

Definition:

The terms “vain” and “vanity” describe something that is useless or extremely temporary.

- In the Old Testament, idols are sometimes described as “vain” things that are worthless and cannot do anything.
- If something is done “in vain,” it means that there the effort or action did not accomplish what was intended. The phrase “in vain” might be translated in various ways, including: “without result;” “with no result;” “for no reason;” “for no purpose,” or “with no purpose.”
- Depending on the context, the term “vain” could be translated as “empty,” “useless,” “hopeless,” “worthless,” “meaningless,” etc.

(See also: false god, worthy)

Bible References:

- 1 Corinthians 15:1-2
- 1 Samuel 25:21-22
- 2 Peter 2:18
- Isaiah 45:19
- Jeremiah 2:29-31
- Matthew 15:9

Word Data:

- Strong’s: H1891, H1892, H2600, H7307, H7385, H7387, H7723, H8193, H8267, H8414, G09450, G15000, G27560, G27580, G27610, G31510, G31520, G31530, G31550

Romans References:

1:21; 8:20; 13:4

will of God

Definition:

The “will of God” refers to God’s desires and plans.

- God’s will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term to “will” means to “determine” or to “desire.”

Translation Suggestions:

- The “will of God” could also be translated as “what God desires” or “what God has planned” or “God’s purpose” or “what is pleasing to God.”

Bible References:

- 1 John 2:15-17
- 1 Thessalonians 4:3-6
- Colossians 4:12-14
- Ephesians 1:1-2
- John 5:30-32
- Mark 3:33-35
- Matthew 6:8-10
- Psalms 103:21

Word Data:

- Strong’s: H6310, H6634, H7522, G10120, G10130, G23070, G23080, G23090, G25960

Romans References:

1:10; 2:18; 9:19; 12:2; 15:32

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: How to Translate Unknowns)
- Ways to translate “wineskin” could include “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: **grape**, **vine**, **vineyard**, **winepress**)

Bible References:

- **1 Timothy 5:23**
- **Genesis 9:21**
- **Genesis 49:12**
- **John 2:3-5**
- **John 2:10**
- **Matthew 9:17**
- **Matthew 11:18**

Word Data:

- Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G10980, G36310, G38200, G39430

Romans References:

14:21

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See also: obey, fruit)

Bible References:

- Acts 6:3
- Colossians 3:15-17
- Exodus 31:6
- Genesis 3:6
- Isaiah 19:12
- Jeremiah 18:18
- Matthew 7:24

Examples from the Bible stories:

- 2:5 She also wanted to be **wise**, so she picked some of the fruit and ate it.

- 18:1 When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- 23:9 Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- 45:1 He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

- Strong's: H0998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G46780, G46790, G46800, G49200, G54280, G54290, G54300

Romans References:

1:14; 1:22; 11:25; 11:33; 12:16; 16:19; 16:27

womb

Definition:

The term “womb” refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct. (See: euphemism)
- A more modern term for womb is “uterus.”
- Some languages use a word like “belly” to refer to a woman’s womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.

Bible References:

- Genesis 25:23
- Genesis 25:24-26
- Genesis 38:27-28
- Genesis 49:25
- Luke 2:21
- Luke 11:27
- Luke 23:29
- Matthew 19:12

Word Data:

- Strong’s: H0990, H4578, H7356, H7358, G10640, G28360, G33880

Romans References:

4:19

word of God, word of Yahweh, word of the Lord, word of truth, scripture

Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God’s message that he had told people to write down so that many years in the future people could still read it.
- The related terms “word of Yahweh” and “word of the Lord” often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply “the word” or “my word” or “your word” (when talking about God’s word).
- In the New Testament, Jesus is called “the Word” and “the Word of God.” These titles mean that Jesus fully reveals who God is, because he is God himself.

The term “word of truth” is another way of referring to “God’s word,” which is his message or teaching. It does not refer to just one word.

- God’s word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include “the message of Yahweh” or “God’s message” or “the teachings from God.”
- It may be more natural in some languages to make this term plural and say “God’s words” or “the words of Yahweh.”
- The expression “the word of Yahweh came” is often used to introduce something that God told his prophets or his people. This could be translated as “Yahweh spoke this message” or “Yahweh spoke these words.”

- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”
- When “word” occurs alone and it refers to God’s word, it could be translated as “the message” or “God’s word” or “the teachings.” Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Truth.”
- “Word of truth” could be translated as “God’s true message” or “God’s word, which is true.”
- It is important for the translation of this term to include the meaning of being true.

(See also: prophet, **true**, **Yahweh**)

Bible References:

- **Genesis 15:1**
- **1 Kings 13:1**
- **Jeremiah 36:1-3**
- **Luke 8:11**
- **John 5:39**
- **Acts 6:2**
- **Acts 12:24**
- Romans 1:2
- **2 Corinthians 6:7**
- **Ephesians 1:13**
- **2 Timothy 3:16**
- **James 1:18**
- **James 2:8-9**

Examples from the Bible stories:

- 25:7 In **God's word** he commands his people, "Worship only the Lord your God and only serve him."
- 33:6 So Jesus explained, "The seed is the **word of God**."
- 42:3 Then Jesus explained to them what **God's word** says about the Messiah.
- 42:7 Jesus said, "I told you that everything written about me in **God's word** must be fulfilled." Then he opened their minds so they could understand **God's word**.
- 45:10 Philip also used other **scriptures** to tell him the good news of Jesus.
- 48:12 But Jesus is the greatest prophet of all. He is the **Word of God**.
- 49:18 God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H0561, H0565, H1697, H3068, G30560, G44870

Romans References:

1:2; 4:3; 9:6; 9:17; 10:11; 11:2; 15:4; 16:26

world, worldly

Definition:

The term “world” usually refers to the part of the universe where people live: the earth. The term “worldly” describes the evil values and behaviors of people living in this world.

- In its most general sense, the term “world” refers to the heavens and the earth, as well as everything in them.
- In many contexts, “world” actually means “people in the world.”
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used “world” to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be “worldly.”

Translation Suggestions:

- Depending on the context, “world” could also be translated as “universe” or “people of this world” or “corrupt things in the world” or “evil attitudes of people in the world.”
- The phrase “all the world” often means “many people” and refers to the people living in a certain region. For example, “all the world came to Egypt” could be translated as “many people from the surrounding countries came to Egypt” or “people from all the countries surrounding Egypt came there.”
- Another way to translate “all the world went to their hometown to be registered in the Roman census” would be “many of the people living in regions ruled by the Roman empire went…”
- Depending on the context, the term “worldly” could be translated as “evil” or “sinful” or “selfish” or “ungodly” or “corrupt” or “influenced by the corrupt values of people in this world.”
- The phrase “saying these things in the world” can be translated as “saying these things to the people of the world.”
- In other contexts, “in the world” could also be translated as “living among the people of the world” or “living among ungodly people.”

(See also: corrupt, heaven, Rome, godly)

Bible References:

- 1 John 2:15

- 1 John 4:5
- 1 John 5:5
- John 1:29
- Matthew 13:36-39

Word Data:

- Strong's: H0776, H2309, H2465, H5769, H8398, G10930, G28860, G28890, G36250

Romans References:

1:8; 1:20; 3:6; 3:19; 4:13; 5:12; 5:13; 10:18; 11:12; 11:15

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. The Bible describes both people and God as experiencing intense anger. When speaking about God's "wrath," make sure the word or phrase used to translate this term does not refer to a sinful fit of rage (which might be true of a human person).

- In the Bible, "wrath" often refers to God's righteous judgment of sin and punishment of people who rebel against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- God's wrath is just and holy. When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful human rage.

(See also: judge, sin)

Bible References:

- 1 Thessalonians 1:8-10
- 1 Timothy 2:8-10
- Luke 3:7
- Luke 21:23
- Matthew 3:7
- Revelation 14:10
- Romans 1:18
- Romans 5:9

Word Data:

- Strong's: H0639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G23720, G37090, G39490, G39500

Romans References:

1:18; 2:5; 2:8; 3:5; 4:15; 5:9; 9:22; 12:19; 13:4; 13:5

wrong, wronged, wrongdoer, mistreat, hurt, hurtful

Definition:

To “wrong” someone means to treat that person unjustly and dishonestly.

- The term “mistreat” means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term “hurt” is more general and means to “cause someone harm in some way.” It often has the meaning of “physically injure.”
- Depending on the context, these terms could also be translated as “do wrong to” or “treat unjustly” or “cause harm to” or “treat in a harmful way” or “injure.”

Bible References:

- Acts 7:26
- Exodus 22:21
- Genesis 16:5
- Luke 6:28
- Matthew 20:13-14
- Psalms 71:13

Word Data:

- Strong’s: H0205, H0816, H2248, H2250, H2255, H2257, H2398, H2554, H2555, H3238, H3637, H4834, H5062, H5142, H5230, H5627, H5753, H5766, H5791, H5792, H5916, H6031, H6087, H6127, H6231, H6485, H6565, H6586, H7451, H7489, H7563, H7665, H7667, H7686, H8133, H8267, H8295, G00910, G00920, G00930, G00950, G02640, G08240, G09830, G09840, G15360, G16260, G16510, G17270, G19080, G25560, G25580, G25590, G26070, G30760, G30770, G37620, G41220, G51950, G51960

Romans References:

14:20

Yahweh of hosts, Yahweh of armies, God of armies, God of hosts, host of heaven, host of the heavens, Lord of hosts

Definition:

The terms “Yahweh of hosts” and “God of hosts” are titles that express God’s authority over the thousands of angels who obey him.

- The term “host” or “hosts” is a word that refers to a large number of something, such as an army of people or the massive number of stars. It can also refer to all the many spirit beings, including evil spirits. The context makes it clear what is being referred to.
- Phrases similar to “host of the heavens” refer to all the stars, planets and other heavenly bodies.
- In the New Testament, the phrase, “Lord of hosts” means the same as “Yahweh of hosts” but it cannot be translated that way since the Hebrew word “Yahweh” is not used in the New Testament.

Translation Suggestions:

- Ways to translate “Yahweh of hosts” could include, “Yahweh, who rules all the angels” or “Yahweh, the ruler over armies of angels” or “Yahweh, the ruler of all creation.”
- The phrase “of hosts” in the terms “God of hosts” and “Lord of hosts” would be translated the same way as in the phrase “Yahweh of hosts” above.
- Certain churches do not accept the literal term “Yahweh” and prefer to use the capitalized word, “LORD” instead, following the tradition of many Bible versions. For these churches, a translation of the term “LORD of hosts” would be used in the Old Testament for “Yahweh of hosts.”

(See also: angel, authority, God, lord, Lord, Lord Yahweh 🔗 Yahweh 🔗)

Bible References:

- Zechariah 13:2 🔗

Word Data:

- Strong’s: H0430, H3068, H6635, G29620, G45190

Romans References:

9:29

year

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into twelve months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has twelve months. But an extra thirteenth month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is eleven days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: **month**)

Bible References:

- **2 Kings 23:31**
- **Acts 19:8-10**
- **Daniel 8:1**
- **Exodus 12:2**

Word Data:

- Strong’s: H3117, H7620, H7657, H8140, H8141, G17630, G20940

Romans References:

15:23

zeal, zealous

Definition:

The terms “zeal” and “zealous” refer to being strongly devoted to supporting a person or idea.

- Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
- Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.
- The “zeal of the Lord” or the “zeal of Yahweh” refers to God’s strong, persistent actions to bless his people or to see justice done.

Translation Suggestions:

- To “be zealous” could also be translated by, “be strongly diligent” or “make an intense effort.”
- The term “zeal” could also be translated as “energetic devotion” or “eager determination” or “righteous enthusiasm.”
- The phrase, “zeal for your house” could be translated, “strongly honoring your temple” or “fervent desire to take care of your house.”

Bible References:

- 1 Corinthians 12:31
- 1 Kings 19:9-10
- Acts 22:3
- Galatians 4:17
- Isaiah 63:15
- John 2:17-19
- Philippians 3:6
- Romans 10:1-3

Word Data:

- Strong’s: H7065, H7068, G22050, G22060, G22070, G60410

Romans References:

10:2

Zion, Mount Zion

Definition:

Originally, the term “Zion” or “Mount Zion” referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, “Zion” and “Mount Zion” became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem. (See: metonymy)
- David named Zion, or Jerusalem, the “City of David.” This is different from David’s hometown, Bethlehem, which was also called the City of David.
- The term “Zion” is used in other figurative ways, to refer to Israel or to God’s spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: Abraham, David, Jerusalem, **Bethlehem**, **Jebusites**)

Bible References:

- **1 Chronicles 11:5**
- **Amos 1:2**
- **Jeremiah 51:35**
- **Psalm 76:1-3**
- Romans 11:26

Word Data:

- Strong’s: H6726

Romans References:

9:33; 11:26