

unfoldingWord® Translation Notes

v91

Galatians

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unfoldingWord® Translation Notes

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unfoldingWord® Translation Notes - Galatians

Introduction to Galatians

Part 1: General Introduction

Outline of Galatians

1. Paul declares his authority as an apostle of Jesus Christ; he says that he is surprised by the false teachings that the Christians in Galatia have accepted from other people (1:1–10).
2. Paul says that people are saved by trusting in Christ alone, not by keeping the law of Moses (1:11–2:21).
3. God puts people right with himself only when they trust in Christ; the example of Abraham; the curse which the law brings (and not a means of salvation); slavery and freedom compared and illustrated by Hagar and Sarah (3:1–4:31).
4. When people are joined to Christ, they become free from having to keep the law of Moses. They are also free to live as the Holy Spirit guides them. They are free to refuse the demands of sin. They are free to bear each other's burdens (5:1–6:10).
5. Paul warns the Christians not to trust in being circumcised and in keeping the law of Moses. Instead, they must trust in Christ (6:11–18).

Who wrote the book of Galatians?

Paul wrote the book of Galatians. He had been known as Saul in his early life. Before becoming a Christian, Paul was a Pharisee. He persecuted Christians. After he came to trust in Jesus Christ, he traveled several times throughout the Roman Empire, telling people about Jesus and establishing churches.

It is uncertain when Paul wrote this letter and where he was when he wrote it. Some Bible scholars think Paul was in the city of Ephesus and wrote this letter after the second time he traveled to tell people about Jesus and establish churches. Other scholars think Paul was in the city of Antioch in Syria and wrote the letter soon after the first time he traveled.

What is the book of Galatians about?

Paul wrote this letter to both Jewish and non-Jewish Christians in the region of Galatia. He wanted to write against the false teachers who said that Christians need to follow the law of Moses. Paul defended the gospel by explaining that Christians only need to believe in Jesus Christ, and they do not need to practice the law of Moses. In the book of Galatians Paul explains that people are saved as result of believing in Jesus and not as a result of obeying the law of Moses, and he proves this by using various Old Testament passages to illustrate this truth. (See: good news, gospel; save, saved, safe, salvation, rescue; faith; and law, law of Moses, law of Yahweh, law of God)

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, “Galatians.” Or they may choose a clearer title, such as “Paul’s Letter to the Church in Galatia.” (See: How to Translate Names)

Part 2: Important Religious and Cultural Concepts

What does it mean to “live like Jews” (2:14)?

To “live like Jews” means to obey the law of Moses, even though one trusts in Christ. The people who taught that it was necessary to follow the law of Moses in addition to believing in Jesus were called “Judaizers.”

Part 3: Important Translation Issues

How did Paul use the terms “law” and “grace” in the book of Galatians?

These terms are used in a unique way in Galatians. There is an important teaching in Galatians about Christian living. Under the law of Moses, righteous or holy living

required a person to obey a set of rules and regulations. As Christians, holy living is now motivated by grace and empowered by the Holy Spirit. This means that Christians have freedom in Christ and are not required to obey a specific set of rules. Instead, Christians are to live a holy life because they are thankful that God has been so kind to them. This is called "the law of Christ." (See: righteous, righteousness, unrighteous, unrighteousness, upright, uprightness; and holy, holiness, unholy, sacred)

What did Paul mean by the expressions "in Christ" and "in Christ Jesus"?

Paul uses the spatial metaphor "in Christ" or the related phrase "in Christ Jesus" very frequently in this letter. These expressions occur with metaphorical meaning in 1:22; 2:4, 17; 3:14, 26, 28; and 5:6. Paul meant to express the idea of a very close union between Christ and the people who believe in him. This metaphor emphasizes that believers are as closely united to Christ as if they were inside him. Paul believes that this is true for all believers. Sometimes he uses "in Christ" simply to identify that what he is speaking about is true for those who believe in Jesus. Other times, he emphasizes union with Christ as the means or the basis for some statement or exhortation. Sometimes when Paul uses the phrase "in Christ," he intends a different meaning. See, for example, 2:16, where Paul says "we also believed in Christ Jesus, so that we might be justified by faith in Christ" and see 2:17 where Paul spoke of Christ being the object of faith when he said "seeking to be justified in Christ." See the notes on specific verses for help in understanding the contextual meaning of "in Christ" and related phrases. (See: Metaphor)

Please see the introduction to the book of Romans for more details about this kind of expression.

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

- "Foolish Galatians, whose evil eye has harmed you? Was not Jesus Christ depicted as crucified before your eyes" (3:1)? The ULT, UST, and the other modern versions have this reading. However, older versions of the Bible add, "[so] that ye should not obey the truth." Translators are advised not to include this expression. However, if in the translators' region there are older Bible versions that have the passage, 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 Galatians. (See: Textual Variants)

Galatians 1

Galatians 1 Chapter Introduction

Structure and Formatting

Paul started this letter differently than his other letters. He adds that he was an apostle "not from men nor through man, but through Jesus Christ and God the Father, the one having raised him from the dead." Paul probably included these words because false teachers were opposing him and trying to undermine his authority.

Religious and Cultural Concepts in This Chapter

Heresy

God eternally saves people only through the true, biblical gospel. God condemns any other version of the gospel. Paul asks God to curse those who teach a false gospel. (See: save, saved, safe, salvation, rescue; eternity, everlasting, eternal, forever; good news, gospel; and condemn, condemned, condemnation; and curse, cursed, cursing)

Paul's qualifications

Some people in the early church were teaching that Gentiles needed to obey the law of Moses. To refute this teaching, in verses 13–16 Paul explains that he was formerly a zealous Jew, but he still needed God to save him through believing in Jesus. As a Jew, and as the apostle to Gentile people, Paul was uniquely qualified to address this issue. (See: law, law of Moses, law of Yahweh, law of God)

Translation Issues in This Chapter

"You are turning so quickly to a different gospel"

The book of Galatians is one of Paul's earliest letters in Scripture. It shows that heresies troubled even the early church. (See: Assumed Knowledge and Implicit Information)

Galatians 1:1

ULT	UST
Paul, an apostle—not from men nor through man, but through Jesus Christ and God the Father, the one having raised him from the dead—	*I, Paul, write this letter to you. {I remind you that} God sent me to represent him. That is not because a group of people appointed me, nor because a human being sent me to be an apostle. Instead, I am an apostle because Jesus the Messiah and God the Father have appointed and sent me to be an apostle—yes, God the Father, who made the Messiah alive again after he died!*

ULT **Paul**
UST I, Paul, write this letter to you
(Παῦλος)

Here, Paul is introducing himself as the author of this letter. Your language may have a particular way of introducing the author of a letter. Use that here. Alternate translation: [This letter is from me, Paul]

ULT **Paul**
UST I, Paul, write this letter to you
(Παῦλος)

Paul is speaking of himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [This letter is from me, Paul] or [I, Paul]

Support Reference: First, Second or Third Person

ULT **not from men nor through man**
UST That is not because a group of people appointed me, nor because a human being sent me to be an apostle
(οὐκ ἀπ’ ἀνθρώπων, οὐδὲ δι’ ἀνθρώπου)

If your readers would misunderstand this double negative, you could translate this phrase using only one negative word. Alternate translation: [not from men or through man]

Support Reference: Double Negatives

ULT **not from men**
UST That is not because a group of people appointed me
(οὐκ ἀπ᾽ ἀνθρώπων)

Here, the word **from** indicates source. The phrase **not from men** means that humans are not the source of Paul's apostleship and that he was not commissioned or appointed to be an apostle by human beings. If it would help your readers, you could express that explicitly. Alternate translation: [not sent out by people] or [not because I was appointed and sent by a group of people]

Support Reference: Assumed Knowledge and Implicit Information

ULT **men … man**
UST a group of people … a human being
(ἀνθρώπων & ἀνθρώπου)

Although the terms **men** and **man** are masculine, Paul uses them here in a generic sense to refer to humans in general. Alternate translation: [humans … humans] or [people … a person]

Support Reference: When Masculine Words Include Women

ULT **through man, but through Jesus Christ and God the Father**
UST because a human being sent me to be an apostle. Instead, I am an apostle because Jesus the Messiah and God the Father have appointed and sent me to be an apostle
(δι᾽ ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ Πατρὸς)

Both times that the word **through** is used in this verse it indicates agency or means and refers to the agency or means by which Paul's was commissioned as an apostle. Choose the best word in your language to indicate the meaning of the word **through** here. Alternate translation: [through the agency of man, but through the agency of Jesus Christ and God the Father]

ULT **but**
UST Instead, I am an apostle … me to be an apostle
(ἀλλὰ)

The word **but** introduces a contrast. Here, the word **but** introduces a contrast between different potential agents or means of Paul's commission. The contrast is between Paul's apostleship being **not through man** but rather **through Jesus Christ and God the Father**. Use a natural way in your language for introducing a contrast. Alternate translation: [but rather]

Support Reference: Connect — Contrast Relationship

> ULT **God the Father, the one having raised him from the dead**
> UST God the Father … yes, God the Father, who made the Messiah alive again after he died
> (Θεοῦ Πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν)

The phrase **the one having raised him from the dead** gives further information about **God the Father**. It is not making a distinction between **God the Father** and **the one having raised him from the dead** as if they are two separate entities. If it would be helpful in your language, you could make the relationship between these phrases more clear. Alternate translation: [God the Father, who is the same one who made Jesus Christ live again after he died] or [God the Father, who caused Jesus Christ to live again after he had died]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **God the Father**
> UST God the Father
> (Θεοῦ Πατρὸς)

Here, the phrase **the Father** could be (1) a general title for God which identifies him as the first person in the Christian Trinity. If you choose this option, then you should not define whose **Father** God is in your translation but, rather, you should use a general expression like the ULT does. (2) referring to God's relationship to those who believe in Christ. Alternate translation: [God our Father]

Support Reference: When to Keep Information Implicit

> ULT **from the dead**
> UST alive again after he died
> (ἐκ νεκρῶν)

Paul is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [from among the people who have died]

Support Reference: Nominal Adjectives

ULT **from the dead**
UST alive again after he died
(ἐκ νεκρῶν)

Here, the phrase **the dead** could be a figurative way of referring to a place, in which case it would be referring to “the place of the dead” or “the realm of the dead.” If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the place of the dead] or [from the realm of the dead]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	I, Paul, write this letter to you
an apostle	{I remind you that} God sent me to represent him
Jesus	Jesus
Christ	the Messiah
God the Father	God the Father

Galatians 1:2

ULT	UST
and all the brothers with me, to the churches of Galatia:	*All the fellow believers who are here with me {approve of this message that I am writing}. I am sending this letter to the congregations that are in the province of Galatia.*

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

Here, although the term **brothers** is masculine, Paul is using it in a generic sense to refer to fellow Christians, both men and women. Paul views all those who believe in Jesus as members of one spiritual family with God as their heavenly Father. If it would be helpful in your language, you could indicate explicitly what it means. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **of Galatia**
UST that are in the province of Galatia
(τῆς Γαλατίας)

Here, the word **Galatia** could refer to: (1) the Roman political province called **Galatia**. Alternate translation: [in the province of Galatia] or (2) the geographical region known as **Galatia**. Alternate translation: [in the region of Galatia] If it would help your readers, you could state explicitly what the word **Galatia** refers to here.

Support Reference: Assumed Knowledge and Implicit Information

ULT **of Galatia**
UST that are in the province of Galatia
(τῆς Γαλατίας)

Paul uses the possessive form here to describe churches that are in Roman political province called **Galatia** or in the geographical region known as **Galatia**. If this use of the possessive form is not clear in your language, you could clarify the meaning using a form that is natural in your language. Alternate translation: [in the province of Galatia] or [in the region of Galatia]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the churches of Galatia	I am sending this letter to the congregations that are in the province of Galatia

Galatians 1:3

ULT	UST
Grace to you and peace from God the Father and our Lord Jesus Christ,	*{May} God our Father and our Lord Jesus the Messiah {continue to be} kind to you and {make you} peaceful.*

ULT Grace to you and peace
UST {continue to be} kind to you and {make you} peaceful
(χάρις ὑμῖν καὶ εἰρήνη)

This is a common blessing that Paul often uses in the beginning of his letters. Use a form that people would recognize as a blessing in your language. 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 the Father and our Lord Jesus Christ
UST {May} God our Father and our Lord Jesus the Messiah {continue to be} kind to you and {make you} peaceful
(χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ)

If your language does not use an abstract noun for the idea of **Grace** and **peace**, you could express the idea behind the abstract nouns **grace** and **peace** with adjectives such as “gracious” and “peaceful.” Alternate translation: [May God our Father and our Lord Jesus Christ be gracious to you and make you peaceful]

Support Reference: Abstract Nouns

ULT to you
UST to you
(ὑμῖν)

Here, the word **you** is plural and refers to the Galatians. Unless noted otherwise, all instances of “you” and “your” in this letter refer to the Galatians and are plural.

Support Reference: Forms of You

ULT God the Father
UST God … Father
(Θεοῦ Πατρὸς)

See how you chose to translate the phrase **God the Father** in 1:1.

> ULT **our**
> UST our … our
> (ἡμῶν)

Here, the word **our** refers to Paul, the believers in Galatia, and all believers in Jesus, and so is inclusive. Your language may require you to mark this form. In this book, unless otherwise stated, the word “our” refers to Paul, the believers in Galatia, and all believers, and is inclusive.

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Grace	{continue to be} kind
peace	{make you} peaceful
God the Father	God … Father
Lord	Lord
Jesus	Jesus
Christ	the Messiah

Galatians 1:4

ULT	UST
the one having given himself for our sins so that he might deliver us from the present evil age, according to the will of our God and Father,	*The Messiah offered himself as a sacrifice in order that he might remove the guilt for the sinful things we have done. He did that in order that he might enable us to not do the evil things that people who do not know him do. He did this because God, who is our Father, wanted it.*

ULT **the one having given himself for our sins so that he might deliver us from the present evil age**
UST The Messiah offered himself as a sacrifice in order that he might remove the guilt for the sinful things we have done. He did that in order that he might enable us to not do the evil things that people who do not know him do
(τοῦ δόντος ἑαυτὸν περὶ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ)

The phrase **the one having given himself for our sins so that he might deliver us from the present evil age** gives us further information about "our Lord Jesus Christ" mentioned at the end of 1:3. It is not making a distinction. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: [who is the one having given himself for our sins so that he might deliver us from the present evil age]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **for our sins**
UST he might remove the guilt for the sinful things we have done
(περὶ τῶν ἁμαρτιῶν ἡμῶν)

Here, **sins** figuratively refers to the punishment for sin. The phrase **for our sins** refers to Christ giving his life as a substitution for the punishment that our sins deserve. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to take the punishment we deserve because of our sins] or [to take the punishment for our sins]

Support Reference: Metonymy

ULT **our … our**
UST we … who is our
(ἡμῶν & ἡμῶν)

Both uses of **our** in this verse are inclusive. See the note on **our** in 1:3.

Support Reference: Exclusive and Inclusive 'We'

> ULT **our sins**
> UST he might remove the guilt … the sinful things we have done
> (τῶν ἁμαρτιῶν ἡμῶν)

If your language does not use an abstract noun for the idea of **sins**, you could express the same idea with an adjective such as "sinful," or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

> ULT **so that**
> UST in order that … He did that in order that
> (ὅπως)

The phrase **so that** introduces a purpose clause. Paul is stating the purpose for which Christ gave himself for our sins. Use a natural way in your language for introducing a purpose clause. Alternate translation: [in order that]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **from the present evil age**
> UST to not do the evil things that people who do not know him do
> (ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ)

Here, the phrase **the present evil age** refers not only to a time period but also to the sinful attitudes and actions that characterize **the present evil age**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from this present time that is dominated by sinfulness] or [from the evil powers at work in the world today]

Support Reference: Metonymy

> ULT **of our God and Father**
> UST God, who is our Father
> (τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν)

The phrase **and Father** gives further information about **our God**. It is not making a distinction between **God** and **Father** as if they are two separate entities. If it would be helpful in your language, you could make the relationship between these words more clear. Alternate translation: [of our God, who is our Father]

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sins	he might remove the guilt … the sinful things … have done
he might deliver	he might enable
age	to not do the evil things that people who do not know him do
evil	to not do the evil things that people who do not know him do
will	wanted it
of … God and Father	God … Father

Galatians 1:5

ULT	UST
to whom {be} the glory forever {and} ever. Amen.	*{Because that is true,} let us praise God forever and ever. May it be so!*

ULT **the glory**
UST let us praise
(ἡ δόξα)

The phrase **be the glory** is an expression of praise. If your language does not use an abstract noun for the idea of **glory**, you could express the same idea with a verbal form such as "praise," or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

ULT **Amen**
UST May it be so
(ἀμήν)

Amen is a Hebrew word. Paul spelled it out using Greek letters so his readers would know how it sounded. He assumes that they know that it means "so be it" or "yes indeed." In your translation, you can spell it the way it sounds in your language. If it would be helpful in your language, you could also explain its meaning. Alternate translation: [Amen, which means, "So be it!"]

Support Reference: Copy or Borrow Words

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the glory	let us praise
Amen	May it be so

Galatians 1:6

ULT	UST
I am amazed that you are turning away so quickly to a different gospel from the one having called you in the grace of Christ,	*I am very disappointed that so soon after you trusted in the Messiah you are turning away from God. God chose you to be in a relationship that is based on the kindness of the Messiah. I am also disappointed that so soon you are believing a different message which some say is "good news."*

ULT **I am amazed**
UST I am very disappointed … I am also disappointed
(θαυμάζω)

Alternate translation: [I am surprised] or [I am shocked]

ULT **you are turning away so quickly**
UST so soon after you trusted in the Messiah you are turning away … so soon
(οὕτως ταχέως, μετατίθεσθε)

Here, the phrase **turning away** means departing or straying and refers to turning one's heart or mind away from believing and following something. If it would help your readers, you could express that explicitly. Alternate translation: [you are straying so quickly] or [you are departing so quickly]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you are turning away**
UST you are turning away
(μετατίθεσθε)

The phrase **you are turning away** is in the present tense and is portraying the action of **turning away** as being in process, but not yet completed. Make sure that you express this phrase in your language in a way that shows that the Galatians **turning away** is currently happening, but not complete. (Paul is writing this letter in order to encourage the Galatians not to turn away to **a different gospel**).

Support Reference: Assumed Knowledge and Implicit Information

ULT **so quickly**
UST so soon after you trusted in the Messiah … so soon
(οὕτως ταχέως)

Here, the phrase **so quickly** means that the Galatians were turning away from faith in the true gospel shortly after they accepted it. If it would help your readers, you could express that explicitly. Alternate translation: [from the true gospel so soon after accepting it] or [so rapidly from the true gospel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from the one having called you**
UST from God. God chose you
(ἀπὸ τοῦ καλέσαντος ὑμᾶς)

Here, the phrase **the one** refers to God. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [and from God, who is the one who has called you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having called**
UST God. God chose
(καλέσαντος)

Here, the phrase **called** refers to being chosen by God. If it would help your readers, you could express that explicitly. Alternate translation: [having chosen]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the grace of Christ**
UST to be in a relationship that is based on the kindness of the Messiah
(ἐν χάριτι Χριστοῦ)

Here, the word **in** could: (1) indicate means and be referring to the means by which God called the Galatian believers. Alternate translation: [by the grace of Christ] or [through the grace of Christ]; (2) indicate sphere or realm and be referring to the Galatians being called into the sphere or realm of grace. Alternate translation: [into the sphere of the grace of Christ] or [to live in the realm of Christ's grace]; (3) indicate manner and be referring to the manner in which God called the Galatians. Alternate translation: [graciously because of Christ]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the grace**
UST the kindness
(χάριτι)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea with an adjective such as “kindness,” or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having called	God. God chose
the grace	the kindness
of Christ	of the Messiah
a … gospel	a … message which some say is “good news

Galatians 1:7

ULT	UST
which is not another, except there are certain ones causing you trouble and wanting to pervert the gospel of Christ.	*Their message is not a true message. What is happening is that certain persons are confusing your minds. They are desiring to change the good news about the Messiah and are creating another message.*

ULT **another**
UST a true message
(ἄλλο)

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: [another gospel]

Support Reference: Ellipsis

ULT **except there are certain ones causing you trouble and wanting to pervert the gospel of Christ**
UST What is happening is that certain persons are confusing your minds. They are desiring to change the good news about the Messiah and are creating another message
(εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ)

If, in your language, the use of the word **except** makes it appear as though Paul is making a statement and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [but certain people are causing you trouble and want to pervert the gospel of Christ]

Support Reference: Connect — Exception Clauses

ULT **certain ones**
UST certain persons … confusing … minds
(τινές & οἱ)

Alternate translation: [certain people]

ULT **causing you trouble**
UST confusing your minds
(ταράσσοντες ὑμᾶς)

If your language does not use an abstract noun for the idea of **trouble**, you could express the same idea with a verbal form such as "troubling," or you could express the meaning in some other way that is natural in your language. Alternate translation: [troubling you]

Support Reference: Abstract Nouns

ULT **to pervert**
UST to change … and are creating another message
(μεταστρέψαι)

Alternate translation: [to twist the truth of] or [to change]

ULT **the gospel of Christ**
UST the good news about the Messiah
(τὸ εὐαγγέλιον τοῦ Χριστοῦ)

Paul could be using the possessive form here to: (1) describe the gospel that is about Christ, in which case the possessive form is being used to describe the content of the gospel. Alternate translation: [the gospel about Christ]; (2) designate Christ as the one who proclaimed the gospel message to which he is referring, in which case Paul is referring to the gospel message that Christ preached. Alternate translation: [the gospel that Christ proclaimed] or [the gospel that Christ preached]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
causing … trouble	confusing … minds
to pervert	to change … and are creating another message
gospel	good news
of Christ	about the Messiah

Galatians 1:8

ULT	UST
But even if we or an angel from heaven might proclaim to you a gospel other than the one we proclaimed to you, let him be cursed.	*But even if we apostles or an angel from heaven would tell you a message that is different from the good news that we told you before, I appeal to God that he would punish such a person forever.*

ULT **even if we or an angel from heaven might proclaim to you a gospel other than the one we proclaimed to you, let him be cursed**
UST even if we apostles or an angel from heaven would tell you a message that is different from the good news that we told you before, I appeal to God that he would punish such a person forever
(καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ’ ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω)

The word **if** introduces a hypothetical situation. Paul uses a hypothetical situation to warn the Galatians against any teaching that is contrary to the original gospel message which he taught them. Use a natural form in your language for introducing a hypothetical situation. Alternate translation: [if it were to happen that we or an angel from heaven might proclaim to you a gospel other than the one we proclaimed to you, let whoever would do that be cursed] or [suppose it were to happen that we or an angel from heaven might proclaim to you a gospel other than the one we proclaimed to you. Let whoever would do that be cursed]

Support Reference: Connect — Hypothetical Conditions

ULT **we … we proclaimed**
UST we apostles … we told … before
(ἡμεῖς & εὐηγγελισάμεθα)

When Paul says **we** here, he is not including the Galatians, so **we** would be exclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive ‘We’

ULT **we**
UST we apostles
(ἡμεῖς)

Alternate translation: [I or my co-laborers in the gospel]

ULT **might proclaim to you a gospel**
UST would tell you a message … the good news
(εὐαγγελίζηται ὑμῖν)

Alternate translation: [might proclaim to you a gospel message] or [might proclaim to you a message of good news]

ULT **other than the one we proclaimed**
UST that is different from … that we told … before
(παρ’ ὃ εὐηγγελισάμεθα)

Here, the phrase **the one** refers to the gospel message that Paul and his co-laborers had proclaimed to the Galatians. If it would be helpful in your language, you could state this explicitly. Alternate translation: [different from the gospel we proclaimed] or [different from the message we proclaimed]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let him be cursed**
UST I appeal to God that he would punish such a person forever
(ἀνάθεμα ἔστω)

If your language has a common way of asking God to curse someone or of calling down a curse on someone, and it would be appropriate to use in this context, consider using it here.

ULT **let him be cursed**
UST I appeal to God that he would punish such a person forever
(ἀνάθεμα ἔστω)

If your language does not use an abstract noun for the idea of someone being **cursed**, you could express the same idea with a verbal form such as “curse.” Alternate translation: [let God curse him]

Support Reference: Abstract Nouns

> ULT **let him be cursed**
> UST I appeal to God that he would punish such a person forever
> (ἀνάθεμα ἔστω)

If your language does not use the passive form in this way, you could 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” is the one who will do it. Alternate translation: [let God curse him]

Support Reference: Active or Passive

> ULT **let him be cursed**
> UST I appeal to God that he would punish such a person forever
> (ἀνάθεμα ἔστω)

Although the term **him** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: [let God curse that person]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an angel	an angel
heaven	heaven
might proclaim … a gospel	would tell … a message … the good news
cursed	I appeal to God that he would punish such a person forever

Galatians 1:9

ULT	UST
As we have said before, and now I say again, "If anyone proclaims to you a gospel other than the one you received, let him be cursed."	*As we told you previously, so now I tell you this once more: Someone is telling you what he says is good news, but it is a message that is different from the good news that I gave you. So I appeal to God that he eternally condemn that person.*

ULT **we have said before**
UST we told you previously
(προειρήκαμεν)

When Paul says **we**, he is not including the Galatians, so **we** would be exclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive 'We'

ULT **If anyone proclaims to you a gospel**
UST Someone is telling you what he says is good news
(εἴ τις ὑμᾶς εὐαγγελίζεται)

The word **If** introduces a hypothetical situation. Paul is using a hypothetical situation to warn the Galatians against any teaching that is contrary to the original gospel message that they were taught. Use a natural form in your language for introducing a hypothetical situation. Alternate translation: [If it were to happen that someone would proclaim to you a gospel]

Support Reference: Connect — Hypothetical Conditions

ULT **other than the one**
UST but it is a message that is different from the good news that I gave you
(παρ' ὃ)

See how you translated the phrase **other than the one** in 1:8.

Support Reference: Assumed Knowledge and Implicit Information

ULT **let him be cursed**
UST So I appeal to God that he eternally condemn that person
(ἀνάθεμα ἔστω)

See how you translated the phrase **let him be cursed** in 1:8.

Support Reference: Active or Passive

> ULT **let him be cursed**
> UST So I appeal to God that he eternally condemn that person
> (ἀνάθεμα ἔστω)

Although the term **him** is masculine, Paul is using the word here in a generic sense that includes both men and women. See how you translated the phrase **let him be cursed** in 1:8.
Alternate translation: [let that person be cursed]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
proclaims … a gospel	is telling … what he says is good news
you received	but it is a message that is different from the good news that I gave you
cursed	So I appeal to God that he eternally condemn that person

Galatians 1:10

ULT	UST
For am I now trying to persuade men, or God? Or am I seeking to please men? If I were still pleasing men, I would not be a servant of Christ.	*I said that because I do not desire that people approve me, contrary to what some people have said about me. It is God whom I desire to approve me. Specifically, I do not say and do things just to please people. If it were still people whom I was trying to please, then I would not be one who willingly and completely serves the Messiah.*

ULT **For**
UST I said that because … contrary to what some people have said about me
(γὰρ)

Here, the word **For** is being used to introduce Paul's argument against an implied assertion that he altered the content of his gospel message in order to make it more acceptable to people. If it would help your readers, you could express the implied assertion explicitly. Alternate translation: [Despite their charges,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **For am I now trying to persuade men, or God? Or am I seeking to please men**
UST I said that because I do not desire that people approve me, contrary to what some people have said about me. It is God whom I desire to approve me. Specifically, I do … say and do things just to please people
(ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν? ἢ ζητῶ ἀνθρώποις ἀρέσκειν)

By using these two rhetorical questions, Paul is not asking the Galatians for information, but is using the question form for emphasis and to engage his readers' thinking. 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 I do not seek to persuade men, but instead I only seek the approval of God! I am not seeking to please men!] or [For I do not seek the approval of men, but instead I only seek the approval of God! I am not seeking to please men!]

Support Reference: Rhetorical Question

> ULT **am I now trying to persuade men, or God? Or am I seeking to please men? If I were still pleasing men**
> UST I do not desire that people approve me … It is God whom I desire to approve me. Specifically, I do … say and do things just to please people. If it were still people whom I was trying to please
> (ἄρτι & ἀνθρώπους πείθω ἢ τὸν Θεόν? ἢ ζητῶ ἀνθρώποις ἀρέσκειν? εἰ ἔτι ἀνθρώποις ἤρεσκον)

Although the term **men** is masculine, Paul is using the word here in a generic sense that includes both men and women, and refers to "people" in general. Alternate translation: [do I now persuade people, or God? Or do I seek to please people? If I were still pleasing people]

Support Reference: When Masculine Words Include Women

> ULT **If I were still pleasing men, I would not be a servant of Christ**
> UST not … If it were still people whom I was trying to please, then I would not be one who willingly and completely serves the Messiah
> (εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην)

The word **If** introduces a hypothetical condition. Paul is using a hypothetical situation to teach the Galatians. Use the natural form in your language for introducing a hypothetical situation, or if it would help your readers, you could state Paul's meaning in plain language. Alternate translation: [I am not still pleasing men, because I am a servant of Christ] or [If I were still pleasing people, then I would not be serving Christ]

Support Reference: Connect — Hypothetical Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	It is God whom I desire to approve me
am I seeking	Specifically, I do … say and do things
of Christ	the Messiah
a servant	willingly and completely serves

Galatians 1:11

ULT	UST
For I make known to you, brothers, that the gospel having been proclaimed by me is not according to man.	*My fellow believers, I want you to know that the message about the Messiah that I proclaim to people is not one that some person created.*

ULT **For**
(γὰρ)

Here, the word **For** is used to introduce a supporting statement that further supports and gives reason for Paul's prior statement. Use a form that would be natural in your language for introducing a statement that supports a prior statement.

Support Reference: Connecting Words and Phrases

ULT **brothers**
UST My 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 and refers to those who believe in Jesus. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **having been proclaimed by me**
UST that I proclaim to people
(τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [that I proclaimed]

Support Reference: Active or Passive

ULT **is not according to man**
UST is not one … some person created
(οὐκ ἔστιν κατὰ ἄνθρωπον)

Although the term **man** is masculine, Paul is using the word here in a generic sense that includes both men and women, and refers to "humans." Alternate translation: [did not come from a human] or [is not a human message] or [is not a message that people made up]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I make known … that	I want … to know that
gospel	message about the Messiah

Galatians 1:12

ULT	UST
For neither I did receive it from man, nor was I taught it, but by revelation of Jesus Christ.	*I was not given this good news by a human being, and no human being taught it to me. Instead, it was God who revealed Jesus the Messiah to me.*

ULT For
(γὰρ)

Here, the word **For** could be being used to introduce: (1) the grounds or basis for Paul's assertion in 1:11, in which case what follows the word **For** is being used as support for what Paul said in 1:11. Use a form that would be natural for introducing a statement which gives supporting evidence. Alternate translation: [In support of my claim that the gospel I proclaimed is not according to man, I want you to know that]; (2) a statement which explains and builds on Paul's assertion in 1:11. Use a form that would be natural for introducing a statement which further clarifies and explains a prior statement. Alternate translation: [To explain further, I want you to know] or [That is]

Support Reference: Connecting Words and Phrases

ULT neither I did receive it from man, nor was I taught it
UST I was not given this good news by a human being, and no human being taught it to me
(οὐδὲ & ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην)

The phrase **I did not receive it from man** and the phrase **nor was I taught it** mean basically the same thing. If saying the same thing twice might confuse your readers, you could combine the two phrases into one. Alternate translation: [I did not receive the gospel that I proclaim from any person]

Support Reference: Parallelism

> ULT **man**
> UST a 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 and refers to humans. See how you translated the word **man** in 1:11 where it is used with a similar meaning. Alternate translation: [people] or [humans] or [a human source]

Support Reference: When Masculine Words Include Women

> ULT **was I taught it**
> UST human being taught it to me
> (ἐδιδάχθην)

If your language does not use the passive form in this way, you could state this in active form, or in another way that is natural in your language.

Support Reference: Active or Passive

> ULT **it … was I taught it**
> UST this good news … human being taught it to me
> (αὐτό & ἐδιδάχθην)

Here, both occurrences of the word **it** refer back to the gospel which Paul proclaimed, which he mentioned in 1:11. If it would help your readers, you could express that explicitly. Alternate translation: [the gospel that I proclaimed … did I learn the gospel by the teaching of man]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **was I taught it**
> UST human being taught it to me
> (ἐδιδάχθην)

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: [was I taught it by any person] or [was I taught it by man] or [was I taught it by a human being]

Support Reference: Ellipsis

ULT **but**
UST Instead
(ἀλλὰ)

What follows the word **but** is in contrast to the phrases **receive it from man** and **taught it**. In contrast to Paul receiving the message he proclaimed from a human source or being **taught it**, Paul received the gospel message from a divine source. Use a natural way in your language for introducing a contrast. Alternate translation: [but, rather,] or [but, instead,]

Support Reference: Connect — Contrast Relationship

ULT **by**
UST it was God who revealed … to me
(δι’)

Alternate translation: [through a]

ULT **revelation of Jesus Christ**
UST it was God who revealed Jesus the Messiah to me
(ἀποκαλύψεως Ἰησοῦ Χριστοῦ)

If your language does not use an abstract noun for the idea of **revelation**, you could express the same idea with a verb such as “revealing,” or you could express the meaning in some other way that is natural in your language. Alternate translation: [God revealing Jesus Christ]

Support Reference: Abstract Nouns

ULT **by revelation of Jesus Christ**
UST it was God who revealed Jesus the Messiah to me
(δι’ ἀποκαλύψεως Ἰησοῦ Χριστοῦ)

Paul could be using the possessive form here to mean: (1) that God revealed Jesus Christ to Paul. See the phrase “to reveal his Son in me” in 1:16. Alternate translation: [God revealed Jesus Christ to me] or [God made me know the gospel when he showed Jesus Christ to me]; (2) that it was Jesus Christ who made the revelation to Paul. Alternate translation: [by what Jesus Christ revealed to me]; (3) that Jesus revealed himself to Paul and taught him the message that he preached. Alternate translation: [Jesus Christ revealed himself to me and taught me the gospel about himself] or [Jesus Christ revealed himself to me and taught me the gospel concerning himself]

Support Reference: Possession

> ULT **but by revelation of Jesus Christ**
> UST Instead, it was God who revealed Jesus the Messiah to me
> (ἀλλὰ δι᾽ ἀποκαλύψεως Ἰησοῦ Χριστοῦ)

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: [but I received it by a revelation of Jesus Christ] or [but I was taught it by revelation of Jesus Christ]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
did receive	was … given
of Jesus	Jesus
Christ	the Messiah

Galatians 1:13

ULT	UST
For you have heard about my former manner of life in Judaism, that I was persecuting the church of God beyond measure, and I was destroying it.	*People have told you how I used to behave when I practiced the Jewish religion. They told you that I continually did very harmful things to the groups of believers belonging to God, and they told you that I tried to get rid of those people.*

ULT **my former manner of life**
UST how I used to behave when
(τὴν ἐμὴν ἀναστροφήν ποτε)

If your language does not use abstract nouns for the ideas of **manner** and **life**, you could express the same idea with a verbal phrase such as "how I formerly lived," or you could express the meaning in some other way that is natural in your language. Alternate translation: [how I formerly lived] or [how I formerly conducted myself] or [how I formerly behaved]

Support Reference: Abstract Nouns

ULT **in Judaism**
UST I practiced the Jewish religion
(ἐν τῷ Ἰουδαϊσμῷ)

Here, the phrase **in Judaism** refers to following the Jewish religious guidelines. If it would help your readers, you could express that explicitly. Alternate translation: [following the Jewish religion] or [following the Jewish religious guidelines]

Support Reference: Assumed Knowledge and Implicit Information

ULT **beyond measure**
UST I continually
(καθ' ὑπερβολὴν)

The phrase **beyond measure** is an idiom meaning "excessively." If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: [excessively] or [to an extreme degree] or [intensely]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judaism	I practiced the Jewish religion
I was persecuting	did very harmful things

ULT	UST
church of God	groups of believers belonging to God

Galatians 1:14

ULT	UST
And I was advancing in Judaism beyond many of the same age among my race, being far more zealous for the traditions of my fathers.	*I was practicing the Jewish religion more thoroughly than many other Jews who were my age were practicing it. I was also trying much more enthusiastically to get others to obey the traditions that my ancestors kept.*

ULT **in Judaism**
UST the Jewish religion
(ἐν τῷ Ἰουδαϊσμῷ)

See how you translated the phrase **in Judaism** in 1:13 where it is used with a similar meaning. Alternate translation: [in the Jewish religion]

Support Reference: Assumed Knowledge and Implicit Information

ULT **race**
UST other Jews
(τῷ γένει)

Alternate translation: [nation]

ULT **my race**
UST other Jews
(τῷ γένει μου)

The word **race** is a singular noun that 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: [my ethnic group, the Jews] or [my people, the Jews] or [the Jewish people]

Support Reference: Collective Nouns

ULT **of my fathers**
UST to get others to obey … that my ancestors kept
(τῶν πατρικῶν μου)

Here, the word **fathers** means “ancestors.” If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: [of my ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judaism	the Jewish religion
zealous	trying … enthusiastically
for the traditions	the traditions

Galatians 1:15

ULT	UST
But when the one having set me apart from the womb of my mother and having called {me} through his grace was pleased	*Nevertheless, before I was born God selected me for a special task and he kindly chose me. When God thought that it was good,*

ULT **But**
UST Nevertheless
(δὲ)

What follows the word **But** here is in contrast to what was expected. What would be expected is that Paul would continue thinking and acting according to the way he formerly did, as he described in 1:14. Instead, God **called** Paul, and as the next verse says, God revealed Jesus to him so that he might teach the Gentiles about Jesus. Use a natural way in your language for introducing a contrast. Alternate translation: [But then]

Support Reference: Connect — Contrast Relationship

ULT **the one**
UST God
(ὁ)

Here, the phrase **the one** refers to God. If it would help your readers, you could express that explicitly. Alternate translation: [God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **when the one having set me apart from the womb of my mother and having called {me} through his grace was pleased**
UST before I was born God selected me for a special task and he kindly chose me. When God thought that it was good
(ὅτε & εὐδόκησεν ὁ, ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ)

The statement **having set me apart from the womb of my mother and having called {me} through his grace** gives us further information about the **the one** (God). It is not making a distinction. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: [when God, who is the one who set me apart from my mother's womb and called me through his grace, was pleased]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **from the womb of my mother**
UST before I was born
(ἐκ κοιλίας μητρός μου)

The phrase **from the womb of my mother** is a Hebrew idiom which means either "from the day of my birth" or "from before birth." If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: [from the day I was born] or [from before I was birthed]

Support Reference: Idiom

ULT **having called {me}**
UST chose me
(καλέσας)

Here, the word **called** means chosen and summoned. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [having chosen and summoned me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his grace**
UST he kindly
(τῆς χάριτος αὐτοῦ)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [how gracious he is]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the womb	before I was born
having called {me}	chose me
grace	he kindly

Galatians 1:16

ULT	UST
to reveal his Son in me, so that I might preach him among the Gentiles, I did not immediately consult with flesh and blood,	*he showed me who his Son really is. He did this so that I would tell others the good news about his Son in regions where the non-Jews live. But I did not immediately go to any human beings in order to gain an understanding of that message.*

ULT **to reveal his Son in me**
UST he showed me who his Son really is
(ἀποκαλύψαι τὸν Υἱὸν αὐτοῦ ἐν ἐμοὶ)

The phrase **reveal his Son in me** could mean: (1) that God revealed his Son to Paul, revealing to Paul who Jesus was so that Paul had an inward knowledge of who Jesus really was. Alternate translation: [to reveal to me his Son] or [to reveal to me who his Son really is]; (2) that God revealed his Son to others through Paul. Alternate translation: [to reveal his Son to others through me] or [to reveal his Son to others by me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that**
UST He did this so that
(ἵνα)

The phrase **so that** introduces a purpose clause. After the phrase **so that** Paul states the purpose for which God revealed his Son to Paul, namely so that he **might preach him among the Gentiles**. Use a natural way in your language for introducing a purpose clause. Alternate translation: [in order that]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **I might preach him**
UST I would tell others the good news about his Son
(εὐαγγελίζωμαι αὐτὸν)

Alternate translation: [I might proclaim the good news about God’s Son]

> ULT **flesh and blood**
> UST any human beings
> (σαρκὶ καὶ αἵματι)

Paul refers figuratively to human beings by naming a few of the things that a human being is made of, specifically **flesh and blood**. If it would be helpful in your language, you could use an equivalent expression from your culture or use plain language. Alternate translation: [any person] or [anyone]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Son	Son really is
Gentiles	regions where the non-Jews live

Galatians 1:17

ULT	UST
nor did I go up to Jerusalem to the ones {being} apostles before me. Instead, I went to Arabia and again returned to Damascus.	*I also did not immediately leave Damascus and go to Jerusalem {for that purpose} to those who were representatives of Jesus before I was. Rather, I went away into the region of Arabia{, a desert area}. Later I returned once more to the city of Damascus.*

ULT **did I go up to Jerusalem**
UST did … immediately leave Damascus and go to Jerusalem
(ἀνῆλθον εἰς Ἱεροσόλυμα)

Jerusalem was higher than almost any other place in Israel, so it was normal for people to speak of going **up** to Jerusalem and going down from it. Your language may say “come” rather than **go** in contexts such as this. Use whichever is more natural. Alternate translation: [did I come up to Jerusalem]

Support Reference: Go and Come

ULT **Instead**
UST Rather
(ἀλλὰ)

What follows the word **Instead** is in contrast to what was expected. Use a natural way in your language for introducing a contrast.

Support Reference: Connect — Contrast Relationship

ULT **I went to**
UST I went away into
(ἀπῆλθον εἰς)

Your language may say “came” rather than **went** in contexts such as this. Use whichever is more natural. Alternate translation: [I came to]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
{being} apostles	representatives of Jesus
Arabia	the region of Arabia{, a desert area}

ULT	UST
Damascus	the city of Damascus

Galatians 1:18

ULT	UST
Then after three years I went up to Jerusalem to visit Cephas and I stayed with him fifteen days.	*Then three years after {God revealed this good news to me,} I went up to the city of Jerusalem in order that I might meet Peter. {But} I remained with him for {only} fifteen days.*

ULT **Then**
UST Then
(ἔπειτα)

The word **Then** indicates that the events Paul will now relate came after the events just described. Use a natural form in your language for indicating this.

Support Reference: Connect — Sequential Time Relationship

ULT **I went up to Jerusalem**
UST I went up to the city of Jerusalem
(ἀνῆλθον εἰς Ἱεροσόλυμα)

Jerusalem was higher than almost any other place in Israel, so it was normal for people to speak of going **up** to Jerusalem and going down from it. Your language may say “came” rather than **went** in contexts such as this. Use whichever is more natural. Alternate translation: [I came up to Jerusalem]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
years	years
Jerusalem	the city of Jerusalem
Cephas	Peter
days	for … days

Galatians 1:19

ULT	UST
But I did not see any of the other apostles except James, the brother of the Lord.	*I also saw James, the brother and representative of our Lord Jesus, but I did not see any other representatives of Jesus.*

ULT I did not see any of the other apostles except James
UST I also saw James … and representative … I did not see any other representatives of Jesus
(ἕτερον & τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον)

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [the only other apostle I saw was James]

Support Reference: Connect — Exception Clauses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the … apostles	and representative … representatives of Jesus
James	James
of the Lord	of our Lord Jesus

Galatians 1:20

ULT	UST
Now what I write to you, behold, before God, I am not lying.	*God knows that what I am writing to you is completely true!*

ULT **behold**
(ἰδοὺ)

The word **behold** is an exclamation word which is used to draw attention to the words that follow. Use an exclamation that would be natural, in your language, to use in this context. Alternate translation: [observe]

Support Reference: Exclamations

ULT **I am not lying**
UST that … is completely true
(οὐ ψεύδομαι)

Here, Paul uses a phrase 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 telling you the truth]

Support Reference: Litotes

ULT **before God**
UST God knows
(ἐνώπιον τοῦ Θεοῦ)

Here, the phrase **before God** is an oath. If it would be helpful in your language, you could use an oath from your language that would be appropriate in this context, or you could make it clear in your translation that Paul is making an oath. Alternate translation: [I solemnly testify before God] or [in God's presence I testify] or [I swear with God as my witness] or [I swear before God]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God knows

Galatians 1:21

ULT	UST
Then I went to the regions of Syria and Cilicia.	*After I left Jerusalem, I went into the regions of Syria and Cilicia.*

ULT **Then I went to**
UST After I left Jerusalem, I went into
(ἔπειτα ἦλθον εἰς)

The word **Then** indicates that the events Paul will now relate came after the events Paul has described in 1:18–19. If it would be helpful to your readers, you could show this relationship by using a fuller phrase or by expressing the meaning in some other way that is natural to your readers. Alternate translation: [After I left Jerusalem I went to] or [After that I went to] or [Afterward I went to]

Support Reference: Connect — Sequential Time Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Syria	of Syria
Cilicia	Cilicia

Galatians 1:22

ULT	UST
Now I was unknown by face to the churches of Judea {that are} in Christ.	*At that time people in the Christian congregations who were in the province of Judea still had not met me personally*

ULT **I was unknown by face to the churches of Judea {that are} in Christ**
UST At that time people in the Christian congregations who were in the province of Judea … had not met me personally
(ἤμην & ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας, ταῖς ἐν Χριστῷ)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [none of the people in the churches of Judea that are in Christ had ever met me]

Support Reference: Active or Passive

ULT **I was unknown by face to the churches of Judea {that are} in Christ**
UST At that time people in the Christian congregations who were in the province of Judea … had not met me personally
(ἤμην & ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας, ταῖς ἐν Χριστῷ)

Paul uses the main feature of his appearance, his **face**, to refer to seeing his entire person. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language.

Support Reference: Synecdoche

ULT **in Christ**
UST people in the Christian congregations who
(ἐν Χριστῷ)

Paul uses the spatial metaphor **in Christ** to describe the union believers have with Christ. Here, this phrase is specifically describing and modifying **the churches of Judea**. If it would help your readers, you could use a fuller phrase to describe what the phrase "in Christ" means here. See the discussion of this phrase in Part 3: Important Translation Issues in the Introduction to Galatians section. Alternate translation: [in union with Christ]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
unknown	had not met me personally

ULT	UST
to the churches	people in the Christian congregations who
of Judea	were in the province of Judea
Christ	people in the Christian congregations who
in Christ	people in the Christian congregations who

Galatians 1:23

ULT	UST
But they were only hearing, "The one formerly persecuting us is now proclaiming the faith which he formerly was destroying,"	*They only heard others say about me repeatedly, "Paul, the one who in the past was doing harmful things to us, is now telling the same message which we believe and which formerly he was trying to cause people to stop believing!"*

ULT **But**
(δὲ)

Here, the word **But** is introducing a contrast between what the Judean believers did know about Paul (they were **hearing** that he was **now proclaiming the faith**) and what they did not know about Paul (how he looked, 1:22). Use a natural way in your language for introducing a contrast. Alternate translation: [Rather,]

Support Reference: Connect — Contrast Relationship

ULT **they were only hearing**
UST They only heard others say about me repeatedly
(μόνον & ἀκούοντες ἦσαν)

Alternate translation: [all that the believers in the region of Judea knew about me was that people were saying] or [all that the people belonging to the churches in the region of Judea knew about me was that people were saying]

ULT **The one**
UST Paul, the one
(ὁ)

Here, the phrase **The one** refers to Paul. If it would help your readers, you could express that explicitly.

Support Reference: Assumed Knowledge and Implicit Information

ULT **the faith**
UST the same message which we believe
(τὴν πίστιν)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in some other way that is natural in your language. Alternate translation: [the message about Jesus]

Support Reference: Abstract Nouns

ULT **the faith**
UST the same message which we believe
(τὴν πίστιν)

Here, **the faith** refers to the good news about Jesus, which includes the need to have faith in Jesus to be saved. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [the good news about Jesus]

Support Reference: Metonymy

ULT **he … was destroying**
UST he was trying to cause people to stop believing
(ἐπόρθει)

Here, the word **destroying** refers to trying to stop the spread of the Christian message. If it would help your readers, you could express that explicitly.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
persecuting	who … was doing harmful things
faith	the same message which we believe

Galatians 1:24

ULT	UST
and they were glorifying God in me.	*So they kept praising God because he had caused me to believe in Jesus and because I was now telling people the good news about him.*

ULT **in me**
UST because he had caused me to believe in Jesus and because I was now telling people the good news about him
(ἐν ἐμοὶ)

Here, the phrase **in me** means “because of me” and is giving the reason why the Judean believers were praising God, namely because of Paul’s conversion and work of proclaiming the gospel. If it would help your readers, you could express that explicitly. Alternate translation: [because of me] or [because of what God was doing with me]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they were glorifying	they kept praising
God	God

Galatians 2

Galatians 2 Chapter Introduction

Structure and Formatting

Paul continues to defend the true gospel. This defense began in Galatians 1:11.

Religious and Cultural Concepts in This Chapter

Freedom and slavery

Throughout this letter, Paul contrasts freedom and slavery. Paul describes trying to follow the law of Moses as a type of slavery. The Christian is free in Christ from being under the authority of the law of Moses and from the condemnation that the law of Moses brings. The Christian, through union with Christ in his death and resurrection, had by believing in Christ, is set free from the penalty and power of sin. The Christian is empowered by the Spirit to live a life of spiritual freedom and obedience to God. (See: law, law of Moses, law of Yahweh, law of God)

Translation Issues in This Chapter

"I do not negate the grace of God"

Paul teaches that if a Christian attempts to follow the law of Moses to obtain righteousness, that person does not understand the grace which God has shown to them through the work of Christ. This is a fundamental error. Paul uses the words "I do not negate the grace of God" as a type of hypothetical situation. The purpose of this statement could be seen as, "If you could be saved by following the law, then it would negate the grace of God." (See: grace, gracious; and Hypothetical Situations)

"the law"

The phrase "the law" contains a singular noun that refers to a group of laws that God gave Israel by dictating them to Moses. This phrase occurs in chapters 2–5, and quite

frequently in 3. Every time this phrase occurs in Galatians, it refers to the group of laws that God dictated to Moses at Mount Sinai. You should translate this phrase the same way each time it occurs. (See: Collective Nouns)

Galatians 2:1

ULT	UST
Then after 14 years I went up again to Jerusalem with Barnabas, also taking Titus along with {me}.	*After fourteen years passed, I went up again to Jerusalem with Barnabas. I also took Titus.*

> ULT **Then**
> UST passed
> (ἔπειτα)

The word **Then** indicates that the events Paul will now relate came after the events just described. See how you translated the word **Then** in 1:18 where it is used with the same meaning.

Support Reference: Connect — Sequential Time Relationship

> ULT **I went up … to Jerusalem**
> UST I went up … to Jerusalem
> (ἀνέβην εἰς Ἱεροσόλυμα)

See how you translated the similar phrase “I went up to Jerusalem” in 1:18.

Support Reference: Go and Come

> ULT **I went up**
> UST I went up
> (ἀνέβην)

Your language may say “came” rather than **went** in contexts such as this. Use whichever is more natural. Alternate translation: [I came up]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
years	years
Jerusalem	Jerusalem
Barnabas	Barnabas
Titus	Titus

Galatians 2:2

ULT	UST
Now I went up according to a revelation and set before them the gospel that I proclaim among the Gentiles, but privately to the ones seeming to be important, lest I might run—or had run—in vain.	*I went up there because of what God revealed to me. {It was not because someone asked me to come.} I told people the content of the good news that I preach to non-Jews. But I spoke privately to those whom your new teachers highly respect so that what I was doing and what I had done might not become useless. That could have happened if people rejected my message because they thought that I was teaching falsely, {which could have happened if the leaders in Jerusalem would have disagreed with my message}.*

ULT Now
(δὲ)

Here, the word **Now** introduces background information. Use a natural way in your language for introducing background information.

Support Reference: Connect — Background Information

ULT I went up
UST I went up there
(ἀνέβην)

See how you translated the phrase **I went up** in 2:1.

Support Reference: Go and Come

ULT according to a revelation
UST because of what God revealed to me. {It was not because someone asked me to come … }
(κατὰ ἀποκάλυψιν)

Alternate translation: [because God told me to] or [because God revealed to me that I should] or [in response to a revelation]

> ULT **according to a revelation**
> UST because of what God revealed to me. {It was not because someone asked me to come … }
> (κατὰ ἀποκάλυψιν)

If your language does not use an abstract noun for the idea of **revelation**, you could express the same idea with a verb such as "revealed," or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

> ULT **set before them**
> UST I told people
> (ἀνεθέμην αὐτοῖς)

Here, the phrase **set before** means to communicate something to someone for the purpose of receiving their opinion regarding it. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [communicated to them] or [related to them]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **them**
> UST people
> (αὐτοῖς)

Most Bible scholars think that **them** here refers to meetings with two different groups of people with whom Paul met while in Jerusalem, one meeting with a large number of Christians from Jerusalem and a smaller meeting with just the apostles. The phrase **but privately to the ones seeming to be important** is only describing the latter meeting, as it is only this meeting which is relevant to what Paul is trying to communicate here. When translating the word **them**, make sure that you use a word or phrase that allows for both meetings to be included.

Support Reference: When to Keep Information Implicit

> ULT **but privately to the ones**
> UST But I spoke privately to those
> (κατ' ἰδίαν δὲ τοῖς)

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: [but privately I set it before the ones]

Support Reference: Ellipsis

ULT **to the ones seeming to be important**
UST to those whom your new teachers highly respect
(τοῖς δοκοῦσιν)

Alternate translation: [to the men who seemed to be influential] or [to those who were recognized as leaders of the believers in Jerusalem] or [to those who were leaders of the church in Jerusalem]

ULT **lest I might run—or had run—in vain**
UST so that what I was doing and what I had done might not become useless. That could have happened if people rejected my message because they thought that I was teaching falsely, {which could have happened if the leaders in Jerusalem would have disagreed with my message}
(μή πως εἰς κενὸν τρέχω ἢ ἔδραμον)

Alternate translation: [to ensure I was doing profitable work]

ULT **lest I might run—or had run—in vain**
UST so that what I was doing and what I had done might not become useless. That could have happened if people rejected my message because they thought that I was teaching falsely, {which could have happened if the leaders in Jerusalem would have disagreed with my message}
(μή πως εἰς κενὸν τρέχω ἢ ἔδραμον)

By saying **lest I might run—or had run—in vain** Paul is not expressing doubt regarding the validity or accuracy of the message about Jesus that he preached. Rather, he is referring to the possibility that if the apostles of Jesus were to publicly disagree with his message, then it would or could cause people to no longer believe it, in which case his work of teaching people the message about Jesus would or could have no lasting results. Translate this phrase in a way that avoids making it appear as if Paul is questioning the content or validity of the message he proclaims. If it would be helpful to your readers, you could indicate more explicitly what this phrase means.

Support Reference: Assumed Knowledge and Implicit Information

ULT **I might run—or had run**
UST what I was doing and what I had done might
(τρέχω ἢ ἔδραμον)

Here, Paul uses the word **run** to mean work. Paul specifically means working for the advancement of the gospel. Paul uses the word **run** to bring to the Galatians' minds the image of a runner who is running a race in order to win a prize. If this image is familiar to people in your culture, consider using this metaphor. If this image is not familiar to your readers, consider stating this idea in plain language. Alternate translation: [I might work for the advancement of the gospel—or had worked] or [I might work for the spread of the good news —or had worked for it]

Support Reference: Metaphor

ULT **in vain**
UST useless … people rejected my message because they thought that I was teaching falsely, {which could have happened if the leaders in Jerusalem would have disagreed with my message}
(εἰς κενὸν)

Alternate translation: [for no purpose] or [without positive results] or [for nothing]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gospel	the content of the good news
I proclaim	I preach
Gentiles	non-Jews

Galatians 2:3

ULT	UST
But not even Titus, the one with me, being a Greek, was forced to be circumcised.	*But those leaders did not even require Titus, who was with me and was an uncircumcised Gentile, to be circumcised.*

ULT **But**
UST But
(ἀλλ᾽)

Here, the word **But** is introducing an idea that is in contrast to an idea that was presented in 2:2. Paul is probably presenting the fact that **not even Titus … was forced to be circumcised** as being in contrast to the idea in 2:2 that he might have "run in vain" (labored in vain). Use a natural way in your language for introducing a contrast. Alternate translation: [On the contrary,]

Support Reference: Connect — Contrast Relationship

ULT **not even Titus, the one with me, being a Greek**
UST not even … Titus, who was with me and was an uncircumcised Gentile
(οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὤν)

The phrase **the one with me** and the phrase **being a Greek** both give further information about **Titus**. Neither of these phrases is making a distinction between **Titus** and some other person. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: [not even Titus, my non-Jewish ministry partner]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **not even Titus, the one with me, being a Greek, was forced to be circumcised**
UST those leaders did not even require Titus, who was with me and was an uncircumcised Gentile, to be circumcised
(οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὤν, ἠναγκάσθη περιτμηθῆναι)

The phrase **was forced to be circumcised** is passive. If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [the leaders of the church in Jerusalem did not even require my Greek ministry partner, Titus, to be circumcised]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Titus	Titus
a Greek	an uncircumcised Gentile
to be circumcised	to be circumcised

Galatians 2:4

ULT	UST
But it was because of the secretly brought in false brothers, who came in secretly to spy on our freedom that we have in Christ Jesus so that they will enslave us,	*But this problem occurred because {some people demanded that Titus be circumcised} after they had successfully pretended that they were fellow believers and associated with the true believers. They associated with the true believers in order that they might observe closely what we do because we are free from having to obey all the Jewish laws and rituals because of our close relationship with the Messiah Jesus. Those people wanted to make us like slaves of those rituals {by convincing us that we cannot trust the Messiah solely but that we must also obey all the Jewish laws and rituals}.*

ULT But it was because of

UST But this problem occurred because {some people demanded that Titus be circumcised}
(διὰ δὲ)

The word **But** could: (1) be connected to 2:3 and be giving the reason why some people were demanding that Titus be circumcised. Alternate translation: [But this issue occurred because of]; (2) be connected to 2:1–2 and be giving the reason why Paul "went up again to Jerusalem" and privately "set before" (communicated to) the church leaders in Jerusalem the gospel that he proclaimed among the Gentiles. Alternate translation: [But I talked to them privately because of] or [But we went to Jerusalem because of]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **secretly brought in false brothers, who came in secretly to spy on**
> UST after they had successfully pretended that they were fellow believers and associated with the true believers. They associated with the true believers in order that they might observe closely what we do
> (παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι)

Using the phrase **false brothers**, Paul speaks of these people as if they were spies with bad motives. He means that they pretended to be fellow believers, but their intent was to observe what Paul and the other believers were doing. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: [people who pretended to be Christians, who came into our midst in order to watch us closely] or [people who said they were Christians but were not, who came into our group to view closely]

Support Reference: Metaphor

> ULT **secretly brought in**
> UST after they had successfully pretended that they were fellow believers and associated with the true believers. They associated with the true believers
> (παρεισάκτους)

In the original language in which Paul wrote this letter, the word which the ULT translates as **brought in**, could mean: (1) that these **false brothers** were invited in by someone. Alternate translation: [secretly invited] or (2) that they came into the midst of the believers by their own initiative. Alternate translation: [deceptive coming of]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **false brothers**
> UST after they had successfully pretended that they were fellow believers and associated with the true believers. They associated with the true believers
> (ψευδαδέλφους)

Here, the word **brothers** does not refer to biological brothers but to believers in Jesus. The phrase **false brothers** refers to those who only pretended to be fellow believers in Jesus. If it would be helpful to your readers, you could indicate that explicitly.

Support Reference: Assumed Knowledge and Implicit Information

ULT **to spy on our freedom that we have in Christ Jesus**
UST in order that they might observe closely what we do because we are free from having to obey all the Jewish laws and rituals because of our close relationship with the Messiah Jesus
(κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν, ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ)

If your language does not use an abstract noun for the idea of **freedom**, you could express the same idea with a verb such as **freed** or an adjective such as "free."

Support Reference: Abstract Nouns

ULT **we have**
UST because we are free from having to obey all the Jewish laws and rituals
(ἔχομεν)

When Paul says **we**, he is speaking of himself, his traveling companions, and the Galatian believers, so **we** would be inclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive 'We'

ULT **so that they will enslave us**
UST Those people wanted to make us like slaves of those rituals {by convincing us that we cannot trust the Messiah solely but that we must also obey all the Jewish laws and rituals}
(ἵνα ἡμᾶς καταδουλώσουσιν)

Paul is speaking about how these people wanted to force the Galatian believers to follow the Jewish rituals that the law commanded. He is speaking about following the law as if it were slavery. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: [to force us to obey the law] or [in order to make us slaves to the law]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
freedom	because we are free from having to obey all the Jewish laws and rituals
Christ	because of our close relationship with the Messiah Jesus
Jesus	because of our close relationship with the Messiah Jesus
in Christ Jesus	because of our close relationship with the Messiah Jesus
they will enslave	make … like slaves of those rituals {by convincing us that we cannot trust the Messiah

ULT	UST
	solely but that we must also obey all the Jewish laws and rituals}

Galatians 2:5

ULT	UST
we did not even yield in submission to them for an hour, so that the truth of the gospel might remain with you.	*But not even briefly did we do what they wanted regarding circumcision. We resisted them in order that you might continue to have, and benefit from, the true, correct, and unmodified good news.*

ULT **we did … yield**
UST did we do what … wanted regarding circumcision. We resisted
(εἴξαμεν)

When Paul says **we**, he is not including the Galatian believers, so **we** would be exclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive ‘We’

ULT **we did not even yield in submission to them**
UST But not even … did we do what they wanted regarding circumcision. We resisted them
(οἷς οὐδὲ & εἴξαμεν τῇ ὑποταγῇ)

Here, to **not … yield in submission** means to not agree with and comply with the demands of the people who said that Titus needed to be circumcised. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [we did not give in to their demands] or [we did not comply with what they wanted us to do]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we did … yield in submission**
UST did we do what … wanted regarding circumcision. We resisted
(εἴξαμεν τῇ ὑποταγῇ)

If your language does not use an abstract noun for the idea of **submission**, you could express the same idea with a verbal phrase, or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

> ULT **an hour**
> UST briefly
> (ὥραν)

Here, the phrase **an hour** refers to a short period of time. If you have an equivalent expression in your culture, you could use that, or if it would be helpful to your readers, you could indicate Paul's meaning in plain language. Alternate translation: [a short period of time] or [a short amount of time]

Support Reference: Idiom

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

The phrase **so that** introduces a purpose clause. Paul is stating the purpose for which Paul and his ministry partners **did not even yield in submission** to those who taught that circumcision was necessary. 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 truth of the gospel**
> UST the true, correct, and unmodified good news
> (ἡ ἀλήθεια τοῦ εὐαγγελίου)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea with an adjective such as "true" or "correct," or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

> ULT **the truth of the gospel**
> UST the true, correct, and unmodified good news
> (ἡ ἀλήθεια τοῦ εὐαγγελίου)

Here, the possessive form is used to describe the **truth** that belongs to and is contained within **the gospel** message. It is also being used to contrast the genuine and correct gospel with false gospels such as the one Paul is refuting in this letter. If this is not clear in your language, you could clarify the relationship for your readers.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an hour	briefly
in submission	did we do what … wanted regarding circumcision. We resisted
of the gospel	good news

Galatians 2:6

ULT	UST
But from the ones seeming to be something (what sort they were formerly matters nothing to me; God does not accept the face of man)—for, the ones seeming important added nothing to me.	*The leaders in Jerusalem, whom your new teachers respect, did not add anything to what I proclaim. And I would add that what status those leaders had did not influence me, because God does not favor important and powerful persons more than others.*

ULT **But**
(δὲ)

Here, Paul uses the word **But** to introduce something that is in contrast to what the false brothers in 2:4 wanted to do. The false brothers wanted to enslave the believers by adding the requirement of circumcision to the gospel message. Beginning in this verse and continuing in 2:6–10, Paul explains that, in contrast to the actions of the false brothers, the leaders of the church in Jerusalem did not require that Paul add anything to the content of his gospel message. Use a natural way in your language for introducing a contrast. Alternate translation: [Rather]

Support Reference: Connect — Contrast Relationship

ULT **the ones seeming to be something**
UST The leaders in Jerusalem, whom your new teachers respect
(τῶν δοκούντων εἶναί τι)

The phrase **the ones seeming to be something** implies the word “important” and is very similar in meaning to the phrase **the ones seeming important** at the end of this verse. If it would help your readers, you could express the implied word explicitly. Alternate translation: [the ones seeming to be something important]

Support Reference: Assumed Knowledge and Implicit Information

ULT **what sort they were formerly matters nothing to me; God does not accept the face of man**
UST And I would add that what status those leaders had did not influence me, because God does not favor important and powerful persons more than others
(ὁποῖοί ποτε ἦσαν, οὐδέν μοι διαφέρει, πρόσωπον ὁ Θεὸς ἀνθρώπου οὐ λαμβάνει)

The statement **what sort they were formerly matters nothing to me; God does not accept the face of man** is a parenthetical statement. Use a natural form in your language for introducing and/or expressing a parenthetical statement.

ULT **what sort**
UST And I would add that what status those leaders had did not influence me
(ὁποῖοί)

The phrase **what sort** implies the words "of people." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [what sort of people]

Support Reference: Assumed Knowledge and Implicit Information

ULT **what sort they were formerly matters nothing to me**
UST And I would add that what status those leaders had did not influence me
(ὁποῖοί ποτε ἦσαν, οὐδέν μοι διαφέρει)

The phrase **what sort they were formerly matters nothing to me** does not mean that Paul did not regard these people's character as important but, rather, it means that he did not let their status or position influence his decision making. If it would be helpful to your readers, you could indicate that explicitly.

Support Reference: Assumed Knowledge and Implicit Information

ULT **God does not accept the face of man**
UST because God does not favor important and powerful persons more than others
(πρόσωπον ὁ Θεὸς ἀνθρώπου οὐ λαμβάνει)

Here, the term **face** means "external status and position." The phrase **God does not accept the face of man** is an idiom which means that God does not base his judgements and decisions on appearances or external factors. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: [God does not judge with partiality] or [God does not look at external factors when making decisions] or [God does not show partiality]

Support Reference: Idiom

ULT of man
UST because … does … favor important and powerful persons more than others
(ἀνθρώπου)

Although the term **man** is masculine, Paul is using the word here in a general sense to mean all people in general, including women. Alternate translation: [of a person]

Support Reference: When Masculine Words Include Women

ULT the ones seeming important
UST The leaders in Jerusalem, whom your new teachers respect
(οἱ δοκοῦντες)

See how you translated the similar phrase, “the ones seeming to be important” in 2:2.

ULT added nothing to me
UST did not add anything to what I proclaim
(ἐμοὶ & οὐδὲν προσανέθεντο)

Here, **me** represents what Paul was teaching. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [added nothing to what I teach] or [did not add anything to my message]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
does … accept	because … does … favor important and powerful persons more than others

Galatians 2:7

ULT	UST
But on the contrary, having seen that I had been entrusted with the gospel to the uncircumcision, just as Peter to the circumcision	*Instead {of those leaders adding to the content of the message that I tell people,} they understood that God had given me the good news so that I might proclaim it to the non-Jews, just like God had given the good news to Peter so that he might tell it to those who are Jews.*

ULT **But on the contrary**
UST Instead {of those leaders adding to the content of … } … message that I tell people … the
(ἀλλὰ τοὐναντίον)

Paul uses the phrase **But on the contrary** to introduce a further contrast to the idea that the leaders in Jerusalem might have added anything to the content of his message. Use a natural way in your language for introducing a contrast. Alternate translation: [Rather]

Support Reference: Connect — Contrast Relationship

ULT **having seen**
UST they understood
(ἰδόντες)

Here, the phrase **having seen** means "having understood." If it would be helpful to your readers, you could indicate that explicitly.

Support Reference: Assumed Knowledge and Implicit Information

ULT **I had been entrusted with**
UST God had given me
(πεπίστευμαι)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [God had entrusted me with]

Support Reference: Active or Passive

> ULT **to the uncircumcision, just as Peter to the circumcision**
> UST so that I might proclaim it to the non-Jews, just like God had given the good news to Peter so that he might tell it to those who are Jews
> (τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς)

Paul is describing non-Jewish people by association with something they would not have had done to them, circumcision, and he is describing Jewish people by association with something they would have had done to them, circumcision. If it would be helpful in your language, you could use plain language.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I had been entrusted with	God had given me
gospel	the … good news
to the uncircumcision	so that I might proclaim it to the non-Jews
Peter	Peter
to the circumcision	God had given the good news to … so that he might tell it to those who are Jews

Galatians 2:8

ULT	UST
(for the one having worked in Peter for apostleship to the circumcision also worked in me to the Gentiles),	*That is, just like God had authorized and empowered Peter in order that he might be a representative of Jesus to take God's message to the Jews, he also had authorized and empowered me in order that I might be a representative of Jesus to take God's message to the non-Jews.*

ULT **for the one having worked in Peter for apostleship to the circumcision also worked in me to the Gentiles**
UST That is, just like God had authorized and empowered Peter in order that he might be a representative of Jesus to take God's message to the Jews, he also had authorized and empowered me in order that I might be a representative of Jesus to take God's message to the non-Jews
(ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη)

This entire verse is a parenthetical statement. In this verse Paul gives the reason why the leaders of the church in Jerusalem determined that Paul was authorized and commissioned by God to bring the gospel to non-Jews. Use a natural form in your language for introducing and/or expressing a parenthetical statement.

Support Reference: Information Structure

ULT **the one**
UST God
(ὁ)

Here, **the one** refers to God. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the circumcision**
UST to the Jews
(τῆς περιτομῆς)

See how you translated the phrase **the circumcision** in 2:7.

Support Reference: Metonymy

> ULT **also worked in me to the Gentiles**
> UST he also had authorized and empowered me in order that I might be a representative of Jesus to take God's message to the non-Jews
> (ἐνήργησεν καὶ ἐμοὶ εἰς τὰ 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: [also worked in me for my apostleship to the Gentiles] or [also worked in me for apostleship to the Gentiles]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Peter	had authorized and empowered Peter
apostleship	he might be a representative of Jesus to take God's message
to the circumcision	to the Jews
Gentiles	non-Jews

Galatians 2:9

ULT	UST
and having understood the grace having been given to me, James and Cephas and John, the ones seeming to be pillars, gave the right hand of fellowship to Barnabas and me, so that we to the Gentiles, and they to the circumcision,	*Those leaders knew that God had kindly given to me this special mission. So James, Peter, and John, the ones whom your new teachers respect because they are leaders of the believers, shook hands with us to show that they agreed that Barnabas and I are serving the Lord just like they are, and that we are preaching the same message that they are preaching. They also agreed that we are the ones whom God was sending to tell his message to non-Jews, but that God is sending them to tell his message to Jews.*

ULT **having understood the grace having been given to me**
UST knew that God had kindly given to me this special mission
(γνόντες τὴν χάριν τὴν δοθεῖσάν μοι)

The abstract noun **grace** refers to God graciously giving Paul the task of proclaiming the gospel to non-Jews. If your language does not use an abstract noun for the idea of **grace**, you could express the same idea with an adverb such as “graciously” or “kindly,” or you could express the meaning in some other way that is natural in your language. Alternate translation: [having understood the task that God had graciously given to me]

Support Reference: Abstract Nouns

ULT **having been given**
UST that God had kindly given … this special mission
(τὴν δοθεῖσάν)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [that God gave]

Support Reference: Active or Passive

ULT **the ones seeming to be pillars**
UST the ones whom your new teachers respect because they are leaders of the believers
(οἱ δοκοῦντες στῦλοι εἶναι)

Here, **pillars** refers to James, Cephas, and John, who were leaders of the believers in Jerusalem. In that culture important leaders of a group were sometimes referred to as **pillars** because of the support that they provided to the group. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

Support Reference: Metaphor

ULT **gave the right hand of fellowship to Barnabas and me, so that we to the Gentiles, and they to the circumcision**
UST shook hands with us to show that they agreed that Barnabas and I are serving the Lord just like they are, and that we are preaching the same message that they are preaching. They also agreed that we are the ones whom God was sending to tell his message to non-Jews, but that God is sending them to tell his message to Jews
(δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾷ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν)

Here, **gave the right hand** is an action that indicates agreement. Shaking hands indicated that they agreed with each other and were pledging to work together as ministry partners toward the same goal. Essentially, they agreed to be in fellowship, and shaking each other's right hand indicated this. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation. Alternate translation: [affirming that we to the Gentiles, and they to the circumcision]

Support Reference: Symbolic Action

ULT **of fellowship**
UST to show that they agreed that Barnabas and I are serving the Lord just like they are, and that we are preaching the same message that they are preaching. They also agreed
(κοινωνίας)

If your language does not use an abstract noun for the idea of **fellowship**, you could express the same idea in some other way that is natural in your language.

Support Reference: Abstract Nouns

ULT **so that**
UST that
(ἵνα)

The phrase **so that** introduces a purpose clause. Paul is stating the purpose for which **James and Cephas and John … gave the right hand of fellowship to Barnabas** and Paul. 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 to the Gentiles, and they to the circumcision**
UST we are the ones whom God was sending to tell his message to non-Jews, but that God is sending them to tell his message to Jews
(ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν)

Paul is leaving out some of the words that a sentence would need in many languages to be complete. The words he is leaving out are probably "go" or "proclaim the good news." If it would help your readers, you could supply these words from the context. Alternate translation: [we would go to the Gentiles, and they would go the circumcision] or [we would proclaim the good news to the Gentiles, and they would proclaim the good news to the circumcision]

Support Reference: Ellipsis

ULT **we**
UST we are the ones whom
(ἡμεῖς)

When Paul says **we** here, he is not including the Galatians, so **we** would be exclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive 'We'

ULT **the circumcision**
UST Jews
(τὴν περιτομήν)

See how you translated the phrase **the circumcision** in 2:7.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having understood	knew
grace	

ULT	UST
	that God had kindly given … this special mission
James	So James
Cephas	Peter
John	John
pillars	whom your new teachers respect because they are leaders of the believers
to Barnabas	with us
of fellowship	to show that they agreed that Barnabas and I are serving the Lord just like they are, and that we are preaching the same message that they are preaching. They also agreed
Gentiles	non-Jews
circumcision	Jews

Galatians 2:10

ULT	UST
only that we should continue to remember the poor, this same thing that I was also eager to do.	*They only urged us to still remember to help the poor among the fellow believers who live in Jerusalem. That is exactly what I have been eager to do.*

ULT **only that we should continue to remember the poor**
UST They only urged us to still remember to help the poor among the fellow believers who live in Jerusalem
(μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν)

Here, the word **only** introduces an exception clause that qualifies Paul's statement at the end of 2:6 where Paul said that the leaders in Jerusalem added nothing to his message (meaning they did not require him to do or teach anything else). Use an appropriate form in your language so that it does not appear that Paul is making a statement here that contradicts his statement at the end of 2:6.

Support Reference: Connect — Exception Clauses

ULT **we should continue to remember**
UST still remember to help
(μνημονεύωμεν)

When Paul says **we** here, he is not including the Galatians, so **we** would be exclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive 'We'

ULT **we should continue to remember the poor**
UST still remember to help the poor among the fellow believers who live in Jerusalem
(τῶν πτωχῶν & μνημονεύωμεν)

Here, **remember the poor** refers to remembering the material needs of the poor. If it would help your readers, you could indicate that explicitly. Alternate translation: [we should continue to remember to take care of the needs of the poor] or [we should continue to remember to help the poor with their needs]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **poor**
> UST poor among the fellow believers who live in Jerusalem
> (πτωχῶν)

Paul is using the adjective **poor** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [people who are poor]

Support Reference: Nominal Adjectives

Galatians 2:11

ULT	UST
But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.	*But later, Peter became guilty of doing wrong things. This happened while he was visiting us in the city of Antioch. So I confronted him directly about those things.*

ULT **But**
UST But
(δὲ)

Here, the word **But** introduces a contrast. The actions that Paul will describe in 2:11–13 are in contrast to the decision that was made in 2:1–10. Use a natural way in your language for introducing a contrast.

Support Reference: Connect — Contrast Relationship

ULT **when Cephas came to Antioch, I opposed him to his face, because he stood condemned**
UST later, Peter became guilty of doing wrong things. This happened while he was visiting us in the city of Antioch. So I confronted him directly about those things
(ὅτε & ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν)

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 Cephas stood condemned, I opposed him to his face when he came to Antioch]

Support Reference: Connect — Reason-and-Result Relationship

ULT **came**
UST This happened while he was visiting us
(ἦλθεν)

Your language may say “went” rather than **came** in contexts such as this. Use whichever is more natural. Alternate translation: [went]

Support Reference: Go and Come

ULT **I opposed him to his face**
UST So I confronted him directly about those things
(κατὰ πρόσωπον αὐτῷ ἀντέστην)

The phrase **opposed him to his face** is an idiom which means to confront someone. It could refer specifically to: (1) confronting someone directly, face to face. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: [I confronted him directly] or [I confronted him face to face]; (2) confronting someone in public. (See the phrase "I said to Cephas in front of all of them" in 2:14). Alternate translation: [I confronted him in public]

Support Reference: Idiom

ULT **he stood condemned**
UST became guilty of doing wrong things
(κατεγνωσμένος ἦν)

Here, the phrase **he stood condemned** means that "he was deserving of blame" or "he was wrong." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [he was deserving of blame] or [he was wrong]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cephas	Peter
Antioch	in the city of Antioch
stood condemned	became guilty of doing wrong things

Galatians 2:12

ULT	UST
For before certain ones came from James, he was eating with the Gentiles. But when they came, he was withdrawing and was separating himself, being afraid of the ones from the circumcision.	*This is what happened: Peter had been eating with the non-Jewish believers there. But then some men came who were from {the group of Jewish believers in Jerusalem that} James {was leading}. These men said that believers should keep the Jewish laws. Peter was afraid of what people who want Jewish believers to keep the Jewish laws might do, and so he began to withdraw from the non-Jews and eat with only the Jewish believers.*

ULT **For**
UST This is what happened
(γὰρ)

Here, the word **For** introduces Paul's reason for why he opposed Cephas to his face (See: 2:11) and for why Paul claimed in 2:11 that Cephas stood condemned. Use a natural way in your language for introducing a reason. If it would be more natural in your language to state the reason for an action before giving the result, see the note for 2:11 on creating a verse bridge. Alternate translation: [The reason is that] or [The reason that Peter stood condemned is that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **came … they came**
UST came
(τοῦ & ἐλθεῖν & ἦλθον)

Your language may say "went" rather than **came** in contexts such as this. Use whichever is more natural. Alternate translation: [went … they went]

Support Reference: Go and Come

ULT **But**
UST But
(δὲ)

Paul uses the word **But** here to introduce a contrast between how Peter acted **before certain ones came from James** and how he acted after **they came**. Use a natural way in your language for introducing a contrast.

Support Reference: Connect — Contrast Relationship

ULT was separating himself
UST and so he began to withdraw from the non-Jews and eat with only the Jewish believers
(ἀφώριζεν ἑαυτόν)

Alternate translation: [was staying away from the Gentile believers]

ULT being afraid of the ones from the circumcision
UST Peter was afraid of what people who want Jewish believers to keep the Jewish laws might do
(φοβούμενος τοὺς ἐκ περιτομῆς)

If it would help your readers the reason Peter was **afraid** can be stated explicitly. See 6:12 where Paul says that those trying to compel the Galatian believers were doing so because they did not want to be persecuted. Alternate translation: [being afraid that the unbelieving Jews might persecute him]

Support Reference: Assumed Knowledge and Implicit Information

ULT the ones from the circumcision
UST what people who want Jewish believers to keep the Jewish laws might do
(τοὺς ἐκ περιτομῆς)

See how you translated the phrase **the circumcision** in 2:7. Here, the term **the circumcision** probably refers specifically to Jews who were not believers in Jesus, since it is unlikely that Peter would have feared Jewish Christians or the men whom James sent.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
James	the group of Jewish believers in Jerusalem that} James {was leading}
Gentiles	non-Jewish believers there
being afraid of	Peter was afraid of
the circumcision	what people who want Jewish believers to keep the Jewish laws might do

Galatians 2:13

ULT	UST
And the rest of the Jews also joined with him, so that even Barnabas was led astray by their hypocrisy.	*Also, the other Jewish believers who were in Antioch acted in a way that they knew was not right, along with Peter{, when they separated themselves from the non-Jewish believers}. The result was that {they convinced} even Barnabas to stop associating with the non-Jewish believers!*

ULT **the rest of the Jews**
UST the other Jewish believers who were in Antioch
(οἱ λοιποὶ Ἰουδαῖοι)

Here, the phrase **the rest of the Jews** refers only to the other Jewish believers who were in Antioch. If it would be helpful to your readers, you could indicate that explicitly.

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that**
UST The result was that
(ὥστε)

Here, the phrase **so that** introduces the result of the hypocritical actions of Cephas (See: 2:12) and **the rest of the Jews** who **joined with him**. The result was that **Barnabas was led astray by their hypocrisy**. Use a natural form in your language for introducing a result. Alternate translation: [with the result that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **was led astray by their hypocrisy**
UST they convinced … to stop associating with the non-Jewish believers
(συναπήχθη αὐτῶν τῇ ὑποκρίσει)

Here, the phrase **led astray** means to influence or convince someone to think and act in a wrong way. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [was influenced by their hypocritical behavior] or [was influenced by their hypocritical behavior so that he also acted hypocritically] or [was influenced by their hypocritical behavior so that he also joined them in acting hypocritically]

Support Reference: Assumed Knowledge and Implicit Information

ULT **even Barnabas was led astray by their hypocrisy**
UST {they convinced} even Barnabas to stop associating with the non-Jewish believers
(καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [they even led Barnabas astray by their hypocrisy]

Support Reference: Active or Passive

ULT **by their hypocrisy**
UST to stop associating with the non-Jewish believers
(αὐτῶν τῇ ὑποκρίσει)

If your language does not use an abstract noun for the idea of **hypocrisy**, you could express the same idea with an adjective such as "hypocritical," or you could express the meaning in some other way that is natural in your language. Alternate translation: [by their hypocritical behavior] or [by their hypocritical actions]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Jews	Jewish believers who were in Antioch
Barnabas	Barnabas
by … hypocrisy	to stop associating with the non-Jewish believers

Galatians 2:14

ULT	UST
But when I saw that they were not walking correctly according to the truth of the gospel, I said to Cephas in front of all {of them}, "If you, being a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?	*I had realized that they were not acting forthrightly and in a manner that was consistent with the correct facts and teachings of the good news about the Messiah. {So when all the fellow believers had come together,} I told Peter {the following:} "Although you are a Jew, you often conduct yourself like non-Jews do by disregarding Jewish laws about food. When you are among non-Jews, you do not customarily conduct yourself at all like Jews do. So, now it is wrong that you are causing non-Jews to think that they must obey all the Jewish rituals and customs!*

ULT **But**
(ἀλλ᾽)

Here, Paul uses the word **But** to introduce a contrast between his actions and the wrong actions of Cephas, Barnabas, and the other Jewish believers that he described in 2:12–13. Use a natural way in your language for introducing a contrast.

Support Reference: Connect — Contrast Relationship

ULT **they were not walking correctly**
UST they were not acting forthrightly and in a manner that was consistent with the correct facts and teachings
(οὐκ ὀρθοποδοῦσιν)

Here, the word **walking** is a figure of speech which refers to how people act or conduct their lives. In Jewish culture a person's behavior was spoken of as if that person was walking along a path. If it would be helpful in your language, you could use an equivalent expression or state the meaning using plain language. Alternate translation: [they were not acting correctly] or [they were not conducting their lives correctly]

Support Reference: Metonymy

ULT **the truth of the gospel**
UST they were … acting forthrightly and in a manner that was consistent with the correct facts and teachings of the good news about the Messiah
(τὴν ἀλήθειαν τοῦ εὐαγγελίου)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in some other way that is natural in your language. See how you translated the phrase **the truth of the gospel** in 2:5.

Support Reference: Abstract Nouns

ULT **If you, being a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews**
UST Although you are a Jew, you often conduct yourself like non-Jews do by disregarding Jewish laws about food. When you are among non-Jews, you do not customarily conduct yourself at all like Jews do. So, now it is wrong that you are causing non-Jews to think that they must obey all the Jewish rituals and customs
(εἰ σὺ Ἰουδαῖος, ὑπάρχων ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς ζῇς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν)

This is the beginning of a direct quotation in which Paul quotes what he **said to Cephas**. Some Bible scholars think this quote ends at the end of this verse, while other Bible scholars think that this quotation continues until the end of 2:21. Some Bible scholars think that part of Paul's words in 2:15–21 could be him summarizing what he said to Peter and the Jews who were present. The ULT uses quotation marks from this point through the end of 2:21. Use a natural way in your language for indicating that Paul's words from here to the end of 2:21 are a quotation. If you decide that Paul is quoting himself only through the end of this verse, then use a natural way in your language for indicating that Paul's words from here to the end of this verse are the complete, direct quotation.

Support Reference: Direct and Indirect Quotations

ULT **If you, being a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews**
UST Although you are a Jew, you often conduct yourself like non-Jews do by disregarding Jewish laws about food. When you are among non-Jews, you do not customarily conduct yourself at all like Jews do. So, now it is wrong that you are causing non-Jews to think that they must obey all the Jewish rituals and customs
(εἰ σὺ Ἰουδαῖος, ὑπάρχων ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς ζῇς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν)

Paul is not asking for information, but is using the question form here to emphatically rebuke Cephas and to help Cephas understand the hypocrisy of his actions. 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 are a Jew, and live like a Gentile and not like a Jew, and so it is very hypocritical for you to force the Gentiles to live like Jews!] or [You are a Jew, and live like a Gentile and not like a Jew, and so it is very wrong for you to force the Gentiles to live like Jews!]

Support Reference: Rhetorical Question

ULT **If you, being a Jew, live like a Gentile and not like a Jew**
UST Although you are a Jew, you often conduct yourself like non-Jews do by disregarding Jewish laws about food. When you are among non-Jews, you do not customarily conduct yourself at all like Jews do
(εἰ σὺ Ἰουδαῖος, ὑπάρχων ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς ζῇς)

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 you, being a Jew, live like a Gentile and not a like Jew]

Support Reference: Connect — Factual Conditions

ULT **you … can you force**
UST you … that you are causing … to think that
(σὺ & ἀναγκάζεις)

Both occurrences of the word **you** in this verse refer to Peter and are singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the gospel	of the good news about the Messiah
to Cephas	Peter {the following … }
a Jew	a Jew
like a Gentile	you often conduct yourself like non-Jews do by disregarding Jewish laws about food
like a Jew	like Jews do
Gentiles	non-Jews
to live like Jews	they must obey all the Jewish rituals and customs

Galatians 2:15

ULT	UST
We {are} Jews by birth, and not sinners from the Gentiles;	*We were born as Jews. {We were} not {born} as non-Jews. We Jews have always considered non-Jews to be 'sinners' because they do not obey the Jewish rituals and laws.*

ULT **We**
UST We … We Jews
(ἡμεῖς)

When Paul says **We**, it could be: (1) inclusive if Paul is still addressing Peter. If you decide that this verse is a continuation of the quotation that began in 2:14, then **We** is inclusive because Paul is still addressing Peter and would be including Peter and the Jewish Christians in Antioch. Your language may require you to mark these forms. (2) exclusive if you decide that Paul's quotation of his words to Peter ended at the end 2:14.

Support Reference: Exclusive and Inclusive 'We'

ULT **We {are} Jews by birth, and not sinners from the Gentiles**
UST We were born as Jews. {We were} not {born} as non-Jews. We Jews have always considered non-Jews to be 'sinners' because they do not obey the Jewish rituals and laws
(ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί)

Alternate translation: [We had Jewish parents and are not Gentiles]

ULT **sinners from the Gentiles**
UST We were … {born} as non-Jews … have always considered non-Jews to be 'sinners' because they do not obey the Jewish rituals and laws
(ἐξ ἐθνῶν ἁμαρτωλοί)

The word **sinners** was used by Jews as a synonym for non-Jews because non-Jews did not have or adhere to the law of Moses. Paul is not saying that only non-Jewish people are **sinners**. The rest of this letter will make clear that both Jews and non-Jews are sinners and need God's forgiveness. If it would help your readers, you could indicate explicitly that the term **sinners** is what Jews called non-Jews. Alternatively, you could state the meaning in plain language.
Alternate translation: [non-Jews who do not have or follow the law of Moses]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} Jews	Jews
the Gentiles	We were … {born} as non-Jews … non-Jews
sinners	have always considered … to be ‘sinners’ because they do not obey the Jewish rituals and laws

Galatians 2:16

ULT	UST
but knowing that no man is justified by works of the law except through faith in Jesus Christ, we also believed in Christ Jesus so that we might be justified by faith in Christ and not by works of the law. For by works of the law not any flesh will be justified.	*But we Jewish believers now know that it is not because some person obeys those things {that God commanded} in the laws {he gave the Jews} that God makes a person righteous. {God makes a person righteous} only if that person trusts in the Messiah Jesus. So even we Jews have trusted the Messiah Jesus. {We did that} so God would declare us good in his sight, because we trust the Messiah, and not because we try to obey the laws that God gave to Moses. We did that because God has said that he will not declare anyone good in his sight just because they obey those laws.*

ULT **but**
UST But
(δὲ)

What follows the word **but** here is in contrast to what would be naturally be expected by a Jewish person in view of 2:15. Use a natural way in your language for introducing a contrast. Alternate translation: [nevertheless]

Support Reference: Connect — Contrast Relationship

ULT **man**
UST some person … a person
(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: [person] or [human being]

Support Reference: When Masculine Words Include Women

ULT **no man is justified … we might be justified … will be justified**
UST not … some person … that God makes a person righteous … God would declare us good in his sight … he will … declare … good in his sight
(οὐ δικαιοῦται ἄνθρωπος & δικαιωθῶμεν & δικαιωθήσεται)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [God justifies no man … God might justify us … will God justify]

Support Reference: Active or Passive

> ULT **works of the law … works of the law … works of the law**
> UST obeys those things {that God commanded} in the laws {he gave the Jews} … we try to obey the laws that God gave to Moses … they obey those laws
> (ἔργων νόμου)

Paul is using the possessive form to describe the types of **works** to which he is referring. He is specifically referring to works of the Mosaic law. If this is not clear in your language, you could clarify the relationship for your readers. Alternate translation: [doing the works that are commanded in the law of Moses … doing the things commanded in the law of Moses … doing the things commanded in the law of Moses]

Support Reference: Possession

> ULT **works of the law … works of the law … works of the law**
> UST obeys those things {that God commanded} in the laws {he gave the Jews} … we try to obey the laws that God gave to Moses … they obey those laws
> (ἔργων νόμου)

If your language does not use an abstract noun for the idea of **works**, you could express the same idea with a verbal form or in some other way that is natural in your language. Alternate translation: [obeying the law … doing what the law says … obeying the law]

Support Reference: Abstract Nouns

> ULT **of the law … of the law … of the law**
> UST those things {that God commanded} in the laws {he gave the Jews} … the laws that God gave to Moses … those laws
> (νόμου & νόμου & νόμου)

Here, **the law** is a singular noun that refers to a group of laws that God gave Israel by dictating them to Moses. If your language does not use singular nouns in that way, you could use a different expression. See how you translated the phrase **the law** in Romans 2:12. Alternate translation: [of God's laws … of God's laws … of God's laws] or [of the laws God gave Moses … of the laws God gave Moses … of the laws God gave Moses]

Support Reference: Collective Nouns

ULT **except**
UST {God makes a person righteous} only if
(ἐὰν μὴ)

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [but rather, only]

Support Reference: Connect — Exception Clauses

ULT **faith … faith**
UST that person trusts … we trust
(πίστεως)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea with a such as believing or trusts, or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

ULT **we … we might be justified**
UST we Jews … God would declare us good in his sight
(ἡμεῖς & δικαιωθῶμεν)

When Paul says **we** it could be: (1) inclusive if Paul is still addressing Peter. If you decide that this verse is a continuation of the quotation that began in 2:14, then **we** is inclusive both times that it occurs in this verse, because Paul is still addressing Peter and would be including Peter and the Jewish Christians in Antioch. Your language may require you to mark these forms. (2) exclusive if you decide that Paul's quotation of his words to Peter ended at the end 2:14.

Support Reference: Exclusive and Inclusive 'We'

ULT **so that**
UST {We did that} so
(ἵνα)

The phrase **so that** introduces a purpose clause. Paul is introducing the purpose for which he and the other Jewish believers **believed in Christ Jesus**, which is **so that** they **might be justified by faith in 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 **For by works of the law not any flesh will be justified**
> UST We did that because God has said that he will not declare anyone good in his sight just because they obey those laws
> (ὅτι ἐξ ἔργων νόμου, οὐ δικαιωθήσεται πᾶσα σάρξ)

Here, the word **For** re-introduces and re-states the reason why Cephas and the other Jewish believers **believed in Christ Jesus**. They **believed in Jesus Christ** because **by works of the law no flesh will be justified**. The phrase **by works of the law no flesh will be justified** repeats in slightly different words the earlier phrase in the verse which says **no man is justified by works of the law**. If it would not be natural in your language to re-introduce the reason after the result, you could re-introduce and re-state the result. Alternate translation: [We believed in Christ Jesus because no flesh will be justified by works of the law]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **any flesh**
> UST anyone
> (πᾶσα σάρξ)

The word **flesh** refers to human beings. Paul uses a part of the human body to refer to the entire human. The phrase **any flesh** means any person. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [any person]

Support Reference: Synecdoche

> ULT **no man … any flesh**
> UST not … some person … a person … anyone
> (οὐ & ἄνθρωπος & πᾶσα σάρξ)

Both the words **man** and **flesh** refer to people in general and include all people, both Jewish people and Gentile people, and refer to people of all ages and ethnicities. The phrases **no man** and **any flesh** exclude all people, both Jewish people and Gentile people. Paul is saying the same thing in two different ways to emphasize that no person, Jew or Gentile, can be justified by obeying the law. Since Paul explains this truth in this passage, you do not need to explain its meaning further here, but make sure to use words or phrases when translating the words “man” and “flesh” which indicate that these words refer to all people of all ages and ethnicities.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowing	we Jewish believers now know
is justified	that God makes … righteous
of the law	those things {that God commanded} in the laws {he gave the Jews}
faith	that person trusts
in Jesus	in … Jesus
Christ	the Messiah
Christ	the Messiah
Jesus	Jesus
in Christ Jesus	the Messiah Jesus
believed	have trusted
we might be justified	God would declare us good in his sight
faith	we trust
in Christ	the Messiah
of the law	the laws that God gave to Moses
of the law	those laws
will be justified	he will … declare … good in his sight

Galatians 2:17

ULT	UST
But if, seeking to be justified in Christ, we ourselves were also found {to be} sinners, {is} Christ then a minister of sin? May it never be!	*Furthermore, because we {Jewish believers} desired that God would make us righteous because of our relationship with the Messiah, it means that we ourselves, like non-Jews {whom we called sinners,} also disobeyed the laws and rituals that God gave Moses. But we certainly cannot conclude that it is the Messiah who causes us to sin. No, the Messiah certainly does not cause anyone to sin.*

ULT **But**
UST Furthermore
(δὲ)

Here Paul uses the word **But** to introduce new information into his ongoing explanation of why justification is through faith in Christ and not through obeying the law of Moses. Here, Paul is anticipating and answering a possible objection to justification by faith. The word **But** introduces this. Use a natural form in your language for doing this.

Support Reference: Connecting Words and Phrases

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 **seeking to be justified in Christ**
UST we {Jewish believers} desired that God would make us righteous because of our relationship with the Messiah
(ζητοῦντες δικαιωθῆναι ἐν Χριστῷ)

The phrase **justified in Christ** means "made righteous in God's sight because of being united with Christ by believing in what he has done." This phrase means the same thing as the phrase justified by faith in Christ in 2:16. See how you translated the phrase "justified by faith in Christ" there and, if it would help your readers, consider stating more fully here what the phrase **to be justified in Christ** means.

Support Reference: Assumed Knowledge and Implicit Information

ULT **to be justified in Christ**
UST God would make us righteous because of our relationship with the Messiah
(δικαιωθῆναι ἐν Χριστῷ)

If your language does not use the passive form in this way, you could 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 will do it. Alternate translation: [for God to justify us through our faith in Christ] or [for God to justify us because of our faith in Christ]

Support Reference: Active or Passive

ULT **we … were … found**
UST it means that we
(εὑρέθημεν)

Here, **we** could be: (1) inclusive if Paul is still addressing Peter. If you decide that this verse is a continuation of the quotation that began in 2:14 then **we** is inclusive because Paul is still addressing Peter and would be including Peter and the Jewish Christians in Antioch. Your language may require you to mark these forms. (2) exclusive if you decide that Paul's quotation of his words to Peter ended at the end 2:14.

Support Reference: Exclusive and Inclusive 'We'

> ULT **ourselves**
> UST ourselves
> (αὐτοὶ)

Paul uses the word **ourselves** for emphasis. Use a way that is natural in your language to indicate this emphasis.

Support Reference: Reflexive Pronouns

> ULT **we ourselves were also found {to be} sinners**
> UST it means that we ourselves, like non-Jews {whom we called sinners,} also disobeyed the laws and rituals that God gave Moses
> (εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language.

Support Reference: Active or Passive

> ULT **{to be} sinners … of sin**
> UST disobeyed the laws and rituals that God gave Moses … who causes us to sin … cause anyone to sin
> (ἁμαρτωλοί & ἁμαρτίας)

If your language does not use an abstract noun for the idea of **sin** or being a sinner, you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

> ULT **{is} Christ then a minister of sin**
> UST But … it is the Messiah who causes us to sin … the Messiah … cause anyone to sin
> (ἆρα Χριστὸς ἁμαρτίας διάκονος)

The phrase **is Christ then a minister of sin** is a rhetorical question. Paul is not asking for information, 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 an exclamation and communicate the emphasis in another way.

Support Reference: Rhetorical Question

ULT **May it never be**
UST we certainly cannot conclude that … No … certainly does not
(μὴ γένοιτο)

The expression **May it never be** gives the strongest possible negative answer to the preceding rhetorical question **is Christ a minister of sin**? Use a natural way in your language for strongly and emphatically negating an idea. Alternate translation: [Of course, that is not true] or [No, never] or [No way]

Support Reference: Exclamations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seeking	we {Jewish believers} desired that
to be justified	God would make us righteous
Christ	the Messiah
in Christ	because of our relationship with the Messiah
{to be} sinners	disobeyed the laws and rituals that God gave Moses
{is} Christ	it is the Messiah … the Messiah
of sin	who causes us to sin … cause anyone to sin
a minister	who causes us to sin … cause anyone to sin

Galatians 2:18

ULT	UST
For if I again rebuild those things which I destroyed, I prove myself to be a transgressor.	*If I again believed that God would make me righteous because of my obeying the laws that he gave to Moses, I would be like a man who rebuilds an old building that he had torn down. If I did that I would show that I was guilty of acting wrongly.*

ULT **I again rebuild those things which I destroyed, I prove myself to be a transgressor**
UST I again believed that God would make me righteous because of my obeying the laws that he gave to Moses, I would be like a man who rebuilds an old building that he had torn down … I did that I would show that I was guilty of acting wrongly
(ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνιστάνω)

Paul speaks of no longer thinking it is necessary to obey all the laws of Moses as if he were destroying the law of Moses. When he speaks of rebuilding **those things**, he is referring to going back again to acting like and teaching that it is necessary to keep the laws of Moses. Paul is saying in this verse that he would be sinning if he **again** tried to go back to living as if it were necessary to obey the laws of Moses after becoming convinced that it was not necessary to obey them in order to please God. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly, or you could use a simile.

Support Reference: Metaphor

ULT **a transgressor**
UST was guilty of acting wrongly
(παραβάτην)

If your language does not use an abstract noun for the idea of **a transgressor**, you could express the meaning in some other way that is natural in your language. Alternate translation: [behaving sinfully]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a transgressor	was guilty of acting wrongly

Galatians 2:19

ULT	UST
For I, through the law, died to the law so that I might live to God. I have been crucified with Christ,	*I realized that God would not regard me as righteous because I tried to obey the laws that he gave to Moses. So I have decided not to respond to what those laws demand, just like a dead person does not respond to anything. {I decided to do this} so that I may now live to serve God. It is as though I was with the Messiah when he died on the cross.*

ULT For
(γὰρ)

Here, the word **For** is introducing the reason that Paul said "May it never be" in 2:17 and is also introducing information which gives support for what he said in 2:18. Use a natural form for introducing a reason for something had been said.

Support Reference: Connecting Words and Phrases

ULT through the law
UST realized that God would not regard me as righteous because I tried to obey the laws that he gave to Moses
(διὰ νόμου)

Alternate translation: [by means of the law]

ULT through the law … to the law
UST realized that God would not regard me as righteous because I tried to obey the laws that he gave to Moses … what those laws demand
(διὰ νόμου νόμῳ)

See how you translated the phrase **the law** in 2:16. Alternate translation: [through God's laws … to those laws] or [through the laws God gave Moses … to those laws]

Support Reference: Collective Nouns

ULT **died to the law**
UST So I have decided not to respond to what those laws demand, just like a dead person does not respond to anything
(νόμῳ ἀπέθανον)

Here, the phrase, **died to the law** could: (1) be a metaphor in which **died to the law** refers to Paul's new relationship to the law of Moses which he experienced when he realized that trying to obey the law of Moses was not a valid way of earning God's approval; and as a result he chose to die to the law, by which he means he was released from the power and control of the law of Moses and no longer subjected himself to it. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: [died to being under the control of the law and am no longer subject to it] or [stopped being subject to the authority of the law of Moses]; (2) be a metaphor in which the phrase **died to the law** means "considered as dead to the requirements of the law of Moses through union with Christ." The phrase **died to the law** would then refer to believers' vicarious death with Christ through their believing in him and their consequent union with him which they have as a result of their faith in him. (See Rom 7:4 and Gal 4:4–5) Alternate translation: [died to the requirements of the law through my union with Christ]

Support Reference: Metaphor

ULT **the law … to the law**
UST realized that God would not regard me as righteous because I tried to obey the laws that he gave to Moses … what those laws demand
(νόμου νόμῳ)

See how you translated the phrase **the law** in 2:16.

Support Reference: Collective Nouns

ULT **so that**
UST {I decided to do this} so that
(ἵνα)

The phrase **so that** introduces a purpose clause. Paul is introducing the purpose or reason for which he **died to the law**. The purpose was **so that** he **might live to God**. Use a natural way in your language for introducing a purpose clause. Alternate translation: [in order that]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **I might live to God**
> UST I may now live to serve God
> (Θεῷ ζήσω)

The phrase **live to God** means "live for God." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [I might live for God] or [I might live to honor God] or [I might live to please God]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I have been crucified with Christ**
> UST It is as though I was with the Messiah when he died on the cross
> (Χριστῷ συνεσταύρωμαι)

The phrase **I have been crucified with Christ** is a metaphor. Paul is not saying that he literally died with Christ. Paul is using this metaphor to express the reality that, as a result of his faith in Christ and the subsequent union with Christ that his faith has brought about, God now views Paul as if he had died with Christ on the cross. If it would be helpful in your language, you could express the meaning plainly or use a simile.

Support Reference: Metaphor

> ULT **I have been crucified with Christ**
> UST It is as though I was with the Messiah when he died on the cross
> (Χριστῷ συνεσταύρωμαι)

If your language does not use the passive form in this way, you could 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 the law was the reason Christ had to be put to death. Roman soldiers put Jesus to death, but in context Paul is explaining that it was God's righteous requirements given in the law that made it necessary for Christ to die so that people could be forgiven.

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law	realized that God would not regard me as righteous because I tried to obey the laws that he gave to Moses
to the law	what those laws demand
to God	to serve God
Christ	the Messiah

ULT	UST
I have been crucified with	It is as though I was with … when he died on the cross

Galatians 2:20

ULT	UST
and I no longer live, but Christ lives in me. And that which I now live in the flesh, I live by faith that {is in} the Son of God, the one having loved me and having given himself for me.	*My old way of living ended since I began believing in the Messiah. No longer am I directing the way I behave as I did before {I believed in the Messiah}. Now the Messiah is directing how I behave. And whatever I do now while I live in my earthly body, I do it by trusting in God's Son. He is the one who loved me and offered himself as a sacrifice for me.*

ULT **I no longer live, but Christ lives in me**
UST My old way of living ended since I began believing in the Messiah. No longer am I directing the way I behave as I did before {I believed in the Messiah} … is directing how I behave
(ζῶ & οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός)

Here, the phrase **I no longer live, but Christ lives in me** is a metaphor which means that Paul no longer lives for himself and his own self-motivated purposes and desires, but rather, he now lets Christ's will direct his actions. If it would be helpful in your language, you could use a simile or you could express the meaning plainly.

Support Reference: Metaphor

ULT **that which I now live**
UST whatever I do now while I live
(ὃ & νῦν ζῶ)

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: [that life which I now live]

Support Reference: Ellipsis

ULT **that which I now live in the flesh, I live by faith**
UST whatever I do now while I live in my earthly body, I do it by trusting in
(ὃ & νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ)

Here, when Paul refers to the life he lives in his earthly body, he is using his life to refer to the actions that he does while living in his body. If it would be helpful in your language, you could use an equivalent expression from your culture or use plain language. Alternate translation: [the actions that I now do while living in my body, I do by faith]

Support Reference: Synecdoche

ULT **that which I now live in the flesh**
UST whatever I do now while I live in my earthly body
(ὃ & νῦν ζῶ ἐν σαρκί)

Here, Paul uses the word **flesh**, which is one part of his body, to refer to his entire body. The phrase **that which I now live in the flesh** means that life which I now live in the body and refers to Paul's present life on earth in his physical body. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [that life which I now live in the body] or [that life which I now live in my body]

Support Reference: Synecdoche

ULT **I live by faith that {is in} the Son of God**
UST the Messiah … I do it by trusting in God's Son
(ἐν πίστει ζῶ τῇ τοῦ Υἱοῦ τοῦ Θεοῦ)

Here, the word **by** is expressing means and is introducing the means by which Paul now lives, specifically **by faith** in **the Son of God**. So when Paul says **I live by faith that is in the Son of God** he means that he now lives his life by means of having faith in God's Son. If it would be helpful to your readers, you could indicate that explicitly. See how you translated the similar phrase "through faith in Jesus Christ" in 2:16. Alternate translation: [I live by having faith in God's Son] or [I live by exercising faith in God's Son]

Support Reference: Assumed Knowledge and Implicit Information

ULT **faith**
UST trusting in
(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 such as "trusting," or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

ULT **that {is in}**
(τῇ)

Here, Paul uses the word **that** to introduce the specific object of his **faith**, which is **the Son of God** and not the law of Moses. Use a natural form to express this use of the word **that**.

Support Reference: Connecting Words and Phrases

ULT **the one having loved me**
UST He is the one who loved me
(τοῦ ἀγαπήσαντός με)

The phrase **the one** refers to **the Son of God**. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [who is the one having loved me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having given himself**
UST offered himself as a sacrifice
(παραδόντος ἑαυτὸν)

The phrase **having given himself** means that Jesus voluntarily made himself available as a sacrifice. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [having voluntarily given himself as a sacrifice]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
faith	trusting in
the Son of God	the Messiah … God's Son
having loved	who loved

Galatians 2:21

ULT	UST
I do not set aside the grace of God, for if righteousness {is} through the law, then Christ died for nothing!”	*I am not rejecting as useless what God kindly did for me{, as my opponents are doing}. If God considers people to be righteous because they obey the laws that he gave to Moses, then the Messiah died needlessly!”*

ULT **I do not set aside**
UST I am not rejecting as useless … as my opponents are doing
(οὐκ ἀθετῶ)

Here, Paul expresses a strong positive meaning by using a negative phrase, **do not**, together with a phrase, **set aside** 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 strongly affirm] or [I do uphold]

Support Reference: Litotes

ULT **I do not set aside**
UST I am not rejecting as useless … as my opponents are doing
(οὐκ ἀθετῶ)

Alternate translation: [I do not ignore] or [I do not dismiss]

ULT **the grace of God**
UST what God kindly did for me
(τὴν χάριν τοῦ Θεοῦ)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea with an adverb or you could express the meaning in some other way that is natural in your language. See how you translated the similar expression “the grace of Christ” in 1:6. Alternate translation: [what God graciously did]

Support Reference: Abstract Nouns

ULT **righteousness {is}**
UST God considers people to be righteous
(δικαιοσύνη)

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea with an adjective such as "righteous," or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

ULT **for if righteousness {is} through the law, then Christ died for nothing**
UST If God considers people to be righteous because they obey the laws that he gave to Moses, then the Messiah died needlessly
(εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν)

Paul is speaking as if this were a hypothetical possibility, but he means that it is not true. Paul stated two times in 2:16 that no person is made righteous before God by obeying the law of Moses. Also, Paul knows that Christ died for a definite purpose. If your language does not state something as a condition if it is certainly false, and if your readers might misunderstand this and think that what Paul is saying is not certain, then you could translate his words as a negative statement. If your language does state things as a hypothetical possibility that the speaker is trying to prove false, then use the natural form in your language for expressing a hypothetical situation. Alternate translation: [since we know that righteousness is through faith in Christ and not through the law of Moses, or else Christ would have died for nothing] or [for we know that God considers us righteous because we believe in Christ and not because we keep the law of Moses, or else Christ would have died for nothing]

Support Reference: Hypothetical Situations

ULT **for if righteousness {is} through the law, then Christ died for nothing**
UST If God considers people to be righteous because they obey the laws that he gave to Moses, then the Messiah died needlessly
(εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν)

Paul is using a hypothetical situation to teach the Galatian believers. Use a natural way in your language for expressing conditional "if … then" constructions.

Support Reference: Connect — Hypothetical Conditions

ULT **if righteousness {is} through the law**
UST If God considers people to be righteous because they obey the laws that he gave to Moses
(εἰ & διὰ νόμου δικαιοσύνη)

Here, the word **through** expresses the means by which something happens. The phrase **if righteousness is through the law** means "if righteousness could be obtained through keeping the law." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [if righteousness could be obtained by keeping the law] or [if a person could be justified by keeping the law]

Support Reference: Assumed Knowledge and Implicit Information

ULT **through the law**
UST because they obey the laws that he gave to Moses
(διὰ νόμου)

The phrase **through the law** is equivalent in meaning to the phrase "by works of the law" in 2:16. See how you translated the phrase "by works of the law" in 2:16 where it occurs twice.

Support Reference: Collective Nouns

ULT **the law**
UST they obey the laws that he gave to Moses
(νόμου)

See how you translated the phrase **the law** in 2:16.

Support Reference: Collective Nouns

ULT **then Christ died for nothing**
UST then the Messiah died needlessly
(ἄρα Χριστὸς δωρεὰν ἀπέθανεν)

Alternate translation: [then Christ would have accomplished nothing by dying] or [then it was pointless for Christ to die]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I do … set aside	I am … rejecting as useless … as my opponents are doing
grace	what … kindly did for me
of God	God
the law	they obey the laws that he gave to Moses
righteousness {is}	God considers people to be righteous

ULT	UST
Christ	the Messiah

Galatians 3

Galatians 3 Chapter Introduction

Religious and Cultural Concepts in This Chapter

Equality in Christ

All Christians are equally united to Christ. Ancestry, gender, and status do not matter. All are equal with each other. All are equal in the eyes of God.

Translation Issues in This Chapter

Rhetorical Questions

Paul uses many different rhetorical questions in this chapter. He uses them to convince the Galatians of their wrong thinking. (See: Rhetorical Question)

Translation Issues in This Chapter

"Those of faith are children of Abraham"

Bible scholars are divided on what this means. Some believe Christians inherit the promises that God gave to Abraham, so Christians replace the physical descendants of Israel. Others believe Christians spiritually follow Abraham, but they do not inherit all of the promises that God gave to Abraham. In light of Paul's other teachings and the context here, Paul is probably writing about the Jewish and Gentile Christians sharing the same faith as Abraham did. (See: spirit, wind, breath; and Metaphor)

"the law"

The phrase "the law" is a singular noun that refers to a group of laws that God gave Israel by dictating them to Moses. This phrase occurs in chapters 2–5, and quite frequently in chapters two and three. Every time this phrase occurs in Galatians it refers

to the group of laws that God dictated to Moses at Mount Sinai. You should translate this phrase the same way each time it occurs. (See: Collective Nouns)

Galatians 3:1

ULT	UST
O foolish Galatians! Who bewitched you, before whose eyes Jesus Christ was publicly portrayed {as} crucified?	*You {fellow believers} who live in Galatia are acting mindlessly! Someone must have put an evil spell on you! I clearly explained to you what Jesus the Messiah accomplished when he died on the cross.*

ULT **O**
(ὦ)

O is an exclamation word. Use an exclamation that would be natural to use in this context. Alternate translation: [Oh]

Support Reference: Exclamations

ULT **foolish Galatians**
UST You {fellow believers} who live in Galatia are acting mindlessly
(ἀνόητοι Γαλάται)

Alternate translation: [you Galatians are without understanding] or [you Galatians who are without understanding]

ULT **Who bewitched you**
UST Someone must have put an evil spell on you
(τίς ὑμᾶς ἐβάσκανεν)

Paul is not asking for information, but is using the question form to rebuke the Galatian believers. 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.

Support Reference: Rhetorical Question

ULT **Who bewitched you**
UST Someone must have put an evil spell on you
(τίς ὑμᾶς ἐβάσκανεν)

Paul is using irony to express the fact that the Galatian believers are acting as though someone has put a spell on them. He does not really believe that someone has put a spell on them. In fact, Paul is upset with the Galatians believers for willingly choosing to believe false teachers and letting themselves be deceived. If it would be helpful in your language, consider expressing the meaning plainly. Alternate translation: [How can you behave as if someone has put a spell on you]

Support Reference: Irony

ULT **before whose eyes Jesus Christ was publicly portrayed {as} crucified**
UST I clearly explained to you what Jesus the Messiah accomplished when he died on the cross
(οἷς κατ᾽ ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος)

The phrase **publicly portrayed** is a metaphor in which Paul is either referring to the practice at that time of someone publicly drawing a picture for people to see or the practice of someone posting a public announcement for people to read. If the first option is what Paul intends then he is referring to his preaching the good news about Jesus as if it were a clear picture that the Galatians had seen with their eyes and if he intends the second option then is referring to his preaching the good news about Jesus as if it were a public announcement which he had posted and which the Galatians had read. Both options have the same general meaning. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: [you yourselves heard the clear teaching about Jesus being crucified]

Support Reference: Metaphor

ULT **was publicly portrayed {as} crucified**
UST I clearly explained to you what … accomplished when he died on the cross
(προεγράφη ἐσταυρωμένος)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language.

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foolish	are acting mindlessly

ULT	UST
Galatians	You {fellow believers} who live in Galatia
Jesus	Jesus
Christ	the Messiah
{as} crucified	what … accomplished when he died on the cross

Galatians 3:2

ULT	UST
I want to learn only this from you: Did you receive the Spirit by works of the law or by hearing of faith?	*{So,} I want to tell you this one thing: God did not give you his Holy Spirit because you obeyed the laws that he gave Moses. Surely you must know that the reason he gave you his Holy Spirit is because when you heard the good news about the Messiah you believed it.*

ULT **Did you receive the Spirit by works of the law or by hearing of faith**
UST to tell … God did not give you his Holy Spirit because you obeyed the laws that he gave Moses. Surely you must know that the reason he gave you his Holy Spirit is because when you heard the good news about the Messiah you believed it
(ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως)

Paul is not asking for information, but is using the question form to rebuke the Galatian believers. 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 received the Spirit not by doing what the law says, but by believing what you heard.]

Support Reference: Rhetorical Question

ULT **by works of the law**
UST because you obeyed the laws that he gave Moses
(ἐξ ἔργων νόμου)

See how you translated the phrase **by works of the law** in 2:16, where it occurs three times.

Support Reference: Possession

ULT **of the law**
UST the laws that he gave Moses
(νόμου)

See how you translated the phrase **the law** in 2:16.

Support Reference: Collective Nouns

ULT by hearing of faith
UST is because when you heard the good news about the Messiah you believed it
(ἐξ ἀκοῆς πίστεως)

Paul is using the possessive form here to describe the response that the Galatians had when they heard the preaching of the gospel. The Galatians had respond to the preaching of the gospel with **faith**. If this is not clear in your language, you could clarify the relationship for your readers. Alternate translation: [by believing what you heard] or [by hearing with faith] or [by trusting in the Messiah when you heard the message about him]

Support Reference: Possession

ULT of faith
UST you believed it
(πίστεως)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea with a verb such as “believing” or you could express the meaning in some other way that is natural in your language. Alternate translation: [and believing]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the law	the laws that he gave Moses
Spirit	his Holy Spirit … his Holy Spirit
Did you receive	God … give you … the reason he gave you
of faith	you believed it

Galatians 3:3

ULT	UST
Are you so foolish? Having begun by Spirit, are you now finishing by flesh?	*You are acting very foolishly! You first became Christians because God's Spirit enabled you. So, you should not now think that it is because of what you do by obeying the laws God gave Moses that you will continue to grow spiritually.*

ULT **Are you so foolish**
UST You are acting very foolishly … you should not … think
(οὕτως ἀνόητοί ἐστε)

Paul is not asking for information, but is using the question form to emphatically express his surprise. 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 are very foolish!] or [Do not be so foolish!] or [Surely you cannot be so foolish!]

Support Reference: Rhetorical Question

ULT **Having begun by Spirit, are you now finishing by flesh**
UST You first became Christians because God's Spirit enabled you. So … now … that it is because of what you do by obeying the laws God gave Moses that you will continue to grow spiritually
(ἐναρξάμενοι Πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε)

Paul is not asking for information, but is using the question form to guide the Galatian believers thinking about what they are doing. 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.

Support Reference: Rhetorical Question

ULT **Having begun**
UST You first became Christians
(ἐναρξάμενοι)

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: [Having begun the Christian life] or [Having begun your new relationship with God]

Support Reference: Ellipsis

ULT **by flesh**
UST that it is because of what you do by obeying the laws God gave Moses
(σαρκὶ)

Paul is describing the actions people do while in their body by association with their body, which he calls **flesh**. Here, **flesh** refers to a reliance on one's own effort in doing outward deeds and doing these actions with a self-sufficient and self-reliant trust in them instead of trusting in God. If it would be helpful in your language, you could use plain language. Alternate translation: [by your own effort]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foolish	acting … foolishly
by Spirit	because God's Spirit enabled you

Galatians 3:4

ULT	UST
Have you experienced so many things for nothing—if indeed it was really for nothing?	*{Keep in mind that if} what God has done for you {was because of your obeying the laws that God gave to Moses and not because of trusting in the Messiah then} you suffered many things needlessly! I certainly hope that you did not suffer like that needlessly.*

ULT **Have you experienced so many things for nothing**

UST {Keep in mind that if} what God has done for you {was because of your obeying the laws that God gave to Moses and not because of trusting in the Messiah then} you suffered many things needlessly

(τοσαῦτα ἐπάθετε εἰκῇ)

Paul is not asking for information, but is using the question form in order to try to make the Galatian believers think about the implications of believing and following the false teachers. 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.

Support Reference: Rhetorical Question

ULT **Have you experienced so many things for nothing—if indeed it was really for nothing**
UST {Keep in mind that if} what God has done for you {was because of your obeying the laws that God gave to Moses and not because of trusting in the Messiah then} you suffered many things needlessly! I certainly hope that you did not suffer like that needlessly
(τοσαῦτα ἐπάθετε εἰκῇ— εἴ γε καὶ εἰκῇ)

The original word that Paul used, which is translated as **experienced** by the ULT, could refer to: (1) experiencing bad things such as suffering. If this is what Paul means here, then he is referring to the suffering that the Galatians believers experienced when they were persecuted. Alternate translation: [Keep in mind that if what God has done for you was because of your obeying the laws that God gave to Moses and not because of trusting in Christ, did you not suffer so many things needlessly? I certainly hope that you did not suffer like that needlessly]; (2) the spiritual privileges and blessings that the Galatian believers had experienced such as receiving God's Spirit and God "working miracles" among them, both of which are mentioned in the next verse. If your language does not allow you to use a neutral term but rather requires a more specific term, you could specify that the things the Galatians experienced were good things. Alternate translation: [Keep in mind that if the good things God has done for you were because you obeyed the laws that God gave to Moses and not because you trusted in Christ, then the good things God has done for you have been wasted. I certainly hope that the good things you have experienced have not been wasted]; (3) both good things and bad things and be referring to both the persecution that the Galatians had experienced and the spiritual blessings that they had experienced. Because it is not known for sure the type of things to which Paul is referring, if possible you should try to use a neutral term or expression. You could then translate this rhetorical question as the ULT does or with a similar neutral phrase such as "Did all the things that happened to you not cause you to think about them?"

Support Reference: When to Keep Information Implicit

ULT **Have you experienced**
UST { … then} you suffered many things
(ἐπάθετε)

Alternate translation: [Did you experience]

ULT **for nothing—if indeed it was really for nothing**
UST needlessly! I certainly hope that you did not suffer like that needlessly
(εἰκῇ— εἴ γε καὶ εἰκῇ)

Alternate translation: [uselessly—if indeed it was really useless] or [in vain—if indeed it was really in vain] or [for no purpose—if indeed it was really for no purpose]

ULT **if indeed it was really for nothing**
UST I certainly hope that you did not suffer like that needlessly
(εἴ γε καὶ εἰκῇ)

The phrase **if indeed it was really for nothing** shows contingency regarding his rhetorical question, **Have you experienced so many things for nothing**, and shows that Paul retains hope for the Galatians. Paul hopes they will not make the **many things** that they have **experienced** be **for nothing** by obeying the false teaching that they must obey the laws of Moses such as the dietary laws and laws about circumcision. Paul is making a hypothetical statement to help his readers recognize the serious implications of following the teachings of these false teachers. Use the natural form in your language for expressing a hypothetical situation. Alternate translation: [if indeed it was really for nothing that you experienced so many things, but I hope with you that this is not the case]

Support Reference: Hypothetical Situations

ULT **if indeed it was really for nothing**
UST I certainly hope that you did not suffer like that needlessly
(εἴ γε καὶ εἰκῇ)

The phrase **if indeed it was really for nothing** is a rhetorical question. Paul is using the question form here to help the Galatians think about what he is saying and demonstrate his continued hope that they will decide against the teachings of the false teachers. 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.

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Have you experienced	{ … then} you suffered many things
for nothing	needlessly
it was … for nothing	needlessly

Galatians 3:5

ULT	UST
Therefore, the one providing the Spirit to you and working miracles among you, {is it} by works of the law, or by hearing of faith?	*So then, when God now generously gives to you his Spirit and performs mighty deeds among you, it is not because you obey the laws that God gave to Moses? Surely you know it is because when you heard the good news about the Messiah you believed it!*

ULT **Therefore, the one providing the Spirit to you and working miracles among you, {is it} by works of the law, or by hearing of faith**
UST So then, when God now generously gives to you his Spirit and performs mighty deeds among you, it is not because you obey the laws that God gave to Moses? Surely you know it is because when you heard the good news about the Messiah you believed it
(ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως)

This entire verse is a rhetorical question. Paul is using the question form here to teach the Galatians a truth by engaging their reasoning. 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 who gives you his Spirit and does miracles among you does not do these things because you obey the law of Moses. Surely you must know that God gives you these blessings because you believed the good news about the Messiah when you heard it]

Support Reference: Rhetorical Question

ULT **the one**
UST God
(ὁ)

Here, the phrase **the one** refers to God. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [God, who is the one]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the law**
UST the laws that God gave to Moses
(νόμου)

See how you translated the phrase **the law** in 2:16.

Support Reference: Collective Nouns

> ULT **by hearing of faith**
> UST because when you heard the good news about the Messiah you believed it
> (ἐξ ἀκοῆς πίστεως)

See how you translated the phrase **by hearing of faith** in 3:2 where it is used with the same meaning.

Support Reference: Possession

> ULT **{is it} by works of the law, or by hearing of faith**
> UST it is not because you obey the laws that God gave to Moses? Surely you know it is because when you heard the good news about the Messiah you believed it
> (ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως)

Paul asks another rhetorical question to remind the Galatians of how they received the Spirit. 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.

Support Reference: Rhetorical Question

> ULT **{is it} by works of the law**
> UST it is not because you obey the laws that God gave to Moses
> (ἐξ ἔργων νόμου)

See how you translated the phrase **by works of the law** in 2:16 where it occurs three times.

Support Reference: Possession

> ULT **by hearing of faith**
> UST because when you heard the good news about the Messiah you believed it
> (ἐξ ἀκοῆς πίστεως)

Your language may require that what the people heard and whom they trusted be stated explicitly. Alternate translation: [because you heard the message and had faith in Jesus] or [because you listened to the message and trusted in Jesus]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit	his Spirit
miracles	mighty deeds
of the law	the laws that God gave to Moses
of faith	you believed it

Galatians 3:6

ULT	UST
Just as Abraham "believed God and it was credited to him as righteousness,"	*{What you have experienced is} just as {Moses had written in the scriptures about Abraham. He wrote that} Abraham trusted God, and {as a result,} God considered Abraham as being righteous.*

ULT **Just as**
UST What you have experienced is} just as {Moses had written in the scriptures about Abraham. He wrote that}
(καθὼς)

Here, the phrase **Just as** indicates that what follows is connected to what preceded it, specifically 3:1–5. The phrase **Just as** is also introducing new information. The new information that this phrase is introducing is the biblical example of Abraham. Use a form that would be appropriate in this context. Alternate translation: [Even as]

Support Reference: Connecting Words and Phrases

ULT **believed God and it was credited to him as righteousness**
UST trusted God, and {as a result,} God considered Abraham as being righteous
(ἐπίστευσεν τῷ Θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην)

Here, Paul quotes Genesis 15:16. It may be helpful to your readers to indicate this with opening and closing quotation marks or with whatever other punctuation or convention your language uses to indicate the beginning and end of a quotation.

Support Reference: Quote Markings

ULT **it was credited**
UST God considered
(ἐλογίσθη)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [God credited it]

Support Reference: Active or Passive

ULT **it was credited**
UST God considered
(ἐλογίσθη)

Here, the word **it** refers to Abraham's belief in God. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [God credited his belief]

Support Reference: Assumed Knowledge and Implicit Information

ULT **righteousness**
UST as being righteous
(δικαιοσύνην)

See how you translated the word **righteousness** in 2:21.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abraham	Abraham
believed	trusted
God	God
righteousness	as being righteous

Galatians 3:7

ULT	UST
know, then, that the ones by faith, these are sons of Abraham.	*You must realize, therefore, that it is those who trust in what the Messiah has done who are like Abraham's descendants {because they trust in God as Abraham did}.*

ULT **the ones by faith**
UST it is those who trust in what the Messiah has done
(οἱ ἐκ πίστεως)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea with a verb such as "trust," or you could express the meaning in some other way that is natural in your language. Alternate translation: [those who believe]

Support Reference: Abstract Nouns

ULT **the ones by faith**
UST it is those who trust in what the Messiah has done
(οἱ ἐκ πίστεως)

Your language may require you to state the object of **faith**. Here, the phrase **by faith** is probably a shortened way of saying "who by faith in Christ are trusting God to consider them righteous" or "who are trusting God to consider them righteous because they believe in Christ." Here, the phrase **by faith** is equivalent or similar in meaning to the phrase "by faith in Christ" in 2:16, where it occurs in the phrase "we also believed in Christ Jesus, so that we might be justified by faith in Christ." If it would be helpful to your readers, you could indicate the meaning explicitly here. Alternate translation: [the ones who by faith in Christ are trusting God to consider them righteous] or [the ones who are trusting God to consider them righteous because they believe in Christ]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **sons of Abraham**
> UST Abraham's descendants
> (υἱοί & Ἀβραὰμ)

People who have faith in God, as Abraham did, are here spoken of as if they were Abraham's **sons**. Paul does not mean that people who have faith in God are Abraham's biological descendants but, rather, he is saying that they share a spiritual similarity to him because they believe in God. Therefore Paul calls them **sons of Abraham**. If it would be helpful in your language, you could express the meaning plainly or use a simile.

Support Reference: Metaphor

> ULT **sons**
> UST descendants
> (υἱοί)

Although the term **sons** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: [children]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
know	You must realize
faith	who trust in what the Messiah has done
of Abraham	Abraham's

Galatians 3:8

ULT	UST
And the Scripture, having foreseen that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, "In you all the nations will be blessed."	*Furthermore, God planned beforehand that it was when non-Jews trusted him that he would consider them righteous. Moses wrote in the Scriptures this good message that God told Abraham: "Through you, I will bless people in all nations."*

ULT **the Scripture, having foreseen that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham**
UST God planned beforehand that it was when non-Jews trusted him that he would consider them righteous. Moses wrote in the Scriptures this good message that God told Abraham
(προϊδοῦσα & ἡ Γραφὴ, ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ Θεὸς, προευηγγελίσατο τῷ Ἀβραὰμ)

Here, **the Scripture** is spoken of as though it were a person who could foresee **that God would justify the Gentiles by faith** and **preach the gospel**. If it would be helpful in your language, you could express this meaning plainly.

Support Reference: Personification

ULT **by faith**
UST it was when … trusted him
(ἐκ πίστεως)

If it would be helpful to your readers, you could indicate the object of **faith** explicitly. Alternate translation: [by their faith in God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **by faith**
UST it was when … trusted him
(ἐκ πίστεως)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea with a verb such as "believing." Alternate translation: [by believing in Jesus]

Support Reference: Abstract Nouns

> ULT **preached the gospel beforehand to Abraham**
> UST this good message that … told Abraham
> (προευηγγελίσατο τῷ Ἀβραὰμ)

The sentence **In you all the nations will be blessed** is a quotation from Genesis 12:3. Use a natural way of introducing direct quotations in your language. Alternate translation: [preached the gospel beforehand to Abraham where it is written] or [preached the gospel beforehand to Abraham when Moses wrote]

Support Reference: Quotations and Quote Margins

> ULT **all the nations**
> UST people in all nations
> (πάντα τὰ ἔθνη)

Here, the term **nations** refers to the people who make up these **nations**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [people from all the nations] or [people from every nation]

Support Reference: Metonymy

> ULT **In you all the nations will be blessed**
> UST Through you, I will bless people in all nations
> (ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [In you God will bless all the nations]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Scripture	Moses wrote in the Scriptures
faith	it was when … trusted him
would justify	that … would consider … righteous
Gentiles	non-Jews … them
God	he … God
to Abraham	Abraham
will be blessed	I will bless
nations	people in … nations

Galatians 3:9

ULT	UST
So then, the ones by faith are blessed along with the believing Abraham.	*So, we can conclude that it is those who trust in what the Messiah has done whom God blesses along with Abraham, the one who trusted him {long ago}.*

ULT So then
UST So, we can conclude
(ὥστε)

Alternate translation: [Therefore] or [Consequently]

ULT the ones by faith
UST that it is those who trust in what the Messiah has done whom
(οἱ ἐκ πίστεως)

See how you translated the phrase **the ones by faith** in 3:7 where it is used with the same meaning.

Support Reference: Metaphor

ULT the ones by faith are blessed
UST that it is those who trust in what the Messiah has done whom God blesses
(οἱ ἐκ πίστεως εὐλογοῦνται)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [God will bless the ones by faith] or [God will bless the ones who believe]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	trust in what the Messiah has done
are blessed	God blesses
believing	trusted him {long ago}
Abraham	Abraham

Galatians 3:10

ULT	UST
For as many as are of works of the law are under a curse; for it is written, "Cursed {is} everyone who does not abide by all the things written in the Book of the Law to do them."	*That is, God will eternally punish all those who mistakenly think that God will consider them righteous as a result of their trying to obey the laws that God gave to Moses. What Moses wrote in the Scriptures is that God will eternally punish everyone who does not continuously and completely obey all the laws that God instructed him to write in the Book of the Law.*

ULT **For as many as are of works of the law**
UST That is … all those who mistakenly think that God will consider them righteous as a result of their trying to obey the laws that God gave to Moses
(ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν)

Alternate translation: [All people who follow the law] or [All those who seek to be justified through obeying the law]

ULT **as many as are of works of the law**
UST all those who mistakenly think that God will consider them righteous as a result of their trying to obey the laws that God gave to Moses
(ὅσοι & ἐξ ἔργων νόμου εἰσὶν)

Here, the phrase **as many as are of works of the law** is probably a shortened way of saying "as many as are relying on works of the law as the basis for God considering them to be righteous." Here, the phrase **as many as are of works of the law** is describing people who rely on the **works of the law** and is in contrast to the phrase "the ones by faith" in 3:7. If it would be helpful to your readers, you could indicate the meaning explicitly. Alternate translation: [as many as rely on the works of the law as the basis for being righteous before God] or [as many as are relying on works of the law as the basis for God considering them to be righteous] or [as many as are trusting that God will consider them righteous because they try to obey the law of Moses] or [as many as are seeking for God to consider them righteous on the basis of following what the Mosaic Law commands]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of works of the law**
> UST who mistakenly think that God will consider them righteous as a result of their trying to obey the laws that God gave to Moses
> (ἐξ ἔργων νόμου)

With the phrase **of works**, Paul is using the possessive form to describe the means by which a person seeks to please God, and by using the phrase **of the law**, Paul is using the possessive form to define the type of **works** to which he is referring to. If this is not clear in your language, you could clarify the relationship for your readers. Alternate translation: [trying to earn God's approval by doing the works prescribed in the law]

Support Reference: Possession

> ULT **of the law**
> UST who mistakenly think that God will consider them righteous as a result of their trying to obey the laws that God gave to Moses
> (νόμου)

See how you translated the phrase **the law** in 2:16.

Support Reference: Collective Nouns

> ULT **it is written … written**
> UST What Moses wrote in the Scriptures is that … that God instructed him to write
> (γέγραπται & γεγραμμένοις)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language.

Support Reference: Active or Passive

> ULT **are under a curse**
> UST God will eternally punish
> (ὑπὸ κατάραν εἰσίν)

Here, **under a curse** represents being cursed by God and refers to being condemned by God and therefore being doomed to eternal punishment. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [are cursed by God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **are under a curse**
UST God will eternally punish
(ὑπὸ κατάραν εἰσίν)

If your language does not use an abstract noun for the idea of **curse**, you could express the same idea with a verb such as "curse," or you could express the meaning in some other way that is natural in your language. Alternate translation: [God will curse]

Support Reference: Abstract Nouns

ULT **it is written**
UST What Moses wrote in the Scriptures is that
(γέγραπται)

Here, Paul uses the phrase **it is written** to indicate that what follows is a quotation from the Old Testament. Paul assumes that his readers will understand this. If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is referring to Scripture. Alternate translation: [it is written in the Scriptures]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the Law**
UST of the
(τοῦ νόμου)

See how you translated the phrase **the Law** in 2:16. Alternate translation: [of God's Laws]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the law	who mistakenly think that God will consider them righteous as a result of their trying to obey the laws that God gave to Moses
a curse	God will eternally punish
Cursed {is}	God will eternally punish
of the Law	of the

Galatians 3:11

ULT	UST
Now, that no one is justified before God by the law {is} clear, because "The righteous will live by faith."	*God does not regard any person as righteous as a result of their trying to obey the laws that he gave to Moses. This is evident since {the Scriptures say}, "Every righteous person lives {spiritually} as a result of their trusting {God}."*

ULT **no one is justified before God by the law**
UST God does not regard any person as righteous as a result of their trying to obey the laws that he gave to Moses
(ἐν νόμῳ, οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [God justifies no one by the law] or [God justifies no one as a result of them seeking to obey the law of Moses]

Support Reference: Active or Passive

ULT **{is} clear**
UST This is evident
(δῆλον)

Alternate translation: [is evident]

ULT **that**
(ὅτι)

The word **because** is introducing the quotation **The righteous will live by faith** from the Old Testament passage Habakkuk 2:4. Use a natural way of introducing direct quotations from an important or sacred text. Alternate translation: [because it is written in Scripture,]

Support Reference: Connecting Words and Phrases

ULT **the law**
UST their trying to obey the laws that he gave to Moses
(νόμῳ)

See how you translated the phrase **the law** in 2:16.

Support Reference: Collective Nouns

> ULT **The righteous will live by faith**
> UST Every righteous person lives {spiritually} as a result of their trusting {God}
> (ὁ δίκαιος ἐκ πίστεως ζήσεται)

The sentence **The righteous will live by faith** is a quotation from Habakkuk 2:4. Use a natural way of indicating that something is a quotation.

Support Reference: Quotations and Quote Margins

> ULT **The righteous will live by faith**
> UST Every righteous person lives {spiritually} as a result of their trusting {God}
> (ὁ δίκαιος ἐκ πίστεως ζήσεται)

Paul is citing the prophet Habakkuk, who is using the adjective **righteous** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [People who are righteous will live by their faith]

Support Reference: Nominal Adjectives

> ULT **The righteous will live by faith**
> UST Every righteous person lives {spiritually} as a result of their trusting {God}
> (ὁ δίκαιος ἐκ πίστεως ζήσεται)

The phrase **by faith** could be connected to: (1) the phrase **will live** and be describing the ongoing means by which a righteous person has spiritual life, namely by their faith. Alternate translation: [The righteous person has life through their faith] or [The righteous person lives as a result of their faith]; (2) the phrase **the righteous** and be describing the means by which God considers a sinful person to be **righteous**, namely by their having faith in him. Alternate translation: [The person who is made right with God as a result of their faith will live] or [Every person will live spiritually whose record of sins God erases because that person trusts God]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **by faith**
> UST as a result of their trusting {God}
> (ἐκ πίστεως)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea with a verb such as "believe," or you could express the meaning in some other way that is natural in your language. Alternate translation: [by believing] or [because they believe]

Support Reference: Abstract Nouns

> ULT **by faith**
> UST as a result of their trusting {God}
> (ἐκ πίστεως)

If it would be helpful to your readers, you could indicate explicitly that the object of **faith** here is God. Alternate translation: [by believing in God] or [because they believe in God]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law	their trying to obey the laws that he gave to Moses
is justified	does … regard … as righteous
God	God
righteous	Every righteous person
faith	their trusting {God}

Galatians 3:12

ULT	UST
Now the law is not by faith, but, "The one doing these things will live in them."	*But when God gave his laws to the Jews, he did not make them dependent upon a person believing in him. Instead {God said that} it is those who obey {all} God's laws, continuously and completely, who will live through obeying them.*

ULT **Now**
UST But
(δὲ)

The word **Now** indicates that Paul is introducing new information into his argument and it also indicates that Paul is introducing information that will be in contrast with his statement in 3:11, that the law is not able to justify a person. Use a natural form in your language for indicating these things. Alternate translation: [And]

Support Reference: Connecting Words and Phrases

ULT **the law**
UST when God gave his laws to the Jews
(ὁ & νόμος)

See how you translated the phrase **the law** in 2:16.

Support Reference: Collective Nouns

ULT **by faith**
UST he did … make them dependent upon a person believing in him
(ἐκ πίστεως)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea with a verb such as "believing," or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

ULT **the law is not by faith**
UST when God gave his laws to the Jews, he did not make them dependent upon a person believing in him
(ὁ & νόμος οὐκ ἔστιν ἐκ πίστεως)

Here, the phrase **the law is not by faith** means that the law of Moses is not based on faith. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the law of Moses is not founded on faith] or [the law of Moses is not dependent upon faith]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but**
UST Instead {God said that}
(ἀλλ᾽)

What follows the word **but** here is indicating a contrast between **law** and **faith**. Use a natural way in your language for introducing a contrast.

Support Reference: Connect — Contrast Relationship

ULT **but**
UST Instead {God said that}
(ἀλλ᾽)

The phrase **The one doing these things will live in them** is a quotation from Leviticus 18:5. Use a natural way of introducing direct quotations from an important or sacred text. Alternate translation: [but as it is written in Scripture]

Support Reference: Quotations and Quote Margins

ULT **these things**
UST {all} God's laws
(αὐτὰ)

The phrase "these things" refers to God's statutes and laws, which are mentioned in the first part of Leviticus 18:5. Here Paul is citing the second half of Leviticus 18:5. If it would be helpful to your readers, you could indicate explicitly in your translation to what "these things" refers. Alternate translation: [these laws and statutes of mine] or [my law and statutes]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **will live in them**
> UST will live through obeying them
> (ζήσεται ἐν αὐτοῖς)

Here, the word **in** means "by" and refers to the means by which a person **will live**, namely by doing **them**. The word **them** refers to "all the things written in the Book of the Law," mentioned in 3:10. If it would be helpful to your readers, you could indicate these things explicitly. Alternate translation: [will live because they do them] or [will live by obeying them]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	when God gave his laws to the Jews
faith	he did … make them dependent upon a person believing in him

Galatians 3:13

ULT	UST
Christ redeemed us from the curse of the law, having become a curse on behalf of us—for it is written, "Cursed {is} everyone hanging on a tree"—	*Even though we humans have not continuously and completely obeyed God's laws, the Messiah rescued us from God punishing us eternally. The Messiah rescued us by his being the one God condemned instead of God condemning us. What Moses wrote in the Scriptures shows that this is true. He wrote, "God has cursed anyone whom people have executed {for his crimes} by hanging his body on a tree."*

ULT **redeemed**
UST rescued … rescued
(ἐξηγόρασεν)

Paul uses the metaphor of a person buying back lost property or buying the freedom of a slave to illustrate the meaning of God sending Jesus to pay for people's sins by dying on the cross. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

Support Reference: Metaphor

ULT **us … us**
UST us … us … us
(ἡμᾶς & ἡμῶν)

When Paul says **us** here, he is including the Galatian believers, so both occurrences of **us** would be inclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive 'We'

ULT **from the curse of the law … a curse**
UST Even though we humans have not continuously and completely obeyed God's laws … from God punishing us eternally … the one God condemned
(ἐκ τῆς κατάρας τοῦ νόμου & κατάρα)

If your language does not use an abstract noun for the idea of **curse**, you could express the same idea with a verb phrase. Alternate translation: [from being cursed by the law … cursed]

Support Reference: Abstract Nouns

ULT **of the law**
UST God's laws
(τοῦ νόμου)

See how you translated the phrase **the law** in 2:16.

Support Reference: Collective Nouns

ULT **a curse**
UST the one God condemned
(κατάρα)

By using the phrase, **a curse**, Paul is describing a person who is cursed by God by association with the **curse** itself. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [one who was cursed by God] or [one whom God cursed]

Support Reference: Metonymy

ULT **on behalf of**
UST instead of God condemning
(ὑπὲρ)

Alternate translation: [for]

ULT **for it is written**
UST What Moses wrote in the Scriptures shows that this is true. He wrote
(ὅτι γέγραπται)

The phrase **for it is written** is introducing a quotation from Deuteronomy 21:23. See how you translated the phrase **for it is written** in 3:10 where it is also introducing a quotation from Scripture.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Cursed {is} everyone hanging on a tree**
UST God has cursed anyone whom people have executed {for his crimes} by hanging his body on a tree
(ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου)

The sentence **Cursed is everyone hanging on a tree** is a quotation from Deuteronomy 21:23. Use a natural way of indicating that something is a quotation.

Support Reference: Quotations and Quote Margins

> ULT **a tree**
> UST a tree
> (ξύλου)

In the language in which Paul wrote this letter, the word **tree** can refer to a post made out of wood. Here, Paul is using the word **tree** to refer to the wooden cross that Jesus was crucified on. If it would help your readers, use a term which could refer to something made of wood, and not just to a live tree. Alternate translation: [a pole] or [a wooden pole]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah … The Messiah
redeemed	rescued … rescued
curse	Even though we humans have not continuously and completely obeyed … God punishing us eternally
of the law	God's laws
a curse	the one God condemned
Cursed {is}	God has cursed

Galatians 3:14

ULT	UST
so that the blessing of Abraham might come to the Gentiles in Christ Jesus, so that through faith we might receive the promise of the Spirit.	*{The Messiah rescued us} in order that as a result of what he has done, God might bless the non-Jews, in a way similar to the way God blessed Abraham. The reason for this is that as a result of our trusting in the Messiah, we all might receive the Holy Spirit whom God promised to give to us.*

ULT **so that**
UST {The Messiah rescued us} in order that
(ἵνα)

The phrase **so that** introduces a purpose clause. Paul is stating the purpose for Christ's death (which he discussed in the previous verse). Use a natural way in your language for introducing a purpose clause. Alternate translation: [in order that]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **blessing**
UST God might bless
(εὐλογία)

If your language does not use an abstract noun for the idea of **blessing**, you could express the same idea with a verb such as "bless," or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

ULT **the blessing of Abraham**
UST God might bless … in a way similar to the way God blessed Abraham
(ἡ εὐλογία τοῦ Ἀβραὰμ)

Paul is using the possessive form to describe the blessing which Abraham received or which was promised to him. If this is not clear in your language, you could clarify the relationship for your readers. Alternate translation: [the blessing which Abraham received] or [the blessing which God promised to Abraham]

Support Reference: Possession

ULT **in Christ Jesus**
UST as a result of what he has done
(ἐν Χριστῷ Ἰησοῦ)

Here, the word **in** could be used to indicate: (1) by what means **the blessing of Abraham** would **come to the Gentiles**, namely by means of **Christ Jesus**. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [by means of Christ Jesus] or [through Christ Jesus] or [by Christ Jesus]; (2) the sphere in which **the blessing of Abraham** would **come to the Gentiles**, namely **so that the blessing of Abraham might come to the Gentiles** who are in the sphere of **Christ Jesus**. Alternate translation: [who are in union with Christ Jesus]; (3) the reason **the blessing of Abraham** would **come to the Gentiles**, namely because of **Christ Jesus**. Alternate translation: [because of what Christ Jesus has done]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that**
UST The reason for this is that
(ἵνα)

Here, the phrase **so that** introduces a purpose clause. Paul is stating the purpose for **the blessing of Abraham** coming **to the Gentiles**, namely so that **the promise of the Spirit** could be received **through faith**. Use a natural way in your language for introducing a purpose clause. Alternate translation: [in order that]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **through**
UST as a result of
(διὰ)

Alternate translation: [by]

ULT **through faith**
UST as a result of our trusting in the Messiah
(διὰ τῆς πίστεως)

Here, the object of **faith** is Christ. If it would help your readers, you could indicate that explicitly. The phrase **through faith** also occurs in 2:16, where it has Jesus Christ as the object of the phrase “through faith.” Alternate translation: [through faith in Christ] or [through faith in the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **faith**
> UST our trusting in the Messiah
> (τῆς πίστεως)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea with a verb such as "believing", or you could express the meaning in some other way that is natural in your language. Alternate translation: [believing]

Support Reference: Abstract Nouns

> ULT **we might receive**
> UST we all might receive
> (λάβωμεν)

When Paul says **we** he is speaking of himself and the Galatian believers so **we** would be inclusive here. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive 'We'

> ULT **the promise of the Spirit**
> UST the Holy Spirit whom God promised to give to us
> (τὴν ἐπαγγελίαν τοῦ Πνεύματος)

If your language does not use an abstract noun for the idea of **promise**, you could express the same idea with a verb form such as "promised," or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

> ULT **promise of the Spirit**
> UST the Holy Spirit whom God promised to give to us
> (ἐπαγγελίαν τοῦ Πνεύματος)

Paul is using the possessive form to explain what the **promise** is regarding. Paul is using the possessive form to indicate that the **promise** he is referring to here is the promise regarding the coming Holy Spirit. If this is not clear in your language, you could clarify the relationship for your readers. Alternate translation: [promise regarding the Spirit]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gentiles	non-Jews
blessing	God might bless
of Abraham	

ULT	UST
	in a way similar to the way God blessed Abraham
Christ	he
Christ Jesus	he
promise	whom God promised to give to us
of the Spirit	the Holy Spirit
we might receive	we all might receive
faith	our trusting in the Messiah

Galatians 3:15

ULT	UST
Brothers, I speak according to man. Nevertheless, no one sets aside or adds to a covenant established by man.	*My fellow believers, I will now illustrate by referring to human relationships. After two people have signed an agreement, no one can reject it or add to it.*

ULT **according to man**
UST I will now illustrate by referring to human relationships
(κατὰ ἄνθρωπον)

Here, Paul uses the phrase **according to man** to mean that he is speaking in accord with the manner of human practice. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [according to human practice] or [with a human analogy from human legal practice] or [using an analogy from standard daily life]

Support Reference: Assumed Knowledge and Implicit Information

ULT **according to man**
UST I will now illustrate by referring to human relationships
(κατὰ ἄνθρωπον)

Although the term **man** is masculine, Paul is using the word here in a generic sense that includes both men and women and refers to humans in general. If your readers would misunderstand this you can indicate this explicitly. Alternate translation: [according to human practice] or [using an analogy from standard human practice]

Support Reference: When Masculine Words Include Women

ULT **Nevertheless**
(ὅμως)

Alternate translation: [Even so]

> ULT **established by man**
> UST After two people have signed
> (ἀνθρώπου κεκυρωμένην)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [which people have established] or [which men have established]

Support Reference: Active or Passive

> ULT **no one sets aside or adds to a covenant established by man**
> UST After two people have signed an agreement, no one can reject it or add to it
> (ἀνθρώπου κεκυρωμένην διαθήκην, οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται)

Paul is speaking of people in general, not of one particular person. If your readers would misunderstand this, use a more natural phrase. Alternate translation: [no one sets aside or adds to a covenant which people have established]

Support Reference: Generic Noun Phrases

> ULT **by man**
> UST two people
> (ἀνθρώπου)

Although the term **man** is masculine, Paul is using the word here in a generic sense that includes both men and women and refers to people in general. If your readers would misunderstand this you can indicate this explicitly. Alternate translation: [by people]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a covenant	an agreement … it … it
sets aside	can reject

Galatians 3:16

ULT	UST
Now the promises were spoken to Abraham and to his seed. He does not say, "and to seeds," as to many, but as to one, "and to your seed," who is Christ.	*God declared to Abraham and his descendant that he was promising to give blessings to Abraham. The words that God spoke were not "and your descendants." He was not referring to many persons. Instead, he was referring to one person, who is the Messiah, because the words that God spoke were, "and your descendant."*

ULT Now
(δὲ)

Here, the word **Now** could indicate: (1) that Paul is introducing additional information into his ongoing argument. Alternate translation: [Furthermore]; (2) a transition. Alternate translation: [But note that]

Support Reference: Connecting Words and Phrases

ULT to his seed … to seeds … to your seed
UST his descendant … your descendants … your descendant
(τῷ σπέρματι αὐτοῦ & τοῖς σπέρμασιν & τῷ σπέρματί σου)

Here, the term **seed** means offspring. It is a word picture. 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 use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

Support Reference: Metaphor

ULT to his seed … to seeds … to your seed
UST his descendant … your descendants … your descendant
(τῷ σπέρματι αὐτοῦ & τοῖς σπέρμασιν & τῷ σπέρματί σου)

In order to correctly communicate Paul's meaning here it is important to translate both occurrences of the word **seed** with a singular form and to translate the single occurrence of the word **seeds** with a plural form that indicates more than one.

ULT **He does not say**
UST The words that God spoke were not … not … the words that God spoke were
(οὐ λέγει)

Here, the word **He** could: (1) refer to God speaking to Abraham. By using the phrase **and to your seed** Paul is referring to multiple passages in the book of Genesis where God made promises to Abraham and his **seed**. If it would be helpful to your readers, you could indicate explicitly that **He** refers to the God. Alternate translation: [God does not say]; (2) be translated as "It" and be referring to the various passages in Genesis which record that God spoke promises to Abraham. If it would be helpful to your readers, you could indicate explicitly that **It** refers to Scripture. Alternate translation: [Scripture does not say]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as to many, but as to one**
UST He was … referring to many persons. Instead, he was referring to one person … because
(ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός)

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: [as speaking about many, but as speaking about one] or [as referring to many, but as referring to one]

Support Reference: Ellipsis

ULT **your**
UST your
(σου)

The word **your** is singular and refers to Abraham.

Support Reference: Forms of You

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Abraham	to Abraham
promises	that he was promising to give blessings to Abraham
to … seed	descendant
to seeds	your descendants
to … seed	descendant
Christ	the Messiah

Galatians 3:17

ULT	UST
Now I say this: The law, having come after 430 years, does not set aside the covenant previously established by God to nullify the promise.	*This is what I am saying: God established an agreement with Abraham that the laws which he gave to the Jews 430 years later could not cancel.*

ULT Now
(δὲ)

Alternate translation: [And]

ULT The law
UST that the laws which he gave to the Jews
(ὁ & νόμος)

See how you translated the phrase “the law” in 2:16.

Support Reference: Collective Nouns

ULT 430 years
UST 430 years
(τετρακόσια καὶ τριάκοντα ἔτη)

Alternate translation: [four hundred and thirty years]

Support Reference: Numbers

ULT previously established by God
UST God established … with Abraham
(προκεκυρωμένην ὑπὸ τοῦ Θεοῦ)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [which God established previously]

Support Reference: Active or Passive

> ULT **to nullify**
> (εἰς τὸ καταργῆσαι)

Here, the word **to** introduces what the result would have been if **the law** had **set aside the covenant previously established by God**. Use a natural form in your language for introducing a result. Alternate translation: [so as to nullify]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the covenant	an agreement
God	God
years	years
law	that the laws which he gave to the Jews
promise	ἐπαγγελίαν (ORIG QUOTE)

Galatians 3:18

ULT	UST
For if the inheritance {is} from the law, {it is} no longer from promise. But God has graciously given {it} to Abraham through a promise.	*I want you to know that if it is because we obey the laws God gave to the Jews that he gives to us what he has promised to give to us, then he would not be giving it because he had promised to do so. However, God kindly gave to Abraham what he had promised to give to him, just because God had promised that he would give it to him. {Similarly,} it is not because we obey God's laws that God kindly gives to us what he has promised to give to us.*

ULT **if the inheritance {is} from … {it is} no longer from**
UST if it is because we obey … that he gives to us what he has promised to give to us, then he would not be giving it because … it is not because we obey
(εἰ & ἐκ & ἡ κληρονομία, οὐκέτι ἐξ)

Alternate translation: [if the inheritance is from … then it is no longer from]

ULT **the inheritance**
UST that he gives to us what he has promised to give to us
(ἡ κληρονομία)

Paul speaks of God's blessings to those who believe in him as if they were an **inheritance**. If your readers would not understand what **inheritance** means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.
Alternate translation: [the blessing] or [God's blessing]

Support Reference: Metaphor

ULT **{is} from the law, {it is} no longer from**
UST it is because we obey the laws God gave to the Jews … then he would not be giving it because … it is … because we obey God's laws
(ἐκ νόμου & οὐκέτι ἐξ)

Alternate translation: [is by the law, it is no longer by] or [is based on the law, it is no longer based on] or [comes from the law, it no longer comes from]

ULT **the law**
UST the laws God gave to the Jews … God's laws
(νόμου)

See how you translated the phrase **the law** in 2:16.

Support Reference: Collective Nouns

ULT **But**
UST However
(δὲ)

What follows the word **But** here is in contrast to the idea that **the inheritance is from the law**. Instead, Paul points out that **the inheritance** is based on God's promise. Use a natural way in your language for introducing a contrast. Alternate translation: [Rather]

Support Reference: Connect — Contrast Relationship

ULT **has graciously given {it}**
UST kindly gave … that he would give it … God kindly gives to us
(κεχάρισται)

Here, the word **it** refers to **the inheritance** mentioned earlier in this verse. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [has graciously given the inheritance]

Support Reference: Assumed Knowledge and Implicit Information

ULT **through**
UST just because
(δι')

Here, the word **through** is indicating means and is introducing the means through which God gave **the inheritance … to Abraham**, namely **through a promise**. Use a natural form in your language for indicating the means by which something happens.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law	the laws God gave to the Jews … God's laws
inheritance	that he gives to us what he has promised to give to us
promise	he had promised to do so … that … he has promised to give to us
to Abraham	to Abraham … to him

ULT	UST
a promise	what he had promised to give to him … had promised … what
God	God … God

Galatians 3:19

ULT	UST
Why, then, the law? It was added because of transgressions, having been put into effect through angels by the hand of a mediator until the seed would come to whom the promise had been made.	*So, if someone should ask, "Why did God later give his laws to Moses?" I would reply that it was in order that people might realize how sinful they were. Those laws were valid until Jesus came. He was the descendant that God was referring to when he made the promises to Abraham. God gave his laws to Moses by God's causing angels to speak to him. Moses was the mediator, the one who told the laws to the people.*

ULT **Why, then, the law**
UST So, if someone should ask, "Why did God later give his laws to Moses
(τί οὖν ὁ νόμος)

Paul is not asking for information, but is using the question form to anticipate a question that the Galatian believers might have regarding the purpose of the law and to introduce his answer to this anticipated question. If it would help your readers, you could translate his words as a statement. Alternate translation: [I will tell you what the purpose of the law is] or [Let me tell you why God added the law to the covenant]

Support Reference: Rhetorical Question

ULT **the law**
UST did God later give his laws to Moses
(ὁ νόμος)

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: [was the law given] or [did God give the law] or [was the law added]

Support Reference: Ellipsis

> ULT **It was added**
> UST I would reply that it was in order that
> (προσετέθη)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [God added it] or [God added the law]

Support Reference: Active or Passive

> ULT **It was added because of transgressions**
> UST I would reply that it was in order that people might realize how sinful they were
> (τῶν παραβάσεων χάριν προσετέθη)

The phrase **because of transgressions** could refer to: (1) the purpose for which the law **was added** to the covenant with Abraham, namely to show what transgression is. Alternate translation: [It was added to show what transgression is]; (2) what caused God to decide that **the law** should be **added** to the covenant with Abraham, which was that people were committing transgressions. The phrase **because of transgressions** would then be stating the cause for **the law** being **added**, namely because people were sinning. Alternate translation: [It was added because people were committing transgressions]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **transgressions**
> UST people might realize how sinful they were
> (τῶν παραβάσεων)

If your language does not use an abstract noun for the idea of **transgressions**, you could express the same idea with an adjective such as “sinful”, or you could express the meaning in some other way that is natural in your language. Alternate translation: [people’s sinful behavior]

Support Reference: Abstract Nouns

> ULT **having been put into effect through angels**
> UST God gave his laws to Moses by God's causing angels to speak to him
> (διαταγεὶς δι' ἀγγέλων)

If your language does not use the passive form in this way, you could 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: [and God used angels to put it into effect] or [and God gave the law through angels]

Support Reference: Active or Passive

> ULT **having been put into effect through angels**
> UST God gave his laws to Moses by God's causing angels to speak to him
> (διαταγεὶς δι' ἀγγέλων)

Translate the phrase **through angels** in a way that indicates that God, not angels, was the source of the law. The Bible records in Deuteronomy 33:2, Hebrews 2:2, and Acts 7:38, and 53 that God used angels to give Moses his law. This is what Jewish people believed regarding how God delivered his law to Moses. Alternate translation: [and God used angels to put it into effect] or [God gave the law through angels]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **until the seed would come**
> UST Those laws were valid until Jesus came
> (ἄχρις οὗ ἔλθῃ τὸ σπέρμα)

When Paul says that **the law** was administered by **the hand of a mediator until the seed would come to whom the promise had been made**, Paul is implicitly telling the Galatian believers that the law was temporary and was only needed until Christ, whom he calls **the seed**, came. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [until the seed, who is Christ, would come]

Support Reference: Assumed Knowledge and Implicit Information

ULT **by the hand of a mediator**
UST Moses was the mediator, the one who told the laws to the people
(ἐν χειρὶ μεσίτου)

The phrase **by the hand of** is an idiom which means "through." If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: [through a mediator]

Support Reference: Idiom

ULT **of a mediator**
UST the mediator, the one who told the laws to the people
(μεσίτου)

Moses is the **mediator** to whom Paul is referring. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [of Moses, who acted as a mediator]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the promise had been made**
UST God was referring to when he made the promises to Abraham
(ἐπήγγελται)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [God had made the promise]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	did God later give his laws to Moses
transgressions	people might realize how sinful they were
seed	Jesus
the promise had been made	God was referring to when he made the promises to Abraham
having been put into effect	God gave his laws to Moses
angels	God's causing angels to speak to him
of a mediator	the mediator, the one who told the laws to the people

Galatians 3:20

ULT	UST
Now a mediator is not for one, but God is one.	*Now, when a mediator functions, one person is not speaking with another directly; but God himself made his promises directly to Abraham.*

ULT **Now a mediator is not for one**
UST Now, when a mediator functions, one person is not speaking with another directly
(ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν)

In this verse Paul is proving to the Galatian believers that God's promise to Abraham is superior to the law that he gave Moses. What Paul means by saying **a mediator is not for one** is that a mediator is not needed when one person is speaking with another person directly. Paul is implicitly expressing to the Galatian believers that the promise to Abraham is superior to the law because it was not given through a mediator but, rather, God gave the promise directly to Abraham. If it would help your readers and if you are using footnotes, you could indicate that information in a footnote.

Support Reference: When to Keep Information Implicit

ULT **for one**
UST when … functions, one person is not speaking with another directly
(ἑνὸς)

The phrase **for one** leaves the object implied. If it would be helpful to your readers, you could indicate explicitly what **one** is referring to. Alternate translation: [for one party alone] or [needed when there is only one party involved]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but**
UST but
(δὲ)

What follows the word **but** here is in contrast to the opening statement in this verse that **a mediator is not for one**. Use a natural way in your language for introducing a contrast.

Support Reference: Connect — Contrast Relationship

ULT **but**
UST but
(δὲ)

Here, the word **but** is introducing the phrase **God is one**, which is an allusion to a phrase in Deuteronomy 6:4. The Galatians believers would have known that Paul was referencing this scripture. If it would be helpful to your readers, you could indicate explicitly that the word **but** is introducing a reference from Scripture. Alternate translation: [but as Moses wrote in Scripture,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **God is one**
UST God himself made his promises directly to Abraham
(ὁ & Θεὸς εἷς ἐστιν)

Here Paul uses a well-known phrase about God to demonstrate that God's promises directly to Abraham were superior to the law that he gave through Moses. You can include some of this information in the text or a footnote if that would be helpful to your readers. Alternate translation: [Abraham received the promises from God alone]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a mediator	a mediator
God	God himself made his promises directly to Abraham

Galatians 3:21

ULT	UST
Therefore {is} the law against the promises? May it never be! For if a law was given being able to make alive, {then} truly righteousness would have come by the law.	*If someone should ask, "When God gave his laws to Moses long after he told Abraham what he was promising to give to him, was he changing his mind?" {I would reply that} God certainly did not change his mind when he did that! If God had given a law that could enable people to live {eternally and spiritually}, then it certainly would be because of people obeying that law that God would consider people righteous.*

ULT **{is} the law against the promises**
UST If someone should ask, "When God gave his laws to Moses long after he told Abraham what he was promising to give to him, was he changing his mind
(ὁ & νόμος κατὰ τῶν ἐπαγγελιῶν)

Paul is not asking for information, but is using the question form to anticipate a question that the Galatian believers might have. He introduces his answer to the question which begins with the phrase **For if a law was given being able to make alive**. If it would help your readers, you could translate his words as a statement. Alternate translation: [you might think that the law is against the promises] or [you might think that the law is opposed to the promises]

Support Reference: Rhetorical Question

ULT **against the promises**
UST long after he told Abraham what he was promising to give to him, was he changing his mind
(κατὰ τῶν ἐπαγγελιῶν)

Alternate translation: [opposed to the promises] or [in conflict with the promises]

ULT **the promises**
UST long after he told Abraham what he was promising to give to him, was he changing his mind
(τῶν ἐπαγγελιῶν)

The phrase **the promises** refers to the promises that God made to Abraham. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the promises that God made to Abraham] or [God's promises to Abraham]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **May it never be**
> UST {I would reply that} God certainly did not change his mind when he did that
> (μὴ γένοιτο)

May it never be is an emphatic way of negating a statement. The statement that the phrase **May it never be** is negating is the proposed question **is the law against the promises**. Use a natural word or expression for strongly negating an idea. Alternate translation: [Certainly not]

Support Reference: Exclamations

> ULT **if a law was given being able to make alive, {then} truly**
> UST If God had given a law that could enable people to live {eternally and spiritually}, then it certainly
> (εἰ & ἐδόθη νόμος ὁ δυνάμενος ζῳοποιῆσαι, ὄντως)

Paul is using a hypothetical situation to teach the Galatian believers. Alternate translation: [if it was possible that a law was given that was able to make people alive, then truly]

Support Reference: Connect — Hypothetical Conditions

> ULT **a law was given**
> UST God had given a law
> (ἐδόθη νόμος)

If your language does not use the passive form in this way, you could 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 gave a law]

Support Reference: Active or Passive

> ULT **to make alive**
> UST to live {eternally and spiritually}
> (ζῳοποιῆσαι)

Here, it is implied that Paul is referring to making people alive. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [to make people alive]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to make alive**
> UST to live {eternally and spiritually}
> (ζῳοποιῆσαι)

The phrase **to make alive** could refer to: (1) both eternal life in the future and to making people spiritually alive in the present. Paul is probably referring to both here since in this letter Paul discusses the important role of the Holy Spirit and the fact that the Holy Spirit is given through faith and not the law. (2) eternal life in the future after a person dies. If it is possible in your language, it would be best to retain a general phrase, as modeled by the ULT, since Paul does not explain the phrase **to make alive**.

Support Reference: When to Keep Information Implicit

> ULT **righteousness would have come by the law**
> UST would be because of people obeying that law that God would consider people righteous
> (ἐν νόμου ἂν ἦν ἡ δικαιοσύνη)

Alternate translation: [we could have become righteous by obeying that law]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	If someone should ask, “When God gave his laws to Moses
promises	long after he told Abraham what he was promising to give to him, was he changing his mind
the law	because of people obeying that law
righteousness	that God would consider people righteous

Galatians 3:22

ULT	UST
But the Scripture imprisoned all things under sin so that the promise by faith in Jesus Christ might be given to the ones believing.	*But, {in fact, it is impossible for the law to enable people to live eternally or spiritually.} Instead, the law given in the Scriptures caused all people to be unable to escape being punished for their sins, just like people in prison are unable to escape. {God did that} in order that he might give what he promised to those who trust Jesus Christ, just because they trust him.*

ULT **But**
UST But, {in fact, it is impossible for the law to enable people to live eternally or spiritually.} Instead
(ἀλλὰ)

Here Paul uses the word **But** to indicate a strong contrast between the hypothetical and false possibility that the law could make a person righteous and to introduce his explanation of what the law actually does. Use a natural way in your language for introducing a contrast. Alternate translation: [But rather,]

Support Reference: Connect — Contrast Relationship

ULT **the Scripture imprisoned all things under sin**
UST the law given in the Scriptures caused all people to be unable to escape being punished for their sins, just like people in prison are unable to escape
(συνέκλεισεν ἡ Γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν)

Paul speaks of **the Scripture** as if it were an authority figure who **imprisoned** people. He speaks of **sin** as if it were a jail from which people cannot break free. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

Support Reference: Metaphor

> ULT **the Scripture**
> UST the law given in the Scriptures
> (ἡ Γραφὴ)

Here, the word **Scripture** could: (1) refer to all Old Testament Scripture. The ULT indicates when the word **Scripture** refers to the entire Bible or the entire Old Testament by capitalizing the word **Scripture**. (2) refer to a particular passage of scripture such as Deuteronomy 27:26 or some other specific Old Testament passage. Alternate translation: [the scripture]

Support Reference: Metonymy

> ULT **the Scripture**
> UST the law given in the Scriptures
> (ἡ Γραφὴ)

Paul is describing God doing something by association with his Word, **the Scripture**. If it would be helpful in your language, you could use plain language. Alternate translation: [God]

Support Reference: Metonymy

> ULT **all things**
> UST all people … people
> (τὰ πάντα)

Here, the phrase **all things** could refer to: (1) all people. If your language requires you to indicate explicitly what **all things** refers to, you could indicate that it refers to people. Alternate translation: [all humans]; (2) the entire creation and the things which make up this present fallen world. See Romans 8:18–22. If you decide that this is what Paul means, you should use a general phrase such as **all things**.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **under sin**
> UST caused … to be unable to escape being punished for their sins, just like … in prison are unable to escape
> (ὑπὸ ἁμαρτίαν)

Here, the phrase **under sin** refers to being under the power of sin. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [under the power of sin]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that**
UST {God did that} in order that
(ἵνα)

The phrase **so that** introduces a purpose clause. Following the phrase **so that**, Paul states the purpose for which **the Scripture imprisoned all things under sin**. 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 promise by faith in Jesus Christ might be given to the ones believing**
UST he might give what he promised to those who trust Jesus Christ, just because they trust him
(ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν)

If your language does not use the passive form in this way, you could 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 might give the promise by faith in Jesus Christ to the ones believing]

Support Reference: Active or Passive

ULT **the promise by faith in Jesus Christ might be given to the ones believing**
UST he might give what he promised to those who trust Jesus Christ, just because they trust him
(ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν)

Alternate translation: [God's promise to Abraham which is received through faith in Jesus Christ might be given to those who believe]

ULT **the promise**
UST what he promised to
(ἡ ἐπαγγελία)

The phrase **the promise** refers to the promise given to Abraham. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the promise given to Abraham] or [the promise that God gave to Abraham]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **faith**
> UST just because they trust him
> (πίστεως)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea with a verb such as "trust," or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Scripture	the law given in the Scriptures
sin	caused … to be unable to escape being punished for their sins, just like … in prison are unable to escape
promise	what he promised to
faith	just because they trust him
in Jesus	Jesus
Christ	Christ
believing	those who trust

Galatians 3:23

ULT	UST
Now before the faith came, we were held captive under the law, imprisoned until the faith about to be revealed.	*Before God revealed the good news about trusting in the Messiah, the laws that God gave to Moses were confining us, as a prisoner in jail is confined. This happened until the time we might believe the good news concerning the Messiah, the good news that God was about to reveal {and now has}.*

ULT **the faith … the faith about to be revealed**
UST God revealed the good news about trusting in the Messiah … we might believe the good news concerning the Messiah, the good news that God was about to reveal {and now has}
(τὴν πίστιν & τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea with a verb such as "trust" or "believe," or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

ULT **before the faith came**
UST Before God revealed the good news about trusting in the Messiah
(πρὸ τοῦ & ἐλθεῖν τὴν πίστιν)

The phrase **before the faith came** means before faith in Jesus Christ came. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [before faith in Jesus Christ came]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we were held captive**
UST were confining us, as a prisoner in jail is confined
(ἐφρουρούμεθα)

When Paul says **we**, he is including the Galatian believers, so **we** would be inclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive 'We'

> ULT **we were held captive under the law, imprisoned**
> UST the laws that God gave to Moses were confining us, as a prisoner in jail is confined
> (ὑπὸ νόμον ἐφρουρούμεθα, συνκλειόμενοι)

Here, Paul is continuing the metaphor of **the law** that he began in the previous verse. The power that **the law** had over humans is spoken of as if the law were a prison guard holding people captive. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

Support Reference: Metaphor

> ULT **under**
> UST were confining us, as a prisoner in jail is confined
> (ὑπὸ)

Here, the word **under** means "under the authority of" or "under the jurisdiction of." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [under the authority of] or [under the jurisdiction of]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **we were held captive under the law, imprisoned**
> UST the laws that God gave to Moses were confining us, as a prisoner in jail is confined
> (ὑπὸ νόμον ἐφρουρούμεθα, συνκλειόμενοι)

Here, Paul is continuing his personification of **the law** that he began in the previous verse. Paul speaks of **the law** as though it were a jailer who **held** people **captive** and kept them **imprisoned until** the time when the coming **faith** in Jesus Christ would **be revealed**. If it would be helpful in your language, you could express this meaning plainly.

Support Reference: Personification

> ULT **we were held captive under the law**
> UST the laws that God gave to Moses were confining us, as a prisoner in jail is confined
> (ὑπὸ νόμον ἐφρουρούμεθα)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [the law held us captive under its power]

Support Reference: Active or Passive

ULT **imprisoned**
UST were confining us, as a prisoner in jail is confined
(συνκλειόμενοι)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. If you must state who did the action, the first half of the verse states that **the law** did it. Alternate translation: [and the law imprisoned us]

Support Reference: Active or Passive

ULT **until the faith about to be revealed**
UST This happened until the time we might believe the good news concerning the Messiah, the good news that God was about to reveal {and now has}
(εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι)

Here, the word **until** could: (1) refer to time and introduce the time at which people being **imprisoned** under the law would end, namely **until** the time when God would reveal Jesus Christ as an object of faith. Alternate translation: [until God would reveal the message about trusting in Christ that he was about to reveal]; (2) be translated as "to" and be indicating the purpose for people being **imprisoned** under the law, namely so that people would be ready for the coming faith in Jesus Christ. Alternate translation: [in order to lead us to believe in the good news that God was about to reveal] or [in order that we might be ready to believe the good news concerning Christ, the news that God would later reveal]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the faith … the faith**
UST God revealed the good news about trusting in the Messiah … we might believe the good news concerning the Messiah, the good news that
(τὴν πίστιν & τὴν & πίστιν)

The phrase **the faith** means "the faith in Jesus Christ." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the faith in Jesus Christ … the faith in Jesus Christ came, which was]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **until the faith about to be revealed**
> UST This happened until the time we might believe the good news concerning the Messiah, the good news that God was about to reveal {and now has}
> (εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [until the faith came that God was about to reveal] or [until the faith that God would soon reveal came]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	God revealed the good news about trusting in the Messiah
the law	the laws that God gave to Moses
faith	we might believe … good news concerning the Messiah, the good news that

Galatians 3:24

ULT	UST
So the law became our guardian until Christ, so that we might be justified by faith.	*Like a father supervises his immature child by appointing a servant to take care of that child, God was supervising us by his laws until the Messiah {came}. {He did this} in order that he might now declare us righteous in his sight {only} because we trust in the Messiah.*

ULT **So**
(ὥστε)

Here, the phrase **So** is introducing a result. Use a natural form for introducing a result. Alternate translation: [Thus,] or [Therefore,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the law became our guardian**
UST Like a father supervises his immature child by appointing a servant to take care of that child, God was supervising us by his laws
(ὁ νόμος, παιδαγωγὸς ἡμῶν γέγονεν)

Paul speaks of **the law** as if it were a **guardian**. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning by using a simile.

Support Reference: Metaphor

ULT **our**
UST us
(ἡμῶν)

When Paul says **our**, he is including the Galatian believers, so **our** would be inclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive ‘We’

ULT **guardian**
UST Like a father supervises his immature child by appointing a servant to take care of that child, God was supervising
(παιδαγωγὸς)

In Paul's culture a **guardian** was a slave whose task was to discipline and take care of a child who was not yet an adult. If your readers would not be familiar with this term, you could either explain the meaning of this word in your translation, or you could use the term from your culture that comes the closest to expressing the meaning of this word and then write a footnote explaining this word. Alternate translation: [custodian] or [guide]

Support Reference: Translate Unknowns

ULT **guardian**
UST Like a father supervises his immature child by appointing a servant to take care of that child, God was supervising
(παιδαγωγὸς)

Here, Paul speaks of **the law** as though it were a **guardian** whose job or role was to watch over people's actions **until Christ** came. If it would be helpful in your language, you could express this meaning plainly. Alternate translation: [guide]

Support Reference: Personification

ULT **until**
UST until
(εἰς)

See how you translated the word **until** in 3:23.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **so that**
UST {He did this} in order that
(ἵνα)

The phrase **so that** introduces a purpose clause. Paul is stating the purpose for which **the law became our guardian until Christ** which was for the intended purpose that **we might** later **be justified by faith** in Christ. Use a natural way in your language for introducing a purpose clause. Alternate translation: [with the purpose that]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **we might be justified**
> UST he might now declare us righteous in his sight
> (δικαιωθῶμεν)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [God might justify us]

Support Reference: Active or Passive

> ULT **we might be justified**
> UST he might now declare us righteous in his sight
> (δικαιωθῶμεν)

When Paul says **we**, he is including the Galatian believers, so **we** would be inclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive 'We'

> ULT **by**
> UST {only} because
> (ἐκ)

Here, the word **by** is indicating the basis or source of God's act of justifying sinners. The word **by** is indicating that **faith** is the basis on which **we might be justified**. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [on the basis of] or [by means of]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **faith**
> UST we trust in 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 verb such as "trust," or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

ULT **faith**
UST we trust in the Messiah
(πίστεως)

Here, the context implies (as does also Paul's use of the similar phrase "by faith in Christ" in 2:16), that the object of **faith** is **Christ**. If it would be helpful to your readers to state the object of faith here, you could indicate it explicitly. Alternate translation: [faith in Christ]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	by his laws
Christ	the Messiah {came}
faith	we trust in the Messiah
we might be justified	he might now declare us righteous in his sight

Galatians 3:25

ULT	UST
But faith having come, we are no longer under a guardian.	*But now that God has revealed the message about trusting in the Messiah, the laws that God gave to Moses no longer supervise us.*

ULT **But**
UST But now that
(δὲ)

Here, the word **But** is introducing a contrast. What follows the word **But** is in contrast to the way things were in the period of time before Christ came. Use a natural way in your language for introducing a contrast. Alternate translation: [But now]

Support Reference: Connect — Contrast Relationship

ULT **faith**
UST the message about trusting in the Messiah
(τῆς πίστεως)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea with a verb phrase such as “trusting in Christ,” or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

ULT **faith**
UST the message about trusting in the Messiah
(τῆς πίστεως)

Here, the context implies that the object of **faith** is Christ. If it would be helpful to your readers to state the object of faith here, you could indicate it explicitly. Alternate translation: [faith in Christ]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **we are**
> UST the laws that God gave to Moses … supervise us
> (ἐσμεν)

When Paul says **we**, he is including the Galatian believers, so **we** would be inclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive 'We'

> ULT **under a guardian**
> UST the laws that God gave to Moses … supervise us
> (ὑπὸ παιδαγωγόν)

Here, Paul continues the metaphor he began in 3:24 by continuing to speak of the law as if it were a **guardian**. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. See how you translated the word **guardian** in 3:24.

Support Reference: Metaphor

> ULT **under a guardian**
> UST the laws that God gave to Moses … supervise us
> (ὑπὸ παιδαγωγόν)

Here, Paul is speaking of the law as if it were a person who was a **guardian**. If it would be helpful in your language, you could express this meaning plainly.

Support Reference: Personification

> ULT **under**
> UST the laws that God gave to Moses … supervise us
> (ὑπὸ)

Here, the word **under** means "under the supervision of." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [under the supervision of]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	the message about trusting in the Messiah

Galatians 3:26

ULT	UST
For you are all sons of God through faith in Christ Jesus.	*Now all of you {Jews and non-Jews} are {as though you are} God's children because you trust in the Messiah Jesus. You are {now} in close spiritual union with the Messiah Jesus {because you believe in Him}.*

ULT **sons**
UST children
(υἱοὶ)

Although the term **sons** is masculine, Paul is using the word here in a generic sense that includes both men and women who have **faith in Christ Jesus**. Alternate translation: [sons and daughters] or [children]

Support Reference: When Masculine Words Include Women

ULT **sons**
UST children
(υἱοὶ)

Paul speaks of the Galatian believers as if God were their biological or 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]

Support Reference: Metaphor

ULT **faith**
UST you trust in the Messiah Jesus
(τῆς πίστεως)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea with a verb such as "trust," or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

> ULT **in Christ Jesus**
> UST You are {now} in close spiritual union with the Messiah Jesus {because you believe in Him}
> (ἐν Χριστῷ Ἰησοῦ)

The phrase **in Christ Jesus** could mean: (1) that the spiritual position of the Galatian believers was in Christ Jesus. Alternate translation: [you are in union with Christ Jesus]; (2) that **Christ Jesus** was the object of Galatian believers faith. Alternate translation: [which is in Christ Jesus] or [towards Christ Jesus]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	God's
sons of God	God's children
faith	you trust in the Messiah Jesus
Christ	the Messiah
Jesus	Jesus
in Christ Jesus	You are {now} in close spiritual union with the Messiah Jesus {because you believe in Him}

Galatians 3:27

ULT	UST
For as many as have been baptized into Christ put on Christ.	*That is, you who {began a relationship with the Messiah when you} were baptized identified yourselves with Christ.*

ULT **For**
UST That is
(γὰρ)

Here, the word **For** indicates that what follows is giving the reason why Paul said "you are all sons of God" in 3:26. Use a natural form in your language for introducing information which proves and/or explains a prior statement. Alternate translation: [Because]

Support Reference: Connecting Words and Phrases

ULT **as many as**
UST you who
(ὅσοι)

The phrase **as many as** means "as many of you as." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [as many of you as]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as many as have been baptized**
UST you who {began a relationship with the Messiah when you} were baptized
(ὅσοι & ἐβαπτίσθητε)

The phrase **as many as have** means "all of you who have." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [all of you who have been baptized] or [each of you who have been baptized]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **have been baptized**
> UST {began a relationship with the Messiah when you} were baptized
> (ἐβαπτίσθητε)

If your language does not use the passive form in this way, you could 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 some person did it. Alternate translation: [someone has baptized]

Support Reference: Active or Passive

> ULT **have been baptized into Christ**
> UST {began a relationship with the Messiah when you} were baptized
> (εἰς Χριστὸν ἐβαπτίσθητε)

Paul speaks of being **baptized into Christ** as if **Christ** were a physical location into which someone could be baptized. Here, **into Christ** refers to being spiritually united with Christ and coming into close spiritual union with him. If it would be helpful in your language, you could express the meaning of this phrase plainly. Alternate translation: [have been baptized into close spiritual union with Christ]

Support Reference: Metaphor

> ULT **have been baptized into Christ put on Christ**
> UST {began a relationship with the Messiah when you} were baptized identified yourselves with Christ
> (εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε)

By speaking of baptism, Paul could be describing all of the things which belong to a believer's initial conversion experience. Paul would then be associating all of them with one part of their conversion experience, water baptism, in which case baptism is an abbreviated way of referring to conversion and the things that are part of it such as belief in Christ, baptism, and receiving Holy Spirit. If you decide that this is what Paul means here, and if it would help your readers, you could indicate this explicitly, or you could explain this in a footnote if you are using them. Alternate translation: [God has saved have put on Christ] or [have believed in Christ have put on Christ] or [have experienced God's salvation have put on Christ]

Support Reference: Metonymy

> ULT **put on Christ**
> UST identified yourselves with Christ
> (Χριστὸν ἐνεδύσασθε)

Paul speaks of **Christ** as if he were clothing that those who believe in him have **put on**. Here, when Paul says that all believers have **put on Christ**, he means that all believers have identified with him. If it would be helpful in your language, you could express the meaning of this phrase plainly.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	{began a relationship with the Messiah when you} were baptized
into Christ	{began a relationship with the Messiah when you} were baptized
have been baptized	{began a relationship with the Messiah when you} were baptized
Christ	Christ

Galatians 3:28

ULT	UST
There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus.	*If you believe in the Messiah, it does not matter to God if you are Jews or non-Jews; slaves or ones who are not slaves; males or females, because all of you are as one sort of person because of your relationship with the Messiah Jesus.*

ULT **There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus**

UST If you believe in the Messiah, it does not matter to God if you are Jews or non-Jews; slaves or ones who are not slaves; males or females, because all of you are as one sort of person because of your relationship with the Messiah Jesus

(οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ, πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ)

Here, the word **for** introduces the reason for why, if someone is a believer in Christ, it is as if there is no longer **Jew nor Greek** or **slave** or **free** or **male** or **female**. If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase, which follows the word **for**, gives the reason for the result that the first part of this verse describes. Alternate translation: [Because you are all one in Christ Jesus, there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female]

Support Reference: Connect — Reason-and-Result Relationship

ULT **There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus**
UST If you believe in the Messiah, it does not matter to God if you are Jews or non-Jews; slaves or ones who are not slaves; males or females, because all of you are as one sort of person because of your relationship with the Messiah Jesus
(οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ, πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ)

Paul says that people who believe in Christ are no longer divided by racial, social, or gender distinctions but, rather, now have **one** common identity **in Christ**. Human distinctions now cease to be significant because believers are united in a new spiritual identity, which is being **in Christ**. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [For you who are united by your faith in Christ Jesus, it is now as if there is neither Jew nor Greek, neither slave nor free, neither male nor female] or [For you who are united by belief in Christ Jesus, it is now as if there is neither Jew nor Greek, neither slave nor free, neither male nor female]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Greek**
UST non-Jews
(Ἕλλην)

Here, the term **Greek** refers to non-Jewish people. It does not refer only to people from the country of Greece or to people who speak the Greek language. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Gentiles]

Support Reference: Assumed Knowledge and Implicit Information

ULT **free**
UST ones who are not slaves
(ἐλεύθερος)

Here, the term **free** refers to people who are not slaves and thus are free from bondage to a master. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [free person]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for**
UST because
(γὰρ)

Here, the word **for** introduces a reason. Use a natural form for introducing the reason for something that was said previously. Alternate translation: [because]

Support Reference: Connecting Words and Phrases

ULT **for you are all one in Christ Jesus**
UST because all of you are as one sort of person because of your relationship with the Messiah Jesus
(πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ)

Alternate translation: [because all of you are together joined to Messiah Jesus]

ULT **one**
UST as one sort of person
(εἷς)

Here, Paul uses the word **one** to indicate that all believers share an equal position because of the new identity they have by being **in Christ**. (Paul explains his statement from the previous verse that all believers have put on Christ, meaning that they have a new and common identity derived from and centered on Christ). If it would be helpful to your readers, you could indicate explicitly what **one** means here. Alternate translation: [alike] or [of equal standing]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in Christ Jesus**
UST because of your relationship with the Messiah Jesus
(ἐν Χριστῷ Ἰησοῦ)

Paul speaks of believers being **in Christ Jesus** as if **Christ Jesus** were a physical location in which someone could be. Here, **in Christ** refers to being spiritually united with Christ in close spiritual union with him. If it would be helpful in your language, you could express the meaning of this phrase plainly. Alternate translation: [in close spiritual union with Christ] or [because of your close spiritual union with Christ]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jew	if you are Jews

ULT	UST
Greek	non-Jews
slave	slaves
free	ones who are not slaves
Christ	the Messiah
Jesus	Jesus

Galatians 3:29

ULT	UST
Now if you {are} of Christ, then you are seed of Abraham, heirs according to promise.	*Furthermore, since you belong to the Messiah, you are {like} Abraham's descendants because you trust God as Abraham did, and you will possess what God promised Abraham.*

ULT **Now**
UST Furthermore
(δὲ)

Here Paul is using the word **Now** to introduce new information. Use a natural form for introducing new information. Alternate translation: [And]

Support Reference: Connecting Words and Phrases

ULT **if … then**
UST since
(εἰ & ἄρα)

Paul is using an **if … then** statement to express a hypothetical condition and what the result is for those people who meet the requirement of the condition. Paul is telling the Galatians that **if** they belong to Christ, **then** they are Abraham's spiritual descendants. Use a natural form in your language for expressing a hypothetical condition.

Support Reference: Connect — Hypothetical Conditions

ULT **you {are} … you are**
UST you … you are
(ὑμεῖς & ἐστέ)

Here, both occurrences of the word **you** are plural and refer to the Galatian believers. Your language may require you to mark these forms as plural.

Support Reference: Forms of 'You' — Singular

ULT **you {are} of Christ**
UST you belong to the Messiah
(ὑμεῖς Χριστοῦ)

Alternate translation: [you are Christ's] or [you belong to Christ]

ULT **seed**
UST descendants
(σπέρμα)

Here, the term **seed** means offspring. It is a word picture. Just as plants produce seeds that can grow into many more plants, so people can have many offspring. If it would be helpful in your language, you could use an equivalent metaphor from your culture. See how you translated the word **seed** in 3:16 where it is used with a similar meaning. Alternatively, you could express the meaning plainly. Alternate translation: [offspring]

Support Reference: Metaphor

ULT **heirs**
UST you trust God as Abraham did
(κληρονόμοι)

Paul speaks of believers, who are the spiritual descendants **of Abraham**, as if they were **heirs** who were to inherit property and wealth from a family member. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

Support Reference: Metaphor

ULT **heirs according to promise**
UST because you trust God as Abraham did, and you will possess what God promised Abraham
(κατ᾽ ἐπαγγελίαν κληρονόμοι)

If it would be helpful to your readers, you could indicate explicitly what the **heirs** will inherit. Alternate translation: [heirs of what God promised to Abraham and his descendants]

Support Reference: Assumed Knowledge and Implicit Information

ULT **according to**
UST because … and you will possess what God promised Abraham
(κατ᾽)

Alternate translation: [by way of]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Christ	belong to the Messiah
of Abraham	{like} Abraham’s
promise	because … and you will possess what God promised Abraham

ULT	UST
heirs	you trust God as Abraham did

Galatians 4

Galatians 4 Chapter Introduction

Structure and Formatting

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 verse 27, which is quoted from the Old Testament.

Religious and Cultural Concepts in This Chapter

Sonship

Sonship is a complex issue. Scholars have many views on Israel's sonship. Paul uses sonship to teach how being under the law differs from being free in Christ. Not all of Abraham's physical descendants inherited God's promises to him. Only his descendants through Isaac and Jacob inherited the promises. And God only adopts into his family those who follow Abraham spiritually through faith. They are children of God with an inheritance. Paul calls them children of promise. (See: inherit, inheritance, heir; promise, promised; spirit, wind, breath; and faith; and adoption, adopt, adopted)

Translation Issues in This Chapter

Abba, Father

"Abba" is an Aramaic word. In ancient Israel, people used it to informally refer to their fathers. Paul transliterates its sounds by writing them with Greek letters. (See: Copy or Borrow Words)

the law

The phrase "the law" is a singular noun that refers to a group of laws that God gave Israel by dictating them to Moses. This phrase occurs in chapters 2–5. Every time this phrase occurs in Galatians, it refers to the group of laws that God dictated to Moses at

Mount Sinai. You should translate this phrase the same way each time it occurs. (See: Collective Nouns)

Galatians 4:1

ULT	UST
Now I say, for as much time as the heir is a child, he is no different from a slave, being master of all.	*Now, I will further discuss children and heirs. An heir is a person who will later possess and control all that his father has. But as long as that heir is a child, others control him, with the result that he is just like a slave.*

ULT being master of all

UST An heir is a person who will later possess and control all that his father has

(κύριος πάντων ὤν)

Alternate translation: [though being master of all things] or [even though he is master of all things]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	But as long as
heir	heir
a slave	others control him … a slave
master	An heir is a person who will later possess and control

Galatians 4:2

ULT	UST
But he is under guardians and stewards until the date appointed by his father.	*Until the day that his father has {previously} determined, other persons supervise the child and manage his property.*

ULT But
(ἀλλὰ)

Here, the word **But** is introducing a contrast and indicating that what follows is in contrast to what came before it. Use a natural way in your language for introducing a contrast. Alternate translation: [Rather,]

Support Reference: Connect — Contrast Relationship

ULT he is
UST other persons supervise the child
(ἐστὶ)

Here, the word **he** refers to the heir mentioned in the previous verse. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the heir is]

Support Reference: Assumed Knowledge and Implicit Information

ULT under
UST other persons supervise the child
(ὑπὸ)

Here, the word **under** means “under the authority of.” If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [under the authority of]

Support Reference: Assumed Knowledge and Implicit Information

ULT guardians and stewards
UST other persons supervise the child and manage his property
(ἐπιτρόπους & καὶ οἰκονόμους)

The terms **guardians** and **stewards** refer to two different roles, but these terms do not necessarily refer to two different groups of people since one person could have responsibility for filling both roles. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [someone who is his guardian and steward]

Support Reference: Assumed Knowledge and Implicit Information

ULT **guardians**
UST other persons supervise the child
(ἐπιτρόπους)

A guardian was a person who had the role of being responsible for a child. This person's job was to supervise and care for the child of whom they were in charge to make sure that the child was instructed in what they should do. Use a natural phrase or term in your language for describing this role. If you do not have this role in your culture you could describe it for your readers. Alternate translation: [people who are in charge of a child] or [people who are responsible for a minor]

Support Reference: Translate Unknowns

ULT **stewards**
UST manage his property
(οἰκονόμους)

Here, the word **stewards** refers to people who are entrusted with the role of managing property until the heir is old enough to inherit it. Use a natural phrase or term in your language for describing this role. If you do not have this role in your culture, you could describe it for your readers. Alternate translation: [people who manage a child's possessions]

Support Reference: Translate Unknowns

ULT **date appointed by his father**
UST day that his father has {previously} determined
(προθεσμίας τοῦ πατρός)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [date which his father appointed] or [time which his father appointed]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
stewards	manage his property
date appointed by	day that … has {previously} determined

Galatians 4:3

ULT	UST
So also, when we were children, we were being enslaved under the elemental principles of the world.	*Likewise, when we were spiritually immature {because we did not yet believe in the Messiah}, we submitted to the rules that everyone in this world lives by. Those rules controlled us like masters control their slaves.*

ULT **So**
UST Likewise
(οὕτως)

Here, the word **So** indicates that what follows is comparable to, and similar in some way to what has just been described in 4:1–2. Use a natural form in your language for introducing something that corresponds to something that was introduced previously. Alternate translation: [In a similar way]

Support Reference: Connecting Words and Phrases

ULT **we were**
UST we were
(ἦμεν)

The word **we** here refers to all Christians, including Paul's readers, so **we** would be inclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive 'We'

ULT **when we were children**
UST when we were spiritually immature {because we did not yet believe in the Messiah}
(ὅτε ἦμεν νήπιοι)

Paul speaks of people who have not yet trusted in Jesus as if they were **children**. If it would be helpful in your language, you could express the meaning plainly, or you could translate this phrase as a simile. Alternate translation: [when we did not yet believe in Jesus] or [when we were like children spiritually]

Support Reference: Metaphor

ULT **we were being enslaved under the elemental principles of the world**
UST we submitted to the rules that everyone in this world lives by. Those rules controlled us like masters control their slaves
(ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἤμεθα δεδουλωμένοι)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. If you must state who was doing the action, Paul says that the elemental principles of the world were doing it. See the note on personification regarding **the elemental principles of this world**. Alternate translation: [the elemental principles of the world were enslaving us]

Support Reference: Active or Passive

ULT **enslaved**
UST controlled … like masters control their slaves
(δεδουλωμένοι)

Paul speaks of being under the control of **the elemental principles of the world** as if it were slavery. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

Support Reference: Metaphor

ULT **under**
UST we submitted to
(ὑπὸ)

Here, the word **under** means “under the power of” or “under the authority of.” See how you translated the word **under** in 4:2 where Paul uses it with a similar meaning. Alternate translation: [under the power of] or [under the authority of]

Support Reference: Assumed Knowledge and Implicit Information

ULT **enslaved under the elemental principles of the world**
UST we submitted to the rules that everyone in this world lives by. Those rules controlled … like masters control their slaves
(ὑπὸ τὰ στοιχεῖα τοῦ κόσμου & δεδουλωμένοι)

Here, Paul speaks of **the elemental principles of the world** as though they were a person who could enslave other people. If it would be helpful in your language, you could express this meaning plainly. Paul speaks of **the elemental principles of the world** as though they have the power to enslave a person, but it is actually humans who do not yet believe in the Messiah, who willing submit to these **elemental principles** and allow themselves to be enslaved. See 5:1.

Support Reference: Personification

ULT **the elemental principles of the world**
UST the rules that everyone in this world lives by. Those rules
(τὰ στοιχεῖα τοῦ κόσμου)

Here, **the elemental principles of the world** could refer to: (1) the religious and/or moral teachings that people, whether they be a Jew or non-Jew, seek to obey in order to please God and think of themselves as praiseworthy and good. Alternate translation: [the elemental rules of this world] or [the rudimentary principles of this world]; (2) the things prescribed by the Mosaic law. Alternate translation: [the things prescribed by the law of Moses]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the world	rules that everyone in this world lives by. Those rules
enslaved	controlled … like masters control their slaves

Galatians 4:4

ULT	UST
But when the fullness of time came, God sent forth his Son, having been born from a woman, having been born under the law,	*But exactly at the time that God had previously determined, he sent Jesus his Son, into the world. {Jesus was} born to a human mother, and he had to obey the laws that God gave to Moses.*

ULT **But**
UST But
(δὲ)

The word **But** is introducing a contrast between the time prior to **when the fullness of time came**, which Paul described before this verse, and the time after **the fullness of time came**, which Paul describes in this verse. Use a natural way in your language for introducing a contrast. Alternate translation: [Instead,]

Support Reference: Connect — Contrast Relationship

ULT **the fullness of time**
UST exactly at the time that God had previously determined
(τὸ πλήρωμα τοῦ χρόνου)

The phrase **the fullness of time** means “the right time” or “the time that God appointed.” If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the right time] or [the designated time] or [the appointed time]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having been born from a woman**
UST {Jesus was} born to a human mother
(γενόμενον ἐκ γυναικός)

The phrase **born from a woman** is an idiom which means that someone is human. Because Jesus existed as God before he was born on earth, the emphasis here is that Jesus became human, in addition to being fully God. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: [having taken on human nature] or [having been born as a human being]

Support Reference: Idiom

> ULT **having been born under the law**
> UST and he had to obey the laws that God gave to Moses
> (γενόμενον ὑπὸ νόμον)

The phrase **having been born under the law** means that Jesus, as a Jew, was under the jurisdiction of the law of Moses and therefore it was necessary that he obey it. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [having been born under the jurisdiction and requirements of the law of Moses] or [having been born subject to the law of Moses]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **under the law**
> UST and he had to obey the laws that God gave to Moses
> (ὑπὸ νόμον)

Here, the word **under** means "under the authority of" or "under the jurisdiction of." If it would be helpful to your readers, you could indicate that explicitly. See how you translated the phrase **under the law** in 3:23 where Paul uses the word **under** with the same meaning. Alternate translation: [under the authority of the law] or [under the jurisdiction of the law]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of time	the time
God	he
Son	Jesus … Son
the law	the laws that God gave to Moses

Galatians 4:5

ULT	UST
in order that he might redeem the ones under the law, so that we might receive the adoption as sons.	*God sent Jesus to rescue us who had to obey God's laws he gave to Moses from being condemned for not obeying these laws. God did this so that we might all receive from him the status of being his children.*

ULT **in order that**
UST God sent Jesus to
(ἵνα)

The phrase **in order that** introduces a purpose clause. Paul is stating the purpose for which God sent forth his Son. Use a natural way in your language for introducing a purpose clause. Alternate translation: [so that] or [with the purpose that]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **he might redeem**
UST rescue … from being condemned for not obeying these laws
(ἐξαγοράσῃ)

With the word **redeem**, Paul uses the metaphor of a person buying back lost property or buying the freedom of a slave as a picture of God sending Jesus to pay the price for people's sins by dying on the cross. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

Support Reference: Metaphor

ULT **so that**
UST God did this so that
(ἵνα)

The phrase **so that** introduces a purpose clause. Paul is stating the purpose for which God redeemed **the ones under the law**, which was **so that** God could adopt them as his spiritual sons and daughters. Use a natural way in your language for introducing a purpose clause. Alternate translation: [in order that] or [with the purpose that]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **under**
> UST who had to obey
> (ὑπὸ)

See how you translated the word **under** in 3:23 where it is used with the same meaning.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **we might receive the adoption as sons**
> UST we might all receive from him the status of being his children
> (τὴν υἱοθεσίαν ἀπολάβωμεν)

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 might adopt us as his sons]

Support Reference: Active or Passive

> ULT **we might receive**
> UST we might all receive from him the status of being his children
> (ἀπολάβωμεν)

The word **we** could refer to: (1) all Christians, both Jews and non-Jews, in which case **we** would be inclusive. Your language may require you to mark these forms. (2) Jewish Christians only, in which case **we** would be exclusive.

Support Reference: Exclusive and Inclusive 'We'

> ULT **we might receive the adoption as sons**
> UST we might all receive from him the status of being his children
> (τὴν υἱοθεσίαν ἀπολάβωμεν)

Paul speaks of God giving people a close personal relationship with himself and giving them special rights and privileges as if it were **adoption**. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

Support Reference: Metaphor

> ULT **adoption as sons**
> UST we might all receive from him the status of being his children
> (υἱοθεσίαν)

Paul speaks of those who believe in Jesus as if God were their biological, 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. See how you translated the word **sons** in 3:26 where it is used with the same meaning. Alternate translation: [the spiritual children of God]

Support Reference: Metaphor

> ULT **adoption as sons**
> UST we might all receive from him the status of being his children
> (υἱοθεσίαν)

Although the term **sons** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: [adoption as children] or [adoption as God's children]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law	God's laws he gave to Moses
he might redeem	rescue … from being condemned for not obeying these laws
adoption as sons	we might all receive from him the status of being his children
we might receive	we might all receive from him the status of being his children

Galatians 4:6

ULT	UST
And because you are sons, God sent the Spirit of his Son into our hearts, crying out, "Abba, Father."	*Furthermore, God sent the Spirit to live in our inner beings because we are now in such a close relationship with God it is as though we are his children. It is his Spirit who enables us to fervently call out {to God}, "Father, Father!"*

ULT **And**
UST Furthermore
(δέ)

Here, Paul is using the word **And** to introduce new information into his ongoing argument. Use a natural form for introducing new information. Alternate translation: [Now]

Support Reference: Connecting Words and Phrases

ULT **because**
UST because
(ὅτι)

The word **because** is introducing the reason that **God sent the Spirit of his Son into** the hearts of believers, namely, because believers are God's **sons**. Use a natural form in your language for introducing a reason.

Support Reference: Connect — Reason-and-Result Relationship

ULT **sons**
UST in such a close relationship with God it is as though we are his children
(υἱοί)

Although the term **sons** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: [sons and daughters]

Support Reference: When Masculine Words Include Women

ULT **sons**
UST in such a close relationship with God it is as though we are his children
(υἱοί)

Paul speaks of the Galatian believers as though God were their biological, 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. See how you translated the word **sons** in 4:5, where it is used with the same meaning. Alternate translation: [the spiritual children of God]

Support Reference: Metaphor

ULT **into our hearts**
UST to live in our inner beings
(εἰς τὰς καρδίας ἡμῶν)

Here, the word **hearts** refers to the innermost part of a person. Paul is describing the innermost part of a person by association with their physical heart. If it would be helpful in your language, you could use an equivalent term from your culture that is used to describe the center of a person's inner being or you could use plain language. Alternate translation: [to live within each of us]

Support Reference: Metonymy

ULT **crying out**
UST who enables us to fervently call out {to God}
(κρᾶζον)

The phrase **crying out** means calling out loudly. This phrase does not mean to cry or weep from sorrow. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [calling out loudly]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Abba, Father**
> UST Father, Father
> (Ἀββά, ὁ Πατήρ)

The word **Abba** is an Aramaic word meaning **Father** and which the Jews used to address their fathers. Paul writes it as it sounds in Aramaic (he transliterates it) and then translates its meaning into Greek for his readers. Since the Aramaic word **Abba** is followed by the Greek word **Father**, it is best to transliterate **Abba** and then give its meaning in your language, as Paul does.

Support Reference: Copy or Borrow Words

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sons	in such a close relationship with God it is as though we are his children
God	God
Spirit	the Spirit … It is his Spirit
of … Son	the Spirit … It is his Spirit
crying out	who enables us to fervently call out {to God}
Father	Father, Father

Galatians 4:7

ULT	UST
So then, you are no longer a slave, but a son, and if a son, also an heir through God.	*So, because of what God has done, no longer is each of you like a slave. Instead, each of you is like a child of God. Furthermore, since each of you is now like God's child, God has also made each of you his heir, one to whom he will give all that he has promised.*

ULT **So then**
UST So
(ὥστε)

The phrase **So then** introduces the result of what Paul explained in 4:6. Use a natural form for introducing a result. Alternate translation: [As a result]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you are**
UST is each of you
(εἶ)

Here, **you** is singular. Paul is probably addressing the Galatian believers by using a singular pronoun in order to emphasize that what he is saying applies to each of them individually.

Support Reference: Forms of You

ULT **a slave**
UST like a slave
(δοῦλος)

Paul speaks of the Galatian believers being in bondage to the law of Moses as if they were in slavery. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: [in bondage to the law of Moses]

Support Reference: Metaphor

ULT **but**
UST Instead
(ἀλλὰ)

The word **but** is introducing a contrast. Paul is contrasting being **a son** with being **a slave**. Use a natural way in your language for introducing a contrast. Alternate translation: [but, rather,]

Support Reference: Connect — Contrast Relationship

ULT **a son … a son**
UST each of you is like a child of God … each of you is now like God's child
(υἱός & υἱός)

Although the term **son** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: [a child … a child]

Support Reference: When Masculine Words Include Women

ULT **and if a son, also**
UST Furthermore, since each of you is now like God's child … also
(εἰ δὲ υἱός, καὶ)

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, 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 each of you is a son, you are also]

Support Reference: Connect — Factual Conditions

ULT **an heir**
UST each of you his heir, one to whom he will give all that he has promised
(κληρονόμος)

If it would be helpful to your readers, you could indicate explicitly that Paul is referring to inheriting the promises that God made to Abraham and his descendants. Alternate translation: [an heir of the promises made to Abraham] or [an heir of the promises God made to Abraham]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **through God**
> UST because of what God has done … God has … made
> (διὰ Θεοῦ)

Here, the word **through** is indicating agency. It is indicating that God is the agent by which the Galatians are to inherit the blessings promised to Abraham and his descendants. Use a natural form for indicating the agency or means by which an action takes place. Alternate translation: [by means of God's working] or [through God's working]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a slave	like a slave
a son	each of you is like a child of God
a son	each of you is now like God's child
an heir	each of you his heir, one to whom he will give all that he has promised
God	God … God

Galatians 4:8

ULT	UST
But at that time, not having known God, you were enslaved to the ones by nature not being gods.	*When you did not have a relationship with God, you served gods that really did not exist. You were like slaves at that time, because you were in spiritual bondage.*

ULT But
(ἀλλὰ)

The word **But** is introducing a contrast. Paul is contrasting the life of the Galatian believers before they believed in Christ with their life after they believed in Christ and as a result became God's sons (which he explained in 4:1–7). Use a natural form in your language for introducing a contrast.

Support Reference: Connect — Contrast Relationship

ULT having known God
UST you did … have a relationship with God
(εἰδότες Θεὸν)

Here, the phrase **having known God** means knowing God in a close personal relationship. It means more than simply having heard about God or knowing some things about God. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [having been in a close relationship with God]

Support Reference: Assumed Knowledge and Implicit Information

ULT you were enslaved to the ones by nature not being gods
UST you served gods that really did not exist. You were like slaves … because you were in spiritual bondage
(ἐδουλεύσατε τοῖς φύσει μὴ οὖσι θεοῖς)

Paul speaks of the Galatians' former way of life in which they practiced false religions and worshiped false gods as if it were slavery. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

Support Reference: Metaphor

> ULT **the ones by nature not being gods**
> UST gods that really did not exist
> (τοῖς φύσει μὴ οὖσι θεοῖς)

The phrase, **the ones by nature not being gods** refers to the beings which the Galatians served when they were pagans and which were considered by them to be gods though they were not really gods. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [false gods which were not really gods at all]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
at that time	When … at that time
having known	you did … have a relationship with
God	God
you were enslaved to	you served … You were like slaves … because you were in spiritual bondage
gods	that … did … exist

Galatians 4:9

ULT	UST
But now, having come to know God, or rather, having come to be known by God, how are you turning again to the weak and worthless elemental principles to which once more you want to be enslaved again?	*But now you have come to intimately know God. Perhaps it would be better to say that now God intimately knows each of you. So now you are acting foolishly! You are again believing that by obeying rules and rites you will benefit spiritually! Those rules are ineffective and inadequate! You are wanting to obey them again like slaves obey their masters.*

ULT **But**
UST But
(δὲ)

Here, the word **But** is introducing a contrast. Use a natural form in your language for introducing a contrast. Alternate translation: [So]

Support Reference: Connect — Contrast Relationship

ULT **having come to know … having come to be known**
UST you have come to intimately know … now … intimately knows each of you
(γνόντες & γνωσθέντες)

Make sure that you translate the words **know** and **known** with the same type of expression as you used to translate the word “known” in 4:8. The phrase “not having known God” in 4:8 and the phrases **know God** and **known by God** in this verse are all referring to having intimate personal knowledge that comes from a close relationship.

Support Reference: Assumed Knowledge and Implicit Information

ULT **having come to be known by God**
UST now God intimately knows each of you
(γνωσθέντες ὑπὸ Θεοῦ)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [God having come to know you]

Support Reference: Active or Passive

ULT **how are you turning again to the weak and worthless elemental principles**
UST So now you are acting foolishly! You are again believing that by obeying rules and rites you will benefit spiritually! Those rules are ineffective and inadequate
(πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα)

Paul is not asking for information, but is using the question form to rebuke the Galatian believers. 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.

Support Reference: Rhetorical Question

ULT **are you turning again**
UST You are again believing that by obeying … you will benefit spiritually
(ἐπιστρέφετε πάλιν)

Here, **turning again** means "to return." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [are you returning]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the weak and worthless elemental principles**
UST rules and rites … Those rules are ineffective and inadequate
(τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα)

See how you decided to translate the phrase **elemental principles** in Galatians 4:3.

Support Reference: Assumed Knowledge and Implicit Information

ULT **to which once more you want to be enslaved again**
UST You are wanting to obey them again like slaves obey their masters
(οἷς πάλιν ἄνωθεν δουλεύειν θέλετε)

Paul is not asking for information, but is using the question form to rebuke the Galatian believers. 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.

Support Reference: Rhetorical Question

> ULT **to which once more you want to be enslaved again**
> UST You are wanting to obey them again like slaves obey their masters
> (οἷς πάλιν ἄνωθεν δουλεύειν θέλετε)

Here, **to be enslaved** is a metaphor for being obligated to obey certain rules and regulations. If it would be helpful in your language, you could use an equivalent metaphor from your culture. See how you translated the word **enslaved** in 4:8 where it is also used with a metaphorical use. Alternate translation: [to which once more you want to act like a slave who must obey his master]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having come to know	you have come to intimately know
God	God
having come to be known	now … intimately knows each of you
God	God
to be enslaved	to obey … like slaves obey their masters

Galatians 4:10

ULT	UST
You observe days and months and seasons and years!	*You non-Jews are carefully practicing Jewish rules and rituals regarding what you should do on Jewish special days and at special times in certain months, seasons, and years.*

ULT **You observe**
UST You non-Jews are carefully practicing
(παρατηρεῖσθε)

Here, the word **observe** refers to observing something for religious purposes in order to gain God's favor and approval. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [For religious purposes you observe]

Support Reference: Assumed Knowledge and Implicit Information

ULT **You observe**
UST You non-Jews are carefully practicing
(παρατηρεῖσθε)

The word **You** is plural here and refers to the Galatian believers. Your language may require you to mark such forms.

Support Reference: Forms of 'You' — Singular

ULT **days and months and seasons and years**
UST Jewish rules and rituals regarding what you should do on Jewish special days and at special times in certain months, seasons, and years
(ἡμέρας & καὶ μῆνας, καὶ καιροὺς, καὶ ἐνιαυτούς)

Paul is describing the different Jewish celebrations and religious observances required in the law of Moses by associating them with the times when they took place. If it would be helpful in your language, you could use plain language. Alternate translation: [the Jewish Sabbath days and other days prescribed in the law of Moses. You also observe the monthly Jewish celebrations and annual Jewish festivals as well the Jewish sacred years]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	Jewish rules and rituals regarding what you should do on Jewish special days
months	at special times in certain months

ULT	UST
seasons	seasons

Galatians 4:11

ULT	UST
I am afraid for you lest I have labored among you for nothing.	*I am concerned about your mistaken ideas! I do not want to have so strenuously served you in vain.*

ULT **I am afraid**
UST I am concerned
(φοβοῦμαι)

Here, the phrase **I am afraid** means "I am concerned about." If it would be helpful to your readers, you could indicate that explicitly.

Support Reference: Assumed Knowledge and Implicit Information

ULT **for you … you**
UST about your mistaken ideas … you
(ὑμᾶς & ὑμᾶς)

Both occurrences of the word **you** in this verse are plural and refer to the Galatian believers. Your language may require you to mark such forms.

Support Reference: Forms of 'You' — Singular

ULT **I have labored**
UST to have so strenuously served
(κεκοπίακα)

Here, the word **labored** refers to Paul's work of teaching the Galatians the truths of the Christian faith. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [I have labored in teaching and preaching] or [I have taught the truths of the Christian faith]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for nothing**
UST in vain
(εἰκῇ)

Alternate translation: [without results] or [to no avail]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I am afraid	I am concerned
for nothing	in vain
I have labored	to have so strenuously served

Galatians 4:12

ULT	UST
I beg you, brothers, become as I am, because I also {became} as you {are}. You did me no harm.	*My fellow believers, I strongly urge you that you do as I do. {Stop thinking that you have to obey the Jewish rules and ceremonial laws prescribed by the law of Moses.} When I was with you, I did not obey all the Jewish rules and ceremonial laws, just like you did not obey them. At that time you treated me entirely as you should have.*

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

See how you translated the word **brothers** in 1:2 where it is used with the same meaning. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **become as I am, because I also {became} as you {are}**
UST that you do as I do. {Stop thinking that you have to obey the Jewish rules and ceremonial laws prescribed by the law of Moses.} When I was with you, I did not obey all the Jewish rules and ceremonial laws, just like you did not obey them
(γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς)

Paul is asking the Galatian believers to become like himself and not act as if the law of Moses has authority over their lives. He says that formerly, when they did not obey the law of Moses, he had become like them and not obeyed all the rules prescribed it. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [act like I act by not living your life as if you need to obey the law of Moses, because when I was with you did not obey all the rules and ceremonial laws prescribed in the law of Moses] or [become as I am by not acting as if you have to obey the law of Moses, because formerly I became as you were before you were deceived into thinking that you needed to obey the law of Moses]

Support Reference: Assumed Knowledge and Implicit Information

ULT **become as I am, because I also {became} as you {are}**
UST that you do as I do. {Stop thinking that you have to obey the Jewish rules and ceremonial laws prescribed by the law of Moses.} When I was with you, I did not obey all the Jewish rules and ceremonial laws, just like you did not obey them
(γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς)

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 I became as you, you also should become as I am]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I also {became} as you {are}**
UST When I was with you, I did not obey all the Jewish rules and ceremonial laws, just like you did not obey them
(κἀγὼ ὡς ὑμεῖς)

Paul is leaving out some of the words that a sentence would need in many languages to be complete. Here, the implied words are **became** and **are**. If it would be helpful in your language, you could supply these words from the context.

Support Reference: Ellipsis

ULT **You did me no harm**
UST At that time you treated me entirely as you should have
(οὐδέν με ἠδικήσατε)

Here Paul 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: [You treated me well]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You did … harm	At that time … treated me entirely as you should have

Galatians 4:13

ULT	UST
Now you know that because of a weakness of the flesh I proclaimed the gospel to you previously.	*You remember that I originally told you the good news because I was physically weak {and was recovering}. Because of the opportunity which that sickness provided I was able to tell you the good news.*

ULT **Now**
(δὲ)

Paul is using the word **Now** to introduce background information. Use a natural way in your language for introducing background information. Alternate translation: [And]

Support Reference: Connect — Background Information

ULT **you know … to you**
UST You remember … you
(οἴδατε & ὑμῖν)

In this verse both occurrences of the word **you** are plural and refer to the Galatian believers. Your language may require you to mark such forms.

Support Reference: Forms of 'You' — Singular

ULT **because of a weakness of the flesh I proclaimed the gospel to you**
UST I … told you the good news because I was physically weak {and was recovering}. Because of the opportunity which that sickness provided I was able to tell you the good news
(δι' ἀσθένειαν τῆς σαρκὸς, εὐηγγελισάμην ὑμῖν)

Here, Paul states that it was a physical illness that previously caused him to proclaim the gospel to Galatians. This could mean that: (1) Paul was already in Galatia when illness caused him to remain there to recover, which gave him time and opportunity to proclaim the gospel to the Galatians. (2) because of a physical illness, Paul went to Galatia to recover from his sickness. While there, he proclaimed the gospel to the Galatians. Because Paul does not explicitly state what provided the opportunity for him to preach the gospel, you should not further explain what Paul says here about his sickness but, rather, you should use a general expression.

Support Reference: When to Keep Information Implicit

> ULT **because of**
> UST because … Because of the opportunity which … provided
> (δι’)

Here, Paul is using the phrase **because** to introduce the reason that he **proclaimed the gospel** to the Galatians **previously**, which was **because** he had to stay in Galatia due to illness. Use a natural form in your language for introducing a reason-result clause. Here, the reason is **a weakness of the flesh** and the result is that Paul **proclaimed the gospel to** the Galatians. Alternate translation: [on account of]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **a weakness of the flesh**
> UST I was physically weak {and was recovering} … that sickness
> (ἀσθένειαν τῆς σαρκὸς)

If your language does not use an abstract noun for the idea of **weakness**, you could express the same idea with an adjective such as “weak,” or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

> ULT **of the flesh**
> UST I was physically weak {and was recovering} … that sickness
> (τῆς σαρκὸς)

Here, Paul uses the word **flesh**, which is one part of his body, to refer to his entire body. If it would be helpful in your language, you could use an equivalent expression from your culture or use plain language. See how you translated the phrase **the flesh** in 2:20 where it is used with the same meaning. Alternate translation: [of the body] or [of my body]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you know	You remember
I proclaimed the gospel	I … told … the good news … I was able to tell you the good news

Galatians 4:14

ULT	UST
And you did not despise your trial in my flesh nor reject me, but you welcomed me as an angel of God, as Christ Jesus.	*Although you might have treated me contemptuously because of my physical malady, you did not treat me contemptuously or reject me. Instead, you welcomed me like you would welcome an angel that came from God. You welcomed me like you would welcome the Messiah Jesus himself!*

ULT **your trial in my flesh**
UST Although you might have … because of my physical malady, you
(τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου)

The phrase **your trial in my flesh** means that Paul had some physical problem or malady that either itself caused difficulty (a **trial**) for the Galatians or caused difficulty (a **trial**) for them because they had to care for or help him as a result of his physical problem. Because Paul does not reveal specifically how his physical malady created a **trial** for the Galatians, it is best to translate this phrase with a general phrase which leaves room for either possibility.

Support Reference: When to Keep Information Implicit

ULT **you did not despise**
UST treated me contemptuously … did not treat me contemptuously
(οὐκ ἐξουθενήσατε)

Alternate translation: [you did not scorn] or [you did not hate]

ULT **trial**
UST Although … might have … because of
(τὸν πειρασμὸν)

If your language does not use an abstract noun for the idea of **trial**, you could express the same idea some other way that would be natural in your language.

Support Reference: Abstract Nouns

ULT **flesh**
UST physical malady
(τῇ σαρκί)

Here, Paul uses the word **flesh**, one part of his body, to refer to his entire body. If it would be helpful in your language, you could use an equivalent expression from your culture or use plain language. See how you translated the phrase **the flesh** in 2:20 where it is used with the same meaning. Alternate translation: [body]

Support Reference: Synecdoche

ULT **as an angel of God**
UST like you would … an angel that came from God
(ὡς ἄγγελον Θεοῦ)

The phrase **as an angel of God** means "as if I were an angel of God." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [as if I were an angel of God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as Christ Jesus**
UST like you would welcome the Messiah Jesus himself
(ὡς Χριστὸν Ἰησοῦν)

The phrase **as Christ Jesus** means "as you would welcome Christ Jesus." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [as you would welcome Christ Jesus]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
trial	Although … might have … because of
reject me	reject me
an angel	an angel
of God	that came from God
you welcomed	you welcomed … welcome … You welcomed me
Christ	the Messiah
Christ Jesus	the Messiah Jesus himself

Galatians 4:15

ULT	UST
Where, then, {is} your blessing? For I testify to you that, if possible, having torn out your eyes, you would have given {them} to me.	*I am disappointed that you have forgotten that then you declared that you were pleased with me. I know for certain that you would have done anything to help me.*

ULT **Where, then, {is} your blessing**
UST I am disappointed that you have forgotten that then you declared that you were pleased with me
(ποῦ οὖν ὁ μακαρισμὸς ὑμῶν)

Paul is not asking for information, but is using the question form in order to express his disappointment to the Galatian believers and to cause them to think about 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.

Support Reference: Rhetorical Question

ULT **is … blessing**
UST then … declared that … were pleased with me
(ὁ μακαρισμὸς)

If your language does not use an abstract noun for the idea of **blessing**, you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

ULT **For**
(γὰρ)

Here, the word **For** introduces information which proves how the Galatians had previously felt about Paul. Use a natural form in your language for introducing this material.

Support Reference: Connecting Words and Phrases

ULT **if possible, having torn out your eyes, you would have given {them} to me**
UST you would have done anything to help me
(εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες, ἐδώκατέ μοι)

Paul is using a hypothetical situation to help his readers remember the way that they formerly felt and thought about Paul. Use the natural form in your language for expressing a hypothetical situation. Alternate translation: [if it were possible that you could have torn out your eyes and then given them to me, you would have done so]

Support Reference: Hypothetical Situations

ULT **if possible**
UST you would
(εἰ δυνατὸν)

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: [if it were possible for you to do so]

Support Reference: Ellipsis

ULT **if possible, having torn out your eyes, you would have given {them} to me**
UST you would have done anything to help me
(εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες, ἐδώκατέ μοι)

The phrase **having torn out your eyes, you would have given them to me** could: (1) be an idiom indicating the great love and devotion which the Galatians formerly had for Paul. In Paul's time the eyes were considered a person's most precious possession, so if it were possible for a person to take out their eyes and give them to another person, this would indicate great love. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: [you formerly loved me very much and would have given me your most valued possession to show me your love]; (2) indicate that Paul had some type of eye disease.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is … blessing	then … declared that … were pleased with me
I testify	I know for certain

Galatians 4:16

ULT	UST
So then, speaking truth to you, have I become your enemy?	*So I am very disappointed that you now act as though I have become hostile to you because I have kept speaking the true message about the Messiah to you.*

ULT **So then**
UST So
(ὥστε)

Paul is using the phrase **So then** to introduce a reason-result clause in which **speaking truth** to the Galatians is the reason, and them acting as if Paul was their **enemy** is the result. Use a natural way in your language for introducing a reason-result clause. Alternate translation: [Therefore] or [Therefore, as a result of] or [So then, as a result of]

Support Reference: Connect — Reason-and-Result Relationship

ULT **speaking truth to you, have I become your enemy**
UST I am very disappointed that you now act as though I have become hostile to you because I have kept speaking the true message about the Messiah to you
(ἐχθρὸς ὑμῶν γέγονα, ἀληθεύων ὑμῖν)

The phrase **speaking truth to you, have I become your enemy** is a rhetorical question in which Paul is not asking for information, but is using the question form to show the Galatian believers his disappointment with them and cause them to think about 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: [as a result of my speaking the truth to you, you are acting as if I have become your enemy.]

Support Reference: Rhetorical Question

> ULT **speaking truth to you**
> UST I have kept speaking the true message about the Messiah to you
> (ἀληθεύων ὑμῖν)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea with an adjective such as "true," or you could express the meaning in some other way that is natural in your language. Alternate translation: [by telling you things that are true] or [because I have told you what is true]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
enemy	I am very disappointed that you now act as though I have become hostile to you because

Galatians 4:17

ULT	UST
They are zealous for you, not rightly, but they desire to separate you so that you would be zealous for them.	*Those who are insisting on obeying the Jewish laws are eagerly showing interest in you, but they are not doing this because they have good motives. They are doing this because they want you not to associate with me and others who teach what is true about the Messiah. They desire that instead of you associating with us, you will eagerly show interest in them, not in us.*

ULT **They are zealous … they desire**
UST Those who are insisting on obeying the Jewish laws are eagerly showing interest in … They are doing this because they want … They desire
(ζηλοῦσιν & θέλουσιν)

In this verse, the pronouns **They** and **they** both refer to the false teachers who were Judaizers and were teaching the Galatians false things. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [The false teachers are zealous … these false teachers desire]

Support Reference: Assumed Knowledge and Implicit Information

ULT **not rightly**
UST they are not doing this because they have good motives
(οὐ καλῶς)

Alternate translation: [not in a good way] or [not in a way that is right]

ULT **but**
UST but … instead
(ἀλλὰ)

Here, the word **but** is introducing a contrast. Use a natural form in your language for introducing a contrast. Alternate translation: [but instead,]

Support Reference: Connect — Contrast Relationship

ULT **to separate you**
UST you not to associate with me and others who teach what is true about the Messiah … of you associating with us … not in us
(ἐκκλεῖσαι ὑμᾶς)

Here, the phrase **to separate you** refers to separating the Galatian believers from Paul and probably also from his ministry partners, because they all taught a gospel message that was different from what the false teachers were teaching the Galatian believers. If it would be helpful to your readers, you could indicate explicitly from whom Paul is saying that the false teachers are trying to separate the Galatian believers. Alternate translation: [to separate you from us] or [to make you stop being loyal to us]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that**
UST that
(ἵνα)

The phrase **so that** introduces a purpose clause. Paul is introducing the purpose for which the false teachers desired **to separate** the Galatian believers from Paul and his ministry partners. Use a natural way in your language for introducing a purpose clause. Alternate translation: [in order that]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **you would be zealous for them**
UST you will eagerly show interest in them
(αὐτοὺς ζηλοῦτε)

Alternate translation: [you would be devoted to them] or [you would be attached to them]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
They are zealous	Those who are insisting on obeying the Jewish laws are eagerly showing interest in
rightly	they are … doing this because they have good motives
you would be zealous	you will eagerly show interest in

Galatians 4:18

ULT	UST
But {it is} good to be zealous for good at all times and not only when I am present with you.	*But, it is an honorable thing to eagerly desire to do the right things at all times. I would like you to eagerly desire to do the right things, both when I am with you and when I am absent.*

ULT But
UST But
(δὲ)

Alternate translation: [Now]

ULT good
UST do the right things … do the right things
(καλῷ)

Here, the word **good** refers to good things. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [good things]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{it is} good	it is an honorable thing
to be zealous	to eagerly desire to … to eagerly desire to
good	do the right things … do the right things

Galatians 4:19

ULT	UST
My children, with whom I am in labor again until Christ would be formed in you—	*You who are like my children, once again I am very concerned about you, and I will continue to be concerned about you until you become like the Messiah in your thinking and in your conduct.*

ULT My children
UST You who are like my children
(τέκνα μου)

Paul speaks of the Galatian believers as if they were his **children** and he was their parent. The Galatian believers experienced their spiritual birth as a result of Paul's work of proclaiming the gospel to them, so he was their spiritual parent and they were his spiritual **children**. If it would be helpful in your language, you could express the meaning in plain language. Alternate translation: [You who believed the message about Jesus that I proclaimed to you] or [My spiritual children]

Support Reference: Metaphor

ULT I am in labor again
UST once again I am very concerned … to be concerned
(πάλιν ὠδίνω)

Paul speaks of his work of seeking to help the Galatians grow in spiritual maturity and the mental and physical suffering he endured as a result of this work as if it were the **labor** that a mother endures when giving birth to a child. If it would be helpful to your readers, you could use a simile. Alternate translation: [I am again in anguish as though I am giving birth] or [it is as if I am in labor again]

Support Reference: Metaphor

> ULT **Christ would be formed in you**
> UST you become like the Messiah in your thinking and in your conduct
> (μορφωθῇ Χριστὸς ἐν ὑμῖν)

In the phrase **Christ would be formed in you** the word **Christ** refers Christ's character and likeness. Christ being formed in them refers to them becoming mature in their spiritual thinking and acting in a way that resembles Jesus' actions. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [Christ's nature becomes fully developed in you] or [you become a mature follower of Christ]

Support Reference: Synecdoche

> ULT **Christ would be formed in you**
> UST you become like the Messiah in your thinking and in your conduct
> (μορφωθῇ Χριστὸς ἐν ὑμῖν)

If your language does not use the passive form in this way, you could 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 will do it. Alternate translation: [God forms Christ in you] or [God would form Christ in you]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah

Galatians 4:20

ULT	UST
but I am desiring to be present with you now and to change my tone, because I am perplexed about you.	*But I do wish that I could be with you now and that I might talk more gently with you, because right now I do not know what to do about you.*

ULT **but**
UST But
(δὲ)

Alternate translation: [and]

ULT **I am desiring to be present with you now and to change my tone, because I am perplexed about you**
UST I do wish that I could be with you now and that I might talk more gently with you, because right now I do not know what to do about you
(ἤθελον & παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν)

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 I am perplexed about you, I am desiring to be present with you now and to change my tone]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to change my tone**
UST that I might talk more gently with you
(ἀλλάξαι τὴν φωνήν μου)

The phrase **change my tone** refers to Paul changing the manner of his communication towards the Galatians from sternly rebuking to being more affectionate. Paul loved the Galatian believers. However, because of the serious nature of the false teaching which the Galatians were being tempted to accept, combined with Paul's physical distance from the Galatians, he felt that he needed to write to them and firmly and sternly correct their false thinking with the hope that they would not believe or follow false teaching. If it would be helpful to your readers, you could indicate explicitly what the phrase **change my tone** means here. Alternate translation: [to speak in a different manner]

Support Reference: Assumed Knowledge and Implicit Information

Galatians 4:21

ULT	UST
Tell me, you desiring to be under the law, do you not listen to the law?	*Some of you desire to obey all the laws that God gave Moses. I say that you should consider the implications of what Moses wrote in the Scriptures.*

ULT Tell me
(λέγετέ μοι)

Alternate translation: [Say to me] or [Answer me]

ULT you
UST Some of you
(οἱ)

Here, the word **you** is plural. Your language may require you to mark such forms.

Support Reference: Forms of 'You' — Singular

ULT desiring
UST desire
(θέλοντες)

Alternate translation: [wanting]

ULT under
UST to obey all
(ὑπὸ)

See how you translated the word **under** in 3:23 where it is used with the same meaning.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Tell me, you desiring to be under the law, do you not listen to the law**
UST Some of you desire to obey all the laws that God gave Moses. I say that you should consider the implications of what Moses wrote in the Scriptures
(λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε)

Paul is not asking for information, but is using the question form in order to cause the Galatian believers to think about and reflect on what he is going to say next. 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: [Each of you who desire to be under the law. You should listen to what the law actually says] or [Those of you who desire to be under the law. You pay closer attention to what the law really teaches]

Support Reference: Rhetorical Question

ULT **do you not listen to the law**
UST I say that you should consider the implications of what Moses wrote in the Scriptures
(τὸν νόμον οὐκ ἀκούετε)

Alternate translation: [do you not comprehend what the law is teaching] or [do you not understand what the law is actually teaching]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law	the laws that God gave Moses
to the law	what Moses wrote in the Scriptures

Galatians 4:22

ULT	UST
For it is written that Abraham had two sons, one by the slave girl and one by the free woman.	*He wrote that Abraham became the father of two sons. His female slave, Hagar, bore one son, and his wife Sarah, who was not a slave, bore the other.*

ULT **it is written**
UST He wrote
(γέγραπται)

Here, Paul uses **it is written** to mean that it is written in the Old Testament Scriptures. Paul assumes that his readers will understand this. If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is referring to an important text. Alternate translation: [it has been written in the Scriptures]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it is written**
UST He wrote
(γέγραπται)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. If you must state who did the action, Moses did it. Alternate translation: [Moses wrote] or [Moses wrote in the Scriptures]

Support Reference: Active or Passive

ULT **Abraham had two sons, one by the slave girl and one by the free woman**
UST Abraham became the father of two sons. His female slave, Hagar, bore one son, and his wife Sarah, who was not a slave, bore the other
(Ἀβραὰμ δύο υἱοὺς ἔσχεν; ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας)

In this verse and in all of 4:23 Paul is summarizing a story from the book of Genesis and is not directly quoting scripture, so you should not use quotation marks or anything else that might cause your readers to think that Paul is directly quoting scripture here.

Support Reference: Quote Markings

> ULT **one by the slave girl and one by the free woman**
> UST His female slave, Hagar, bore one son, and his wife Sarah, who was not a slave, bore the other
> (ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας)

In both instances in the phrases **one by the slave girl and one by the free woman**, Paul is using the adjective "one" as a noun in order to indicate a specific kind of person. Your language may use adjectives in the same way. If not, you could add the word "son" to show Paul's meaning. Alternate translation: [one son by the slave girl and one son by the free woman]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abraham	Abraham
slave girl	His female slave, Hagar
free woman	his wife Sarah, who was not a slave

Galatians 4:23

ULT	UST
And the one was born from the slave girl according to flesh, but the {other}, from the free woman, through promise.	*Also, the sons differed. Ishmael, the son born by Hagar, the female slave, was conceived naturally. But Isaac, the son born by Sarah, his wife who was not a slave, was conceived miraculously because God intervened in order to fulfill what he had promised Abraham.*

ULT **And**
UST Also, the sons differed
(ἀλλ’)

Here, Paul is using the word **And** to introduce additional information regarding the two sons mentioned in 4:22. In the remainder of this verse, Paul contrasts the way in which the two sons were born. Alternate translation: [Now]

Support Reference: Connecting Words and Phrases

ULT **slave girl … free woman**
UST Hagar, the female slave … Sarah, his wife who was not a slave
(παιδίσκης & ἐλευθέρας)

See how you translated **slave girl** and **free woman** in 4:22.

Support Reference: Nominal Adjectives

ULT **according to flesh**
UST naturally
(κατὰ σάρκα)

Here, the phrase **according to the flesh** means that Ishmael was born in the natural way by which all children are born, without God intervening and performing a miracle. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [in the natural way]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but**
UST But
(δὲ)

Here, the word **but** is introducing a contrast. It is introducing a contrast between Ishmael, **the one** who **was born from the slave girl according to the flesh** and Isaac, who was born **from the free woman, through promise**. Use a natural form in your language for introducing a contrast.

Support Reference: Connect — Contrast Relationship

ULT **through promise**
UST was conceived miraculously because God intervened in order to fulfill what he had promised Abraham
(δι’ ἐπαγγελίας)

Here, the phrase **through promise** means “through God’s promise to Abraham” and refers to God supernaturally intervening and enabling Abraham’s wife Sarah (**the free woman**) to become pregnant in order to fulfill his **promise** to Abraham. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [through God’s promise to Abraham] or [was conceived supernaturally as a result of what God had promised to Abraham]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
slave girl	Hagar, the female slave
free woman	Sarah, his wife who was not a slave
promise	was conceived miraculously because God intervened in order to fulfill what he had promised Abraham

Galatians 4:24

ULT	UST
These things are being spoken as an allegory, for they are two covenants. One {is} from Mount Sinai, giving birth to slavery; this is Hagar.	*I am telling you this as an illustration. These two women symbolize two agreements. God made the first agreement, which involved obeying the laws that God gave to Moses at Mount Sinai. Because that agreement forces those who accept it to keep obeying all its rules, it is like a slave mother who gives birth to slaves. So Hagar, the female slave, symbolizes this agreement.*

ULT **These things**
UST I am telling you this
(ἅτινά)

These things refers to the **things** Paul has just described in 4:22–23 regarding Abraham, his two sons, and Hagar and Sarah. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [These events I have just described to you] or [These things I have just told to you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **These things are being spoken as an allegory**
UST I am telling you this as an illustration
(ἅτινά ἐστιν ἀλληγορούμενα)

If your language does not use the passive form in this way, you could 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 he is doing it. Alternate translation: [I am speaking these things as an allegory]

Support Reference: Active or Passive

ULT **These things are being spoken as an allegory**
UST I am telling you this as an illustration
(ἅτινά ἐστιν ἀλληγορούμενα)

An **allegory** is a story in which things within the story are interpreted as representing something else. Here, the things in the story are meant to be interpreted as representing spiritual truths and realities. In this allegory, the two women referred to in 4:22 represent two different covenants. If your language has a word or phrase for **allegory**, you could use that here. Alternately, if it would help your readers, you could describe what an allegory is in your translation. Alternate translation: [I am speaking of these things in order to teach you a spiritual truth] or [I am speaking of these things in order to use them as an analogy by which to teach you an important truth]

Support Reference: Translate Unknowns

ULT **they**
UST These two women
(αὗται)

Here, the word **they** refers to Sarah and Hagar. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [these women]

Support Reference: Assumed Knowledge and Implicit Information

ULT **One**
UST God made the first agreement
(μία)

The word **One** here could refer to: (1) the covenant which God made at Mount Sinai, which resulted in spiritual slavery to the law. Alternate translation: [One covenant]; (2) Hagar, in which case Paul means that she corresponds to Mount Sinai (See 4:25) and gave birth to children destined for slavery. Alternate translation: [One woman]

Support Reference: Nominal Adjectives

ULT **Mount Sinai**
UST which involved obeying the laws that God gave to Moses … Mount Sinai
(Ὄρους Σινά)

Paul uses **Mount Sinai** to refer to the covenant with the laws that Moses gave to the Israelites there. If it would be helpful in your language, you could use plain language to express this. Alternate translation: [Mount Sinai, where Moses received the law and gave it to the Israelites]

Support Reference: Synecdoche

ULT **giving birth to slavery**
UST Because that agreement forces those who accept it to keep obeying all its rules, it is like a slave mother who gives birth to slaves
(εἰς δουλείαν γεννῶσα)

Paul speaks of the law of Moses producing or resulting in something as if the process of producing was like **giving birth**. Paul speaks of the spiritual bondage of being under the authority of the law of Moses as if it were **slavery**. Paul is saying that the law of Moses produces spiritual slavery. If it would be helpful in your language, you could use equivalent metaphors from your culture. Alternatively, you could express the meaning plainly. Alternate translation: [and produces spiritual slavery] or [and results in spiritual slavery]

Support Reference: Metaphor

ULT **slavery**
UST Because that agreement forces those who accept it to keep obeying all its rules, it is like a slave mother who … slaves
(δουλείαν)

If your language does not use an abstract noun for the idea of **slavery**, you could express the same idea with a concrete noun such as “slave,” or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
covenants	agreements
Mount Sinai	which involved obeying the laws that God gave to Moses … Mount Sinai
slavery	Because that agreement forces those who accept it to keep obeying all its rules, it is like a slave mother who … slaves

ULT	UST
Hagar	So Hagar, the female slave

Galatians 4:25

ULT	UST
Now Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is in slavery with her children.	*Also Hagar symbolizes the agreement, with its laws and rituals, that God gave to Moses on Mount Sinai, in the land of Arabia. Hagar also symbolizes the Jewish religion. The Jewish religion is like a slave mother, and those who practice the Jewish religion are like slave children because they all must obey the laws that God gave to Moses.*

ULT **Hagar is Mount Sinai**
UST Hagar symbolizes the agreement, with its laws and rituals, that God gave to Moses on Mount Sinai
(τὸ & Ἁγὰρ Σινά Ὄρος ἐστὶν)

Hagar is Mount Sinai means that Hagar symbolizes Mount Sinai. Here, Paul begins to explain the meaning of the allegory which he began in 4:22. If it would help your readers, you could indicate explicitly what the phrase **Hagar is Mount Sinai** means. Alternate translation: [Hagar represents Mount Sinai]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Hagar is Mount Sinai in Arabia**
UST Hagar symbolizes the agreement, with its laws and rituals, that God gave to Moses on Mount Sinai, in the land of Arabia
(τὸ & Ἁγὰρ Σινά Ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ)

Paul uses **Mount Sinai in Arabia** to refer to the covenant and the accompanying laws that Moses gave to the Israelites there. If it would be helpful in your language, you could use plain language to express this. Alternate translation: [Hagar resembles Mount Sinai in Arabia, where Moses received the law and gave it to the Israelites]

Support Reference: Synecdoche

ULT **corresponds**
UST Hagar … symbolizes
(συνστοιχεῖ)

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. The words that Paul leaves out could be: (1) Hagar. Alternate translation: [Hagar corresponds]; (2) Mount Sinai. Alternate translation: [Mount Sinai corresponds]

Support Reference: Ellipsis

ULT **present Jerusalem, for she is in slavery**
UST Jewish religion. The Jewish religion is like a slave mother
(νῦν Ἰερουσαλήμ, δουλεύει γὰρ)

Paul is describing the religion of Judaism (which emphasized obeying the law of Moses) by association with the city of Jerusalem, which was the center of this religion. If it would be helpful in your language, you could use plain language. Alternate translation: [religion of Judaism, for all who follow this religion are in slavery]

Support Reference: Metonymy

ULT **for she is in slavery with her children**
UST The Jewish religion is like a slave mother, and those who practice the Jewish religion are like slave children because they all must obey the laws that God gave to Moses
(δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς)

Paul speaks of the religion of Judaism, with its emphasis on obeying the law of Moses, as being **in slavery**. Here, Paul uses the word **slavery** to refer to the spiritual bondage that seeking to obey the religious system based on the law of Moses creates. Here, **slavery** refers to spiritual bondage, and **children** refers to those people who seek to obey the law of Moses as a means of meriting God's approval. If it would be helpful in your language, you could use equivalent metaphors from your culture. Alternatively, you could express the meaning plainly. Alternate translation: [for Jerusalem represents the religious system of Judaism, which results in spiritual bondage for all those who practice it] or [for Jerusalem represents the religious system based on the laws of Moses, which results in spiritual bondage for all those who seek to be righteous before God by practicing it]

Support Reference: Metaphor

> ULT **she is in slavery with her children**
> UST The Jewish religion is like a slave mother, and those who practice the Jewish religion are like slave children because they all must obey the laws that God gave to Moses
> (δουλεύει & μετὰ τῶν τέκνων αὐτῆς)

Here, Paul refers to the city of **Jerusalem** as though it were a woman (**she** and **her**) who could be **in slavery** and have **children**. If it would be helpful in your language, you could express this meaning plainly. Alternate translation: [Jerusalem represents the religious system of Judaism, which results in spiritual bondage for all those who practice it]

Support Reference: Personification

> ULT **she is in slavery**
> UST The Jewish religion is like a slave mother
> (δουλεύει)

If your language does not use an abstract noun for the idea of **slavery**, you could express the same idea with a concrete noun such as "slave," or you could express the meaning in some other way that is natural in your language.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hagar	Hagar
Mount Sinai	the agreement, with its laws and rituals, that God gave to Moses on Mount Sinai
Arabia	the land of Arabia
Jerusalem	Jewish religion
she is in slavery	The Jewish religion is like a slave mother

Galatians 4:26

ULT	UST
But the Jerusalem above is free, which is our mother.	*But there is a heavenly Jerusalem, and because we belong to the heavenly Jerusalem, it is like a mother to all of us {who believe in the Messiah}. Those who belong to the heavenly Jerusalem are free from having to obey the laws of Moses and free from being condemned for failing to obey those laws.*

ULT **But**
UST But
(δὲ)

Here, the word **But** is introducing a contrast between the present Jerusalem mentioned in 4:25 and **the Jerusalem above** in this verse. Use a natural form in your language for introducing a contrast. Alternate translation: [On the other hand,]

Support Reference: Connect — Contrast Relationship

ULT **the Jerusalem above**
UST there is a heavenly Jerusalem … the heavenly Jerusalem
(ἡ & ἄνω Ἰερουσαλὴμ)

The phrase **the Jerusalem above** refers to the heavenly city of God, which is comprised of all those who trust Jesus to save them from their sins. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: [the heavenly Jerusalem] or [God's Jerusalem] or [God's Jerusalem, which is made up of those who trust in Jesus,]

Support Reference: Metaphor

ULT **above**
UST heavenly … heavenly
(ἄνω)

Paul is describing what is heavenly (what belongs to or comes from heaven) by association with the word **above**, which his readers would have understood to mean "heavenly." If it would be helpful in your language, you could use plain language.

Support Reference: Metonymy

ULT **free**
UST free from having to obey the laws of Moses and free from being condemned for failing to obey those laws
(ἐλευθέρα)

Here, the word **free** refers to spiritual freedom which consists of freedom from the law of Moses and freedom from the power and condemnation of sin which results in being able to freely worship God. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [spiritually free]

Support Reference: Assumed Knowledge and Implicit Information

ULT **which is our mother**
UST and because we belong to the heavenly Jerusalem, it is like a mother to all of us {who believe in the Messiah}. Those who belong to
(ἥτις ἐστὶν μήτηρ ἡμῶν)

Paul uses the word **mother** to refer to belonging to a place as a citizen of that place and possessing the rights and privileges which belong to a citizen. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: [which is the Jerusalem to which we belong] or [which is the place to which we belong]

Support Reference: Metaphor

ULT **our mother**
UST and because we belong to … a mother to all of us {who believe in the Messiah}. Those who belong to
(μήτηρ ἡμῶν)

Paul speaks of **the Jerusalem above** as if it was were a **mother**. If it would be helpful in your language, you could express this meaning plainly.

Support Reference: Personification

ULT **our**
UST all of us {who believe in the Messiah}
(ἡμῶν)

When Paul says **our**, he is speaking of all believers in Jesus, which would include himself and the Galatian believers, so **our** would be inclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	there is a … Jerusalem … the … Jerusalem
free	free from having to obey the laws of Moses and free from being condemned for failing to obey those laws

Galatians 4:27

ULT	UST
For it is written, “Rejoice, you barren woman, the one not giving birth; break forth and shout, you {who are} not suffering the pains of childbirth; because the children of the desolate one {are} many more than of the one having a husband.”	*Our new city will have more people than those who live in Jerusalem now. It will be just like Isaiah foretold {about the people whom he expected would come back to Jerusalem from exile}. {He expected that they would be more numerous than those who were taken into exile.} He wrote: You who live in Jerusalem, you will rejoice! Now you have no children, like a barren woman who does not give birth to children! But some day you will shout joyfully, as loudly as you can, even though now you are few in number, like a woman who cannot give birth to children, and you feel deserted. You will be very happy because you will have many children who will come to you. Those children will be more than the children any woman with a husband could have borne.*

ULT **For**
(γάρ)

Here, Paul uses the word **For** to indicate that he is introducing material which supports what he said in 4:26. Use a natural form in your language for introducing information which supports a prior claim.

Support Reference: Connecting Words and Phrases

ULT **it is written**
UST It will be just like Isaiah foretold {about the people whom he expected would come back to Jerusalem from exile}. {He expected that they would be more numerous than those who were taken into exile.} He wrote
(γέγραπται)

Here, Paul uses the phrase **it is written** to indicate that what follows is a quotation from the Old Testament Scriptures. Paul assumes that his readers will understand this. If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is referring to an important text. Alternate translation: [it is written in the Scriptures]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it is written**
UST It will be just like Isaiah foretold {about the people whom he expected would come back to Jerusalem from exile}. {He expected that they would be more numerous than those who were taken into exile.} He wrote
(γέγραπται)

If your language does not use the passive form in this way, you could 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 the prophet Isaiah did it. Alternate translation: [Isaiah wrote]

Support Reference: Active or Passive

ULT **Rejoice, you barren woman, the one not giving birth; break forth and shout, you {who are} not suffering the pains of childbirth; because the children of the desolate one {are} many more than of the one having a husband**
UST Our new city will have more people than those who live in Jerusalem now … You who live in Jerusalem, you will rejoice! Now you have no children, like a barren woman who does not give birth to children! But some day you will shout joyfully, as loudly as you can, even though now you are few in number, like a woman who cannot give birth to children, and you feel deserted. You will be very happy because you will have many children who will come to you. Those children will be more than the children any woman with a husband could have borne
(εὐφράνθητι, στεῖρα, ἡ οὐ τίκτουσα, ῥῆξον καὶ βόησον, ἡ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον, ἢ τῆς ἐχούσης τὸν ἄνδρα)

This is a quotation from Isaiah 54:1. Use a natural way of indicating that something is a quotation.

Support Reference: Quotations and Quote Margins

ULT **Rejoice, you barren woman, the one not giving birth; break forth and shout, you {who are} not suffering the pains of childbirth**
UST You who live in Jerusalem, you will rejoice! Now you have no children, like a barren woman who does not give birth to children! But some day you will shout joyfully, as loudly as you can, even though now you are few in number, like a woman who cannot give birth to children … You will be very happy
(εὐφράνθητι, στεῖρα, ἡ οὐ τίκτουσα, ῥῆξον καὶ βόησον, ἡ οὐκ ὠδίνουσα)

These two phrases mean the same thing. Isaiah uses a common Hebrew poetic device and says the same thing twice, in slightly different ways. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: [Rejoice, you who are barren] or [Rejoice, you who have been unable to have children]

Support Reference: Parallelism

ULT **you barren woman … you {who are} not suffering the pains of childbirth**
UST Now you have no children, like a barren woman
(στεῖρα & ἡ οὐκ ὠδίνουσα)

If your language requires you to state the person who is the object of a command, it is implied that a woman is being addressed. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [you barren woman … you woman not suffering the pains of childbirth]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Rejoice, you barren woman, the one not giving birth; break forth and shout, you {who are} not suffering the pains of childbirth; because the children of the desolate one {are} many more than of the one having a husband**
UST Our new city will have more people than those who live in Jerusalem now … You who live in Jerusalem, you will rejoice! Now you have no children, like a barren woman who does not give birth to children! But some day you will shout joyfully, as loudly as you can, even though now you are few in number, like a woman who cannot give birth to children, and you feel deserted. You will be very happy because you will have many children who will come to you. Those children will be more than the children any woman with a husband could have borne
(εὐφράνθητι, στεῖρα, ἡ οὐ τίκτουσα, ῥῆξον καὶ βόησον, ἡ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον, ἢ τῆς ἐχούσης τὸν ἄνδρα)

Paul is quoting the prophet Isaiah, who is speaking of the city of Jerusalem as if it were a **barren** woman who is unable to give **birth**. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

Support Reference: Metaphor

ULT **because**
UST because
(ὅτι)

The word **because** is introducing the reason to **Rejoice**. Use a natural form for introducing a reason to do something.

Support Reference: Connect — Reason-and-Result Relationship

ULT **the children of the desolate one {are} many more than of the one having a husband**
UST Our new city will have more people than those who live in Jerusalem now … and you feel deserted … you will have many children who will come to you. Those children will be more than the children any woman with a husband could have borne
(πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον, ἢ τῆς ἐχούσης τὸν ἄνδρα)

The prophet Isaiah wrote this scripture passage during the time in which Jerusalem and its people had been conquered by the Babylonian army and the people taken away to Babylon. Isaiah is speaking of the city of Jerusalem as it was at the time of his writing, when it was without most of its original inhabitants. He compares the empty city to a **desolate** woman, a woman whose husband has left her, and he speaks of the inhabitants of Jerusalem as if they were **children**. In this passage from Isaiah 54:1, Isaiah is picturing Israel as a wife who is abandoned by her husband, which is God. Having **children** in this context refers to having inhabitants. If it would be helpful in your language, you could use equivalent metaphors from your culture. Alternatively, you could express the meaning plainly. Alternate translation: [the woman who was abandoned by her husband has more children than does the woman living with her husband]

Support Reference: Metaphor

ULT **than**
UST than … than
(ἢ)

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: [than the children]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you barren woman	Now you have no children, like a barren woman

Galatians 4:28

ULT	UST
Now you, brothers, like Isaac, are children of promise.	*Now, my fellow believers, you have become children of God because God has fulfilled what he promised to Abraham. You are like Isaac{, who was born because God fulfilled what he promised to give Abraham}.*

ULT **Now**
UST Now
(δέ)

Here, Paul uses the word **Now** to indicate that what he writes next is connected to what he wrote immediately before this and that he is continuing his line of thought. Use a natural form in your language to indicate that what follows is in continuity with what precedes it. Alternate translation: [And]

Support Reference: Connecting Words and Phrases

ULT **you, brothers, like Isaac, are children of promise**
UST my fellow believers, you have become children of God because God has fulfilled what he promised to Abraham. You are like Isaac{, who was born because God fulfilled what he promised to give Abraham}
(ὑμεῖς & ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐστέ)

The point of this comparison is that the Galatian believers (who are referred to as **brothers**) are **like Isaac** because both **Isaac** and the Galatians are **children of promise**, meaning that they both owe their birth to God's supernatural working. Isaac's physical birth came about as a result of God's supernatural intervention, and the Galatian believers spiritual birth came about as a result of God's supernatural intervention. If it would be helpful in your language, you could use an equivalent comparison or express this meaning plainly. Alternate translation: [my fellow believers, you are similar to Isaac in that God miraculously intervened for both you and him in order to fulfill his promise to Abraham]

Support Reference: Simile

> ULT **you**
> UST you
> (ὑμεῖς)

Here, the pronoun **you** is plural. Your language may require you to mark such forms.

Support Reference: Forms of 'You' — Singular

> ULT **brothers**
> UST my fellow believers
> (ἀδελφοί)

See how you translated the word **brothers** in 1:2 where it is used with the same meaning. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

> ULT **children of promise**
> UST children of God because God has fulfilled what he promised to Abraham
> (ἐπαγγελίας τέκνα)

Here, **children** could be a metaphor which means that the Galatian believers are: (1) God's spiritual descendants. If it would help your readers, you could express the meaning plainly. Alternate translation: [God's spiritual descendants] or [God's children]; (2) Abraham's spiritual descendants. If it would help your readers, you could express the meaning plainly. Alternate translation: [Abraham's spiritual descendants] or [Abraham's children]

Support Reference: Metaphor

> ULT **children of promise**
> UST children of God because God has fulfilled what he promised to Abraham
> (ἐπαγγελίας τέκνα)

Paul is using the possessive form to describe the source of these **children**. He means that the **children** are the **children** or descendants which God promised to supernaturally give to Abraham, and therefore they are **children** whose source derives from God fulfillment of his **promise** to Abraham. If it would be helpful in your language, you could clarify the relationship for your readers. Alternate translation: [children of God's promise] or [children of God's promise to Abraham]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Isaac	Isaac{, who was born because God fulfilled what he promised to give Abraham}
of promise	because God has fulfilled what he promised to Abraham

Galatians 4:29

ULT	UST
But just as then, the one having been born according to flesh was persecuting the one according to Spirit, so {it} also {is} now.	*Also, long ago Abraham's son Ishmael, the one who was conceived naturally, caused trouble for Abraham's son Isaac, who was conceived supernaturally. Similarly, now those who think that we must obey the laws that God gave to Moses in order that God will save us are causing trouble for those who are trusting Abraham's descendant, the Messiah.*

ULT **But**
(ἀλλ')

Here, the word **But** could be: (1) introducing a contrast. Use a natural form in your language for introducing a contrast. (2) indicating a transition. Alternate translation: [And]

Support Reference: Connecting Words and Phrases

ULT **just as**
UST Also
(ὥσπερ)

Here, the word **just as** introduces a comparison. Use a natural form in your language for introducing a comparison.

Support Reference: Connecting Words and Phrases

ULT **the one**
UST Abraham's son Ishmael, the one
(ὁ)

Here, the phrase **the one** refers to Abraham's son Ishmael. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Ishmael, the one]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one**
UST Abraham's son Isaac
(τὸν)

Here, the phrase **the one** refers to Abraham's son Isaac. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Isaac, the one]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **according to Spirit**
> UST who was conceived supernaturally
> (κατὰ Πνεῦμα)

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: [having been born according to Spirit]

Support Reference: Ellipsis

> ULT **according to Spirit**
> UST who was conceived supernaturally
> (κατὰ Πνεῦμα)

Here, **according to Spirit** means that Isaac's birth came about because the Holy Spirit worked in a supernatural way in order to make it happen. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [having been born because of the supernatural working of the Spirit] or [having been born by the miraculous working of the Spirit]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **so {it} also {is}**
> UST Similarly
> (οὕτως καὶ)

The phrase **so it also is** introduces a comparison. Use a natural way in your language for introducing a comparison. Alternate translation: [so it is also the same]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
was persecuting	caused trouble for
Spirit	who was conceived supernaturally

Galatians 4:30

ULT	UST
But what does the scripture say? "Cast out the slave girl and her son. For the son of the slave girl will certainly not inherit with the son of the free woman."	*But Moses wrote these words in a scripture passage in Genesis: "The son of the woman who was not a slave will inherit what his father owns. The female slave's son will certainly not inherit those things. So send away from this place the female slave and her son!"*

ULT **what does the scripture say**
UST Moses wrote these words in a scripture passage in Genesis
(τί λέγει ἡ Γραφή)

Paul is not asking for information, but is using the question form to get the Galatian believers to think about the scripture verse he cites next. 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 says,]

Support Reference: Rhetorical Question

ULT **does the scripture say**
UST Moses wrote these words in a scripture passage in Genesis
(λέγει ἡ Γραφή)

Here, Paul speaks of the specific scripture passage he is quoting from Genesis as though it were a person who is speaking. If it would be helpful in your language, you could express this meaning plainly. Alternate translation: [does Moses say in the scripture] or [does Moses write in the scripture]

Support Reference: Personification

ULT **Cast out the slave girl and her son. For the son of the slave girl will certainly not inherit with the son of the free woman**
UST The son of the woman who was not a slave will inherit what his father owns. The female slave's son will certainly not inherit those things. So send away from this place the female slave and her son
(ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς; οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης, μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας)

This is a quotation from Genesis. Use a natural way in your language to indicate that this is a quotation.

Support Reference: Quotations and Quote Margins

ULT **Cast out**
UST So send away from this place
(ἔκβαλε)

Here, **Cast out** means to send away. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Banish] or [Remove from here]

Support Reference: Assumed Knowledge and Implicit Information

ULT **certainly not**
UST certainly not
(οὐ & μὴ)

The phrase **certainly not** translates two negative words in Greek. In the author's culture, two negative words made the statement even more negative. If your language can use two negatives as the author's culture did, you could use a double negative here. If your language does not use two negatives in this way, you could translate with one strong negative. Alternate translation: [by no means]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
scripture	in a scripture passage in Genesis
Cast out	So send away from this place
slave girl	female slave
will … inherit	will inherit what his father owns … will … inherit those things
of the slave girl	The female slave's
of the free woman	of the woman who was not a slave

Galatians 4:31

ULT	UST
Therefore, brothers, we are not children of a slave girl, but of the free woman.	*My fellow believers, Hagar symbolizes the laws that God gave to Moses. But we are not those who must obey all the laws that God gave to Moses. So we are not the female slave Hagar's spiritual descendants. But Sarah's descendants are those who were born as a result of God fulfilling what he promised to Abraham. So we are the spiritual descendants of Sarah, the woman who was not a slave.*

ULT Therefore
(διό)

The word **Therefore** is introducing Paul's conclusion to what he explained immediately prior to this verse. Use a natural form for introducing a concluding statement. Alternate translation: [So then]

Support Reference: Connecting Words and Phrases

ULT brothers
UST My fellow believers
(ἀδελφοί)

See how you translated the word **brothers** in 1:2 where it is used with the same meaning. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT we are
UST we are … So we are … So we are
(ἐσμὲν)

When Paul says **we**, he is including the Galatian believers, so **we** would be inclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive 'We'

ULT **children**
UST those who must obey … spiritual descendants … descendants … the spiritual descendants
(τέκνα)

Paul speaks of spiritual descendants as if they were **children**. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. See how you translated the word **children** in 4:28 where it is also used to mean "spiritual descendants."

Support Reference: Metaphor

ULT **of a slave girl, but of the free woman**
UST Hagar symbolizes the laws that God gave to Moses. But … all the laws that God gave to Moses … the female slave Hagar's … But Sarah's … are those who were born as a result of God fulfilling what he promised to Abraham … of Sarah, the woman who was not a slave
(παιδίσκης & ἀλλὰ τῆς ἐλευθέρας)

Paul is using the phrase **slave girl** to refer to Hagar, who symbolizes the law of Moses (which brings spiritual bondage), and he is using Sarah, **the free woman**, to symbolize God's promise that he made to Abraham. If your readers would not understand this you could express the meaning in a non-figurative way. Alternate translation: [of the law of Moses, but of the promises that God made to Abraham]

Support Reference: Metaphor

ULT **but**
UST But
(ἀλλὰ)

Here, the word **but** is introducing a contrast. Use a natural form in your language for introducing a contrast. Alternate translation (as a new sentence): [Instead, we are children]

Support Reference: Connect — Contrast Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of a slave girl	Hagar symbolizes the laws that God gave to Moses … all the laws that God gave to Moses … the female slave Hagar's
of the free woman	But Sarah's … are those who were born as a result of God fulfilling what he promised to Abraham … of Sarah, the woman who was not a slave

Galatians 5

Galatians 5 Chapter Introduction

Structure and Formatting

Paul continues writing about the law of Moses as something that traps or enslaves a person. In this chapter Paul declares repeatedly that Christ has freed believers from being obligated to obey the law of Moses. (See: law, law of Moses, law of Yahweh, law of God)

Religious and Cultural Concepts in This Chapter

Fruit of the Spirit

The phrase “the fruit of the Spirit” is not plural, even though it begins a list of several things. The word “fruit” is singular and refers to the nine qualities listed in 5:22–23 to show that they are a united cluster of qualities that are manifested in each believer. Translators should keep the singular form for “fruit” if possible. (See: fruit, fruitful, unfruitful)

the law

The phrase “the law” is a singular noun that refers to a group of laws that God gave Israel by dictating them to Moses. This phrase occurs in chapters 2–5. Every time this phrase occurs in Galatians it refers to the group of laws that God dictated to Moses at Mount Sinai. You should translate this phrase the same way each time it occurs. (See: Collective Nouns)

Galatians 5:1

ULT	UST
For freedom Christ set us free. Stand firm, therefore, and do not again be subjected to a yoke of slavery.	*The Messiah freed us {believers} {from having to obey the laws God gave the Jews} in order that we would not have to obey {them}. So continue to be steadfastly committed {to the Lord}. Do not let anyone force you to obey {those laws} again as if you were slaves {to those laws}.*

ULT **For freedom Christ set us free**
UST The Messiah freed us {believers} {from having to obey the laws God gave the Jews} in order that we would not have to obey {them}
(τῇ ἐλευθερίᾳ, ἡμᾶς Χριστὸς ἠλευθέρωσεν)

For freedom Christ set us free implies that Christ **set** believers **free** from being required to obey the laws God gave the Jews. If it would be helpful in your language, you could state this explicitly. Alternate translation: [Christ has set us free from the law]

Support Reference: Assumed Knowledge and Implicit Information

ULT **For freedom**
UST in order that we would not have to obey {them}
(τῇ ἐλευθερίᾳ)

For here indicates that what follows is the purpose for which Christ freed believers. Use a natural way in your language for introducing a purpose. Alternate translation: [For the purpose of freedom]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **For freedom … of slavery**
UST in order that we would not have to obey {them} … those laws … as if you were slaves {to those laws}
(τῇ ἐλευθερίᾳ & δουλείας)

See how you translated **freedom** in 2:4 and **slavery** in 4:24.

Support Reference: Abstract Nouns

> ULT **us**
> UST us {believers} {from having to obey the laws God gave the Jews}
> (ἡμᾶς)

When Paul says **us** here, he is speaking of himself, his traveling companions, and the Galatian believers, so **us** would be inclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive 'We'

> ULT **Stand firm**
> UST continue to be steadfastly committed {to the Lord}
> (στήκετε)

Stand firm here refers to one remaining steadfast in what one believes. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [Be unmoved] or [Remain strong in your faith]

Support Reference: Metaphor

> ULT **do not again be subjected to**
> UST Do not let anyone force you to obey … again
> (μὴ πάλιν & ἐνέχεσθε)

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 again subject yourselves to]

Support Reference: Active or Passive

> ULT **do not again be subjected to a yoke of slavery**
> UST Do not let anyone force you to obey {those laws} again as if you were slaves {to those laws}
> (μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε)

Here Paul speaks of someone being obligated to obey the laws God gave the Jews as if that person were **subjected to a yoke of slavery**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: [do not go back to being obligated to obey the law] or [do not be subjected to the law like one who is under a yoke of slavery]

Support Reference: Metaphor

ULT **a yoke of slavery**
UST those laws … as if you were slaves {to those laws}
(ζυγῷ δουλείας)

Paul is using the possessive form to describe a **yoke** that is **slavery**. If this is not clear in your language, you could use a different expression. Alternate translation: [a yoke, that is, slavery]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
For freedom	in order that we would not have to obey {them}
Christ	The Messiah
set … free	freed
a yoke	those laws … as if you were slaves {to those laws}
of slavery	those laws … as if you were slaves {to those laws}

Galatians 5:2

ULT	UST
Behold, I, Paul, say to you that if you would be circumcised, Christ will benefit you nothing.	*I am Paul. Pay attention to what I am telling you! If you let anyone circumcise you, what the Messiah has done for you will not help you at all!*

ULT Behold
UST Pay attention to
(ἴδε)

Paul uses the term **Behold** to focus his audience's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Understand this!]

Support Reference: Metaphor

ULT if you would be circumcised
UST If you let anyone circumcise you
(ἐὰν περιτέμνησθε)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [if someone circumcises you] or [if you receive circumcision]

Support Reference: Active or Passive

ULT Christ will benefit you nothing
UST what the Messiah has done for you will not help you at all
(Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει)

In this clause Paul means that if a person is circumcised in order to complete their salvation, then what Christ has done to provide salvation for them will not help them. If it would be helpful in your language, you could state this explicitly. Alternate translation: [what Christ has done will not benefit you at all]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	am Paul
you would be circumcised	you let anyone circumcise you
Christ	what the Messiah has done for you

ULT	UST
will benefit	will not help … at all

Galatians 5:3

ULT	UST
Now I testify again to every man being circumcised that he is obligated to do the whole law.	*Once again I solemnly declare to every man who has someone circumcise him, that he must obey all of the laws {God gave the Jews} {in order to be righteous}.*

ULT **being circumcised**
UST who has someone circumcise him
(περιτεμνομένῳ)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [who has someone circumcise him]

Support Reference: Active or Passive

ULT **to do the whole law**
UST he … obey all of the laws {God gave the Jews} {in order to be righteous}
(ὅλον τὸν νόμον ποιῆσαι)

Paul implies that a **circumcised** man must obey **the whole law** in order to be righteous. If it would be helpful in your language, you could state this explicitly. Alternate translation: [to do the whole law to become righteous]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the whole law**
UST all of the laws {God gave the Jews} {in order to be righteous}
(ὅλον τὸν νόμον)

Here, **law** is a singular noun that refers to a group of laws that God gave Israel by dictating them to Moses. See how **law** is translated in 2:16 and Romans 2:12. Alternate translation: [all of God's laws]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I testify	I solemnly declare
being circumcised	who has someone circumcise him

ULT	UST
law	laws {God gave the Jews} {in order to be righteous}

Galatians 5:4

ULT	UST
You were cut off from Christ, whoever is being justified by law; you fell from grace.	*You who are trying to make yourselves righteous by {obeying} the laws {God gave the Jews} have separated yourselves from the Messiah. God will no longer act kindly toward you.*

> ULT **You were cut off from Christ, whoever is being justified by law**
> UST You who are trying to make yourselves righteous by {obeying} the laws {God gave the Jews} have separated yourselves from the Messiah
> (κατηργήθητε ἀπὸ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε)

You here refers to **whoever is being justified by the law**. If it would be helpful in your language, you could make this more explicit. Alternate translation: [You who are being justified by the law were cut off from Christ]

Support Reference: Pronouns — When to Use Them

> ULT **You were cut off … is being justified**
> UST You … are trying to make yourselves righteous … have separated yourselves
> (κατηργήθητε & δικαιοῦσθε)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [You cut yourselves off … is justifying oneself]

Support Reference: Active or Passive

> ULT **You were cut off from Christ**
> UST You … have separated yourselves from the Messiah
> (κατηργήθητε ἀπὸ Χριστοῦ)

Here, **cut off** refers to being separated from Christ. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [You have ended your relationship with Christ] or [You are separated from Christ]

Support Reference: Metaphor

ULT **whoever is being justified by law**
UST who are trying to make yourselves righteous by {obeying} the laws {God gave the Jews}
(οἵτινες ἐν νόμῳ δικαιοῦσθε)

Paul implies that these people were trying to be **justified by** obeying **the law**, which is impossible. If it would be helpful in your language, you could state this explicitly. Alternate translation: [whoever attempts to be justified by obeying the law]

Support Reference: Assumed Knowledge and Implicit Information

ULT **law**
UST by {obeying} the laws {God gave the Jews}
(νόμῳ)

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

Support Reference: Collective Nouns

ULT **you fell from grace**
UST God will no longer act kindly toward you
(τῆς χάριτος ἐξεπέσατε)

Here Paul speaks of **grace** as if it were something that a person could fall away from. He means that people who are trying to save themselves by obeying the law do not receive God's **grace**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [you have rejected the grace of God] or [God will no longer be gracious to you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
law	by {obeying} the laws {God gave the Jews}
is being justified	are trying to make yourselves righteous
grace	God will no longer act kindly toward you

Galatians 5:5

ULT	UST
For through the Spirit, by faith, we eagerly wait for the hope of righteousness.	*{This is so} because we {believers} are confidently expecting by trusting {in Jesus} that God will make us righteous. The Holy Spirit enables us {to do this}.*

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

For here indicates that what follows is the reason why what Paul stated 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 **through the Spirit**
UST The Holy Spirit enables us {to do this}
(Πνεύματι)

Here and throughout this chapter, **the Spirit** refers to the Holy **Spirit**. See how you translated the same use of **Spirit** in 3:2.

Support Reference: Assumed Knowledge and Implicit Information

ULT **by faith … the hope of righteousness**
UST confidently … by trusting {in Jesus} that God will make us righteous
(ἐκ πίστεως ἐλπίδα δικαιοσύνης)

If your language does not use abstract nouns for the ideas of **faith**, **hope**, and **righteousness**, you could express the same ideas in another way. See how you translated **faith** in 2:16 and **righteousness** in 2:21. Alternate translation: [by trusting … what is hopeful of what it righteous]

Support Reference: Abstract Nouns

ULT **we**
UST we {believers}
(ἡμεῖς)

Here, **we** refers to Paul and those who trust in Christ instead of the law, so **we** would be exclusive. Your language may require you to mark this form.

Support Reference: Exclusive and Inclusive 'We'

ULT **by faith, we eagerly wait for the hope of righteousness**
UST we {believers} are confidently expecting by trusting {in Jesus} that God will make us righteous
(ἡμεῖς & ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα)

This could mean: (1) **we eagerly waitby faith**. Alternate translation: [we eagerly wait by faith for the hope of righteousness]; (2) **righteousness** is **by faith**. Alternate translation: [we eagerly wait for the hope of righteousness by faith]

Support Reference: Information Structure

ULT **the hope of righteousness**
UST confidently … that God will make us righteous
(ἐλπίδα δικαιοσύνης)

This could mean: (1) people **hope** for **righteousness**. Alternate translation: [the hope for righteousness]; (2) **the hope** is **righteousness**. Alternate translation: [the hope, that is, righteousness]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
through the Spirit	The Holy Spirit enables us {to do this}
faith	by trusting {in Jesus}
the hope	confidently
of righteousness	that God will make us righteous

Galatians 5:6

ULT	UST
For in Christ Jesus neither circumcision nor uncircumcision is capable of anything, but {only} faith working through love.	*{This is so} because {when} God has united {us} with the Messiah Jesus, whether people are circumcised or not is not important. Rather, only whether we trust {in the Messiah} is important. We show we trust {in the Messiah} by loving others.*

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

For here indicates that what follows is a 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 **in Christ Jesus**
UST {when} God has united {us} with the Messiah Jesus
(ἐν & Χριστῷ Ἰησοῦ)

See how you translated this phrase in 3:26.

Support Reference: Metaphor

ULT **circumcision … uncircumcision … faith … love**
UST people are circumcised … not … only whether we trust {in the Messiah} is important … loving others
(περιτομή & ἀκροβυστία & πίστις & ἀγάπης)

If your language does not use abstract nouns for the ideas of **circumcision**, **uncircumcision**, **faith**, and **love**, you could express the same ideas in another way. See how you translated **faith** in 2:16. Alternate translation: [being circumcised … not being circumcised … trusting … loving]

Support Reference: Abstract Nouns

ULT **neither circumcision nor uncircumcision is capable of anything**
UST whether people are circumcised or not is not important
(οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία)

Here, **anything** refers to being important to God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [neither circumcision nor uncircumcision is capable of being important to God] or [neither circumcision nor uncircumcision matters]

Support Reference: Idiom

ULT **faith working through love**
UST only whether we trust {in the Messiah} is important. We show we trust {in the Messiah} by loving others
(πίστις δι’ ἀγάπης ἐνεργουμένη)

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: [faith working through love is capable of something] or [faith working through love matters]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
Christ Jesus	the Messiah Jesus
circumcision	people are circumcised
uncircumcision	not
faith	only whether we trust {in the Messiah} is important
love	loving others

Galatians 5:7

ULT	UST
You were running well. Who hindered you, not to be persuaded by truth?	*You were spiritually progressing so well! You should never have let someone stop you {from progressing}, so that what is true does not convince you!*

ULT **You were running well**
UST You were spiritually progressing so well
(ἐτρέχετε καλῶς)

Here Paul refers to becoming more spiritually mature as if someone were **running** a race. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [You were making excellent progress in your faith] or [You were doing so well]

Support Reference: Metaphor

ULT **Who hindered you, not to be persuaded by truth**
UST You should never have let someone stop you {from progressing}, so that what is true does not convince you
(τίς ὑμᾶς ἐνέκοψεν, ἀληθείᾳ μὴ πείθεσθαι)

Paul is not asking for information, but is using the question form here 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: [You should not have let someone hinder you, not to be persuaded by truth!]

Support Reference: Rhetorical Question

ULT **not to be persuaded by truth**
UST You should never have let someone stop you {from progressing}, so that what is true does not convince you
(ἀληθείᾳ μὴ πείθεσθαι)

This clause provides the expected result of what Paul said in the previous clause. Use a natural form for indicating a result. Alternate translation: [which is resulting in you not being persuaded by truth]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **not to be persuaded by truth**
> UST You should never have let someone stop you {from progressing}, so that what is true does not convince you
> (ἀληθείᾳ μὴ πείθεσθαι)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [so that the truth is not persuading you]

Support Reference: Active or Passive

> ULT **not to be persuaded by truth**
> UST You should never have let someone stop you {from progressing}, so that what is true does not convince you
> (ἀληθείᾳ μὴ πείθεσθαι)

Alternate translation: [not to obey the truth]

> ULT **by truth**
> UST You should never have let someone stop you {from progressing}, so that what is true does not convince you
> (ἀληθείᾳ)

See how you translated **truth** in 2:5.

Support Reference: Abstract Nouns

Galatians 5:8

ULT	UST
This persuasion {is} not from the one calling you!	*God is the one who calls you. He is not the one who is persuading you {to think like this}!*

ULT **This persuasion**
UST the one who is persuading you {to think like this}
(ἡ πεισμονὴ)

Here, **persuasion** refers to some Galatians being persuaded to obey the laws God gave the Jews instead of trusting solely in Jesus to save them. If it would be helpful in your language, you could state this explicitly. Alternate translation: [You being persuaded to stop trusting in the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one calling you**
UST God is the one who calls you
(τοῦ καλοῦντος ὑμᾶς)

Here, **the one calling you** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: [God, who is calling you]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
calling	God is the one who calls

Galatians 5:9

ULT	UST
A little leaven leavens the whole lump.	*{This false teaching might deceive all of you, just like} a little yeast {in some dough} makes all of it swell up.*

ULT **A little leaven leavens the whole lump**
UST {This false teaching might deceive all of you, just like} a little yeast {in some dough} makes all of it swell up
(μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ)

Here Paul quotes or creates a proverb, which is a short saying about something that is generally true in life. This proverb gives a comparison: Just as a small amount of **leavenleavens** a whole **lump** of dough, so a small amount of false teaching can deceive many people in a church. If it would be helpful in your language, you could translate the proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: [It has been said that a little leaven causes a whole lump of dough to be leavened]

Support Reference: Proverbs

ULT **A little leaven leavens the whole lump**
UST {This false teaching might deceive all of you, just like} a little yeast {in some dough} makes all of it swell up
(μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ)

The word **leaven** refers to a substance that causes fermentation and expansion within a batch of dough or batter. Here, **leavens** refers to the fermentation process and **lump** refers to the batch of dough. If your readers would not be familiar with **leaven**, you could use the name of a substance that they would be familiar with, or you could use a general term. Alternate translation: [A little yeast causes all of the batch of dough to swell up]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A … leaven	yeast {in some dough}
leavens	makes … swell up

Galatians 5:10

ULT	UST
I am confident in you in the Lord that you will think nothing otherwise. But the one troubling you will bear the judgment, whoever he may be.	*Because God has united {us} with the Lord {Jesus}, I am certain that you will believe only {what I have told you}. By contrast, God will certainly punish everyone who is confusing you {about these things}, whoever they are.*

ULT in the Lord
UST Because God has united {us} with the Lord {Jesus}
(ἐν Κυρίῳ)

Here, **in the Lord** indicates the basis or cause for which Paul was **confident in** the Galatian believers, and **the Lord** refers to Jesus. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar expression "in Christ" in 1:22. Alternate translation: [on the basis of us being in union with the Lord Jesus]

Support Reference: Metaphor

ULT you will think nothing otherwise
UST will believe only {what I have told you}
(οὐδὲν ἄλλο φρονήσετε)

Here, **nothing otherwise** refers to **nothing** other than what Paul has told his readers. If it would be helpful in your language, you could state this explicitly. Alternate translation: [you will think nothing other than what I am telling you]

Support Reference: Assumed Knowledge and Implicit Information

ULT the one troubling you … whoever he may be
UST everyone who is confusing you {about these things}, whoever they are
(ὁ & ταράσσων ὑμᾶς & ὅστις ἐὰν ᾖ)

Jesus is speaking of several people who were **troubling** the Galatian believers, not just one particular man. Paul states in 1:7 that there were several false teachers causing trouble. If it would be helpful in your language, you could use a more general expression. Alternate translation: [those troubling you … whoever they may be]

Support Reference: Generic Noun Phrases

> ULT **will bear the judgment**
> UST God will certainly punish
> (βαστάσει τὸ κρίμα)

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [will be judged]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord	Because God has united {us} with the Lord {Jesus}
in the Lord	Because God has united {us} with the Lord {Jesus}
troubling	everyone who is confusing
will bear	God will certainly punish
judgment	God will certainly punish

Galatians 5:11

ULT	UST
But brothers, if I still proclaim circumcision, why am I still being persecuted? In that case the stumbling block of the cross has been removed.	*Fellow believers, as for me, were I to still declare that men must have someone circumcise them {in order to be righteous}, surely no one would still be persecuting me! {This is because} declaring that would abolish how offensive {Jesus dying on} the cross is.*

ULT **brothers**
UST Fellow believers
(ἀδελφοί)

See how you translated the same use of **brothers** in 1:2. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **if I still proclaim circumcision, why am I still being persecuted**
UST as for me, were I to still declare that men must have someone circumcise them {in order to be righteous}, surely no one would still be persecuting me
(ἐγὼ & εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι)

Paul is using a hypothetical situation to help emphasize that he does not **proclaim circumcision**. Use the natural form in your language for expressing a hypothetical situation. Alternate translation: [suppose I still do proclaim circumcision. Then why am I still being persecuted]

Support Reference: Hypothetical Situations

ULT **proclaim circumcision**
UST I to … declare that men must have someone circumcise them {in order to be righteous}
(περιτομὴν & κηρύσσω)

Here, **proclaim circumcision** refers to telling people that they must be circumcised in order to be saved. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [proclaim the need to be circumcised] or [proclaim that everyone must be circumcised]

Support Reference: Metonymy

ULT **circumcision**
UST that men must have someone circumcise them {in order to be righteous}
(περιτομὴν)

See how you translated **circumcision** in 5:6.

Support Reference: Abstract Nouns

ULT **why am I still being persecuted**
UST surely no one would still be persecuting me
(τί ἔτι διώκομαι)

Paul is not asking for information, but is using the question form here 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: [I should not still be persecuted!]

Support Reference: Rhetorical Question

ULT **why am I still being persecuted … the stumbling block of the cross has been removed**
UST surely no one would still be persecuting me … would abolish how offensive {Jesus dying on} the cross is
(τί ἔτι διώκομαι & κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [why are people still persecuting me … I would have removed the stumbling block of the cross]

Support Reference: Active or Passive

ULT **In that case the stumbling block of the cross has been removed**
UST {This is because} declaring that would abolish how offensive {Jesus dying on} the cross is
(ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ)

This sentence gives both the result of proclaiming **circumcision** and the reason why someone who proclaimed **circumcision** would not be **persecuted**. If it would be helpful in your language, you could state this explicitly. Alternate translation: [I would not be persecuted because proclaiming circumcision would remove the stumbling block of the cross]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the stumbling block of the cross**
UST how offensive {Jesus dying on} the cross is
(τὸ σκάνδαλον τοῦ σταυροῦ)

Paul is using the possessive form to describe **the stumbling block** that is **the cross**. If it would be helpful in your language, you could use a different expression. Alternate translation: [the stumbling block, that is, the cross]

Support Reference: Possession

ULT **the stumbling block**
UST how offensive … is
(τὸ σκάνδαλον)

Here, **stumbling block** refers to something that offends people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [the offense]

Support Reference: Metaphor

ULT **of the cross**
UST {Jesus dying on} the cross
(τοῦ σταυροῦ)

Here, **the cross** refers to Christ's sacrificial death on the cross, which was a very offensive way to die. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [of what Jesus did when he died on the cross]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
circumcision	that men must have someone circumcise them {in order to be righteous}
proclaim	I to … declare
am I … being persecuted	surely no one would still be persecuting me
of the cross	{Jesus dying on} the cross

Galatians 5:12

ULT	UST
I wish the ones disturbing you will even castrate themselves!	*O that those who are upsetting you would just castrate themselves!*

ULT **will even castrate themselves**
UST would just castrate themselves
(καὶ ἀποκόψονται)

This could mean: (1) Paul wished that the false teachers who wanted to circumcise the Galatian believers would cut off their male organs, as stated literally in the ULT. (2) Paul wished that the false teachers would leave the Christian community. Alternate translation: [will even remove themselves from among you]

Support Reference: Metaphor

Galatians 5:13

ULT	UST
For you have been called to freedom, brothers, only not the freedom for an opportunity for the flesh; rather, through love serve one another.	*Fellow believers, God has called you to free you {from having to obey the laws God gave the Jews}. But he did not free you {from those laws} so you could sin. Instead {of sinning}, serve each other by loving {each other}!*

ULT **For**
(γὰρ)

For here could indicate: (1) Paul is transitioning back to the topic he introduced in 5:1. Alternate translation: [Indeed,]; (2) the reason for the harsh words Paul said in the previous verse. Alternate translation: [I wish they would do so because]

Support Reference: Connecting Words and Phrases

ULT **you have been called to freedom**
UST God has called you to free you {from having to obey the laws God gave the Jews}
(ὑμεῖς & ἐπ’ ἐλευθερίᾳ ἐκλήθητε)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [God has called you to freedom]

Support Reference: Active or Passive

ULT **freedom … the freedom**
UST to free you {from having to obey the laws God gave the Jews}. But he did not free you {from those laws}
(ἐλευθερίᾳ & τὴν ἐλευθερίαν)

Here, **freedom** implies that Christ sets believers free from being required to obey the laws God gave the Jews. See how you translated the similar expression in 5:1. Alternate translation: [freedom from the law … that freedom from the law]

Support Reference: Assumed Knowledge and Implicit Information

ULT **freedom … freedom**
UST to free you {from having to obey the laws God gave the Jews}. But he did not free you {from those laws}
(ἐλευθερίᾳ & ἐλευθερίαν)

See how you translated **freedom** in 2:4.

Support Reference: Abstract Nouns

ULT **brothers**
UST Fellow believers
(ἀδελφοί)

See how you translated the same use of **brothers** in 1:2. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **an opportunity for the flesh**
UST so you could sin
(ἀφορμὴν τῇ σαρκί)

Here Paul speaks of **the flesh** as if it were a person who could take advantage of **an opportunity**. He is referring to believers thinking they can sin because they 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. Alternate translation: [an opportunity to sin]

Support Reference: Personification

ULT **for the flesh**
UST so you could sin
(τῇ σαρκί)

Here Paul uses **flesh** to refer to sinful human nature. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [for your sinful nature]

Support Reference: Metaphor

ULT **rather, through love serve one another**
UST Instead {of sinning}, serve each other by loving {each other}
(ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις)

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: [rather than using your freedom as an excuse to sin, through love serve one another]

Support Reference: Ellipsis

ULT **through love**
UST by loving {each other}
(διὰ τῆς ἀγάπης)

Here, **through** indicates the means by which believers should **serve one another**. If it would be helpful in your language, you could state this explicitly. Alternate translation: [by means of love]

Support Reference: Assumed Knowledge and Implicit Information

ULT **love**
UST loving {each other}
(τῆς ἀγάπης)

See how you translated **love** in 5:6.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
freedom	to free you {from having to obey the laws God gave the Jews}
have been called	God has called
freedom	But he did not free you {from those laws}
love	loving {each other}
serve	serve

Galatians 5:14

ULT	UST
For all the law has been fulfilled in one command, in this, "You will love your neighbor as yourself."	*{Do this} because one command summarizes all the laws {God gave the Jews}. That {command} is, "Love each person as much as {you love} yourself."*

ULT **For**
UST {Do this} because
(γὰρ)

For here indicates that what follows is the reason why Paul's readers should obey the command he gave in the previous verse. Use a natural form in your language for introducing a reason. Alternate translation: [You must do this for one another because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **all the law has been fulfilled in one command**
UST one command summarizes all the laws {God gave the Jews}
(ὁ & πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται)

This could mean: (1) this **one command** sums up **all the law**. Alternate translation: [all the law is summed up in just one command]; (2) someone who obeys this **one command** obeys **all the law**. Alternate translation: [by obeying one commandment, you obey the whole law]

Support Reference: Metaphor

ULT **all the law has been fulfilled in one command**
UST one command summarizes all the laws {God gave the Jews}
(ὁ & πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [one command has fulfilled all the law]

Support Reference: Active or Passive

ULT **the law**
UST the laws {God gave the Jews}
(ὁ & νόμος)

See how you translated **law** in the 2:16.

Support Reference: Collective Nouns

ULT **You will love your neighbor as yourself**
UST Love each person as much as {you love} yourself
(ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν)

The words **you**, **your**, and **yourself** are singular here because, even though Moses said this to the Israelites as a group, each individual person was supposed to obey this command. So in your translation, use the singular forms of **you**, **your**, and **yourself** in this verse, if your language marks that distinction.

Support Reference: Singular Pronouns that refer to Groups

ULT **You will love**
UST Love
(ἀγαπήσεις)

You will love is a statement that Moses uses to give a command. If it would be helpful in your language, you could state this explicitly. Alternate translation: [You must love]

Support Reference: Statements — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	laws {God gave the Jews}
has been fulfilled	summarizes
You will love	Love
neighbor	each person

Galatians 5:15

ULT	UST
But if you are biting and devouring one another, watch out that you might not be consumed by one another.	*Now if you keep attacking and harming each other {like wild animals}, beware that you might completely destroy each other.*

ULT **if you are biting and devouring one another, watch out that you might not be consumed by one another**
UST if you keep attacking and harming each other {like wild animals}, beware that you might completely destroy each other
(εἰ & ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ᾽ ἀλλήλων ἀναλωθῆτε)

Paul is using a hypothetical situation to teach the Galatians what the results will be if they fight with each other. The result of consuming each other will happen if they fulfill the condition of **biting and devouring one another**. The word “then” is implied before the phrase **watch out**. If it would help your readers, you could supply this word in your translation. Alternate translation: [if you are biting and devouring one another, then watch out that you might not be consumed by one another]

Support Reference: Connect — Hypothetical Conditions

ULT **if you are biting and devouring one another**
UST if you keep attacking and harming each other {like wild animals}
(εἰ & ἀλλήλους δάκνετε καὶ κατεσθίετε)

Here Paul speaks of the Galatian believers fighting each other as if they were wild animals that attack each other. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: [if you are mistreating and hurting one another] or [if you are acting like wild animals that bite and devour one another]

Support Reference: Metaphor

> ULT **you might not be consumed by one another**
> UST that you might completely destroy each other
> (μὴ ὑπ᾽ ἀλλήλων ἀναλωθῆτε)

Here Paul speaks of the Galatian believers fighting each other as if they were wild animals that eat each other. Here **consumed** could mean: (1) the believers themselves would be destroyed. Alternate translation: [you might not be destroyed by one another]; (2) the fellowship of Galatian believers would be destroyed. Alternate translation: [your group of believers might not be destroyed by one another]

Support Reference: Metaphor

> ULT **you might not be consumed by one another**
> UST that you might completely destroy each other
> (μὴ ὑπ᾽ ἀλλήλων ἀναλωθῆτε)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [you might not consume one another]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
devouring	harming

Galatians 5:16

ULT	UST
Now I say, walk by the Spirit and you would certainly not fulfill desires of the flesh.	*I am telling you to let the Holy Spirit lead you. {If you do that,} you will definitely not do what your {sinful} selves want to do.*

ULT **walk by the Spirit**
UST to let the Holy Spirit lead you
(Πνεύματι περιπατεῖτε)

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 plainly. Alternate translation: [act by the Spirit]

Support Reference: Metaphor

ULT **by the Spirit**
UST the Holy Spirit
(Πνεύματι)

The phrase **by the Spirit** implies being directed or controlled by the Holy **Spirit**. If it would be helpful in your language, you could state this explicitly. Alternate translation: [by the direction of the Holy Spirit] or [according to how the Holy Spirit leads]

Support Reference: Assumed Knowledge and Implicit Information

ULT **certainly not**
UST definitely not
(οὐ μὴ)

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 **you would certainly not fulfill desires of the flesh**
UST {If you do that,} you will definitely not do what your {sinful} selves want to do
(ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε)

The phrase **you would certainly not fulfill desires** refers to not doing what someone sinfully wants to do. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [you would certainly not do what the flesh desires]

Support Reference: Idiom

ULT **desires of the flesh**
UST what your {sinful} selves want to do
(ἐπιθυμίαν σαρκὸς)

If your language does not use an abstract noun for the idea of **desires**, you could express the same idea in another way. Alternate translation: [what the flesh desires]

Support Reference: Abstract Nouns

ULT **desires of the flesh**
UST what your {sinful} selves want to do
(ἐπιθυμίαν σαρκὸς)

Here Paul speaks of **the flesh** as if it were a person who has **desires**. He is referring to what a person wants to do as a result of having a sinful human nature. If it would be helpful in your language, you could express the meaning plainly. See how this phrase is translated in Romans 13:14. Alternate translation: [what you want to do because of your sinful nature] or [the things you want to do that are sinful]

Support Reference: Personification

ULT **of the flesh**
UST what your {sinful} selves want to do
(σαρκὸς)

Here, Paul uses the word **flesh** to refer to sinful human nature. See how you translated the phrase **the flesh** in 5:13.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by the Spirit	the Holy Spirit

ULT	UST
desires	what your {sinful} selves want to do

Galatians 5:17

ULT	UST
For the flesh desires against the Spirit, and the Spirit against the flesh. For these oppose each other, so that you are not doing these things that you would desire.	*{This is} because your sinful selves {want to do what} is contrary to what the Holy Spirit {wants to do}. Also, {what} the Holy Spirit {wants to do is contrary to what} your sinful selves {want to do}. {This is} because they are always against each other. The result is that you do not {always} do the {good} things that you {truly} want to do.*

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

Here, the word **For** indicates that what follows is the reason why Paul commanded his readers to walk by the Spirit in the previous verse. Use a natural form in your language for introducing a reason. Alternate translation: [I say this to you because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the flesh … the flesh**
UST sinful selves … what} your sinful selves {want to do}
(ἡ & σὰρξ & τῆς σαρκός)

See how you translated the phrase **the flesh** in 5:13 and in the previous verse.

Support Reference: Metaphor

ULT **the flesh desires against the Spirit**
UST your sinful selves {want to do what} is contrary to what the Holy Spirit {wants to do}
(ἡ & σὰρξ ἐπιθυμεῖ κατὰ τοῦ Πνεύματος)

The phrase **desires against** implies desiring to do what is **against the Spirit**. If it would be helpful in your language, you could state this explicitly. Alternate translation: [the flesh desires to do things that are against the Spirit]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the flesh desires**
UST your sinful selves {want to do}
(ἡ & σὰρξ ἐπιθυμεῖ)

Here, Paul speaks of **the flesh** as if it were a person who **desires**. He is referring to what a person **desires** to do as a result of having a sinful human nature. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [what you want to do because of your sinful nature is] or [the things you want to do because you are sinful are]

Support Reference: Personification

ULT **the Spirit against the flesh**
UST what} the Holy Spirit {wants to do is contrary to what} your sinful selves {want to do}
(τὸ & Πνεῦμα κατὰ τῆς σαρκός)

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 previous clause. Alternate translation: [the Spirit desires against the flesh]

Support Reference: Ellipsis

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

For here indicates that what follows is the reason why the **desires** of **the flesh** and **the Spirit** are against each other. Use a natural form in your language for introducing a reason. Alternate translation: [This is for the reason that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **these**
UST they
(ταῦτα)

The pronoun **these** refers to **the flesh** and **the Spirit**. If it would be helpful in your language, you could state this explicitly. Alternate translation: [the flesh and the Spirit]

Support Reference: Pronouns — When to Use Them

> ULT **so that**
> UST The result is that
> (ἵνα)

Here, **so that** indicates that what follows is the result of what Paul said in the previous clause. Use a natural way in your language for indicating result. Alternate translation: [and as a result,]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **these things that you would desire**
> UST the {good} things that you {truly} want to do
> (ἃ ἐὰν θέλητε ταῦτα)

This clause refers to the good **things** that Christians want to do. If it would be helpful in your language, you could state this explicitly. Alternate translation: [those good things that you would desire to do as Christians]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit	Holy Spirit {wants to do}
Spirit	Holy Spirit {wants to do}

Galatians 5:18

ULT	UST
But if you are led by the Spirit, you are not under the law.	*However, if the Holy Spirit leads you, the laws {God gave the Jews} do not control you.*

ULT you are led by the Spirit
UST the Holy Spirit leads you
(Πνεύματι ἄγεσθε)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [the Spirit leads you]

Support Reference: Active or Passive

ULT you are not under the law
UST the laws {God gave the Jews} do not control you
(οὐκ ἐστὲ ὑπὸ νόμον)

Paul speaks of **the law** as if it were a ruler **under** whose authority people had to live. He means that Christians are not controlled by the requirements of **the law** or under its authority. If it would be helpful in your language, you could express the meaning plainly. See how **under the law** is translated in Galatians 3:23 and Romans 6:14. Alternate translation: [the law does not control you] or [you are not under the authority of the law]

Support Reference: Personification

ULT the law
UST the laws {God gave the Jews}
(νόμον)

See how you translated **the law** in 2:16.

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by the Spirit	the Holy Spirit
the law	the laws {God gave the Jews}

Galatians 5:19

ULT	UST
Now the works of the flesh are evident, which are: sexual immorality, impurity, licentiousness,	*You clearly know what people do because of their sinful selves. {They} do sexually immoral acts, impure acts, {and} unrestrained immoral acts.*

ULT **the works of the flesh … sexual immorality, impurity, licentiousness**
UST what people do because of their sinful selves … sexually immoral acts, impure acts, {and} unrestrained immoral acts
(τὰ ἔργα τῆς σαρκός & πορνεία, ἀκαθαρσία, ἀσέλγεια)

If your language does not use an abstract noun for the idea of **impurity** you could express the same idea in another way. Alternate translation: [behaves impurely]

Support Reference: Abstract Nouns

ULT **the works of the flesh**
UST what people do because of their sinful selves
(τὰ ἔργα τῆς σαρκός)

Here Paul speaks of **the flesh** as if it were a person who has **works**. He is referring to what a person does as a result of having a sinful human nature. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [the things people do because of their sinful natures] or [the things people do because they are sinful]

Support Reference: Personification

ULT **of the flesh**
UST what people do because of their sinful selves
(τῆς σαρκός)

See how you translated **flesh** in 5:13 and 5:16.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sexual immorality	sexually immoral acts

Galatians 5:20

ULT	UST
idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, selfish ambition, divisions, factions,	*{They also} worship false gods, do witchcraft, repeatedly act in hostile ways, quarrel with people, act jealously, behave angrily, act ambitiously, act divisively within a group of people, and make divisive groups of people.*

ULT idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, selfish ambition, divisions, factions

UST {They also} worship false gods, do witchcraft, repeatedly act in hostile ways, quarrel with people, act jealously, behave angrily, act ambitiously, act divisively within a group of people, and make divisive groups of people

(εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζῆλοι, θυμοί, ἐριθεῖαι, διχοστασίαι, αἱρέσεις)

Alternate translation: [worshiping idols, practicing witchcraft, being hostile, striving with others, being jealous, angrily bursting out, causing people to divide, making factious groups]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
idolatry	{They also} worship false gods
sorcery	do witchcraft
strife	quarrel with people
jealousy	act jealously
selfish ambition	act ambitiously

Galatians 5:21

ULT	UST
envy, drunkenness, drunken celebrations, and things like these, about which I warn you, just as I warned you before, that the ones practicing such things will not inherit the kingdom of God.	*{They also} envy others, get drunk, celebrate drunkenly, and do other {sinful} things like these. I warn you now about {doing these sinful things}, just like I warned you previously: anyone who regularly does these {sinful} things will not participate in God's kingdom.*

ULT **envy, drunkenness, drunken celebrations**
UST {They also} envy others, get drunk, celebrate drunkenly
(φθόνοι, μέθαι, κῶμοι)

If your language does not use abstract nouns for the ideas of **envy**, **drunkenness**, and **drunken celebrations**, you could express the same ideas in another way. Alternate translation: [being envious, being drunk, being drunk while celebrating]

Support Reference: Abstract Nouns

ULT **will not inherit**
UST will not participate
(οὐ κληρονομήσουσιν)

Here Paul speaks of **the kingdom of God** as if it were property that a child could **inherit** from a parent when that parent dies. Paul uses the word **inherit** here to refer to being able to dwell in **the kingdom of God**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [will not dwell in]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
envy	{They also} envy others
drunkenness	get drunk
the kingdom of God	in God's kingdom
will … inherit	will … participate

Galatians 5:22

ULT	UST
But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,	*Yet the Holy Spirit enables {us believers in the Messiah} to love others and be joyful, peaceful, patient, kind, good, faithful,*

ULT **the fruit of the Spirit**
UST Yet the Holy Spirit enables {us believers in the Messiah}
(ὁ & καρπὸς τοῦ Πνεύματός)

Paul is using the possessive form to describe **the fruit** that **the Spirit** gives to believers. If it would be helpful in your language, you could state this explicitly. Alternate translation: [the fruit that the Spirit gives]

Support Reference: Possession

ULT **the fruit**
UST Yet the Holy Spirit enables {us believers in the Messiah}
(ὁ & καρπὸς)

Here, **fruit** refers to a result or outcome. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [the product] or [the result]

Support Reference: Metaphor

ULT **love, joy, peace, patience, kindness, goodness, faithfulness**
UST to love others and be joyful, peaceful, patient, kind, good, faithful
(ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις)

If your language does not use abstract nouns for the ideas of **love**, **joy**, **peace**, **patience**, **kindness**, **goodness**, and **faithfulness**, you could express the same ideas in another way. Alternate translation: [acting lovingly, joyfully, peacefully, patiently, kindly, in a good manner, faithfully]

Support Reference: Abstract Nouns

ULT **peace**
UST peaceful
(εἰρήνη)

Here, **peace** could mean: (1) a peaceful feeling. Alternate translation: [feeling peaceful]; (2) a peaceful relationship with other people. Alternate translation: [peace with others]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fruit	Yet the Holy Spirit enables {us believers in the Messiah}
of the Spirit	Yet the Holy Spirit enables {us believers in the Messiah}
love	to love others
joy	and be joyful
peace	peaceful
patience	patient
goodness	good
faithfulness	faithful

Galatians 5:23

ULT	UST
gentleness, {and} self-control; against such things there is no law.	*gentle, and to control ourselves. There is no law that prohibits people from doing these {good} things.*

ULT **gentleness, {and} self-control**
UST gentle, and to control ourselves
(πραΰτης, ἐνκράτεια)

If your language does not use abstract nouns for the ideas of **gentleness**, and **self-control**, you could express the same ideas in another way. Alternate translation: [acting gently, and controlling oneself]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{and} self-control	and to control ourselves
law	law

Galatians 5:24

ULT	UST
But the ones of Christ Jesus have crucified the flesh with the passions and the desires.	*We who belong to the Messiah Jesus have stopped doing {what} our sinful selves feel and want {to do}.*

ULT **have crucified the flesh**
UST have stopped doing {what} our sinful selves
(τὴν σάρκα ἐσταύρωσαν)

Here Paul speaks of **the flesh** as if it were a person that believers **have crucified**. He means that Christians refuse to live according to their sinful natures. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [refuse to live according to their sinful natures]

Support Reference: Personification

ULT **the flesh**
UST {what} our sinful selves
(τὴν σάρκα)

See how you translated the same use of **the flesh** in 5:13.

Support Reference: Metaphor

ULT **the passions and the desires**
UST feel and want {to do}
(τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις)

These phrases specifically refer to the **passions** and **desires** of **the flesh**. If it would be helpful in your language, you could state this explicitly. Alternate translation: [its passion and desires]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the passions and the desires**
UST feel and want {to do}
(τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις)

If your language does not use abstract nouns for the ideas of **passions**, and **desires**, you could express the same ideas in another way. Alternate translation: [what it is passionate about and what it desires]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Christ	belong to the Messiah
of Christ Jesus	belong to the Messiah Jesus
have crucified	have stopped doing
desires	want {to do}

Galatians 5:25

ULT	UST
If we live by the Spirit, let us also walk by the Spirit.	*Since the Holy Spirit has made us spiritually alive, we must let the Holy Spirit lead us.*

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 could translate his words as an affirmative statement. Alternate translation: [Because]

Support Reference: Connect — Factual Conditions

ULT **we live by the Spirit**
UST the Holy Spirit has made us spiritually alive
(ζῶμεν Πνεύματι)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [the Spirit causes us to be alive]

Support Reference: Active or Passive

ULT **we live**
UST has made us spiritually alive
(ζῶμεν)

Here, **live** refers to a Christian's spirit being alive, which will result in that person living forever with God in heaven. If it would be helpful to your readers, you could state this explicitly. Alternate translation: [we live spiritually]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let us also walk by the Spirit**
UST we must let the Holy Spirit lead us
(Πνεύματι καὶ στοιχῶμεν)

See how you translated **walk by the Spirit** in 5:16.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by the Spirit	the Holy Spirit
by the Spirit	the Holy Spirit

Galatians 5:26

ULT	UST
Let us not become boastful, provoking one another, envying one another.	*Do not boast. Do not make each other angry. Do not envy each other.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
envying	Do not envy

Galatians 6

Galatians 6 Chapter Introduction

Structure and Formatting

This chapter concludes Paul's letter. His final words address some additional issues that concerned him about the Galatian believers.

Brothers

Paul writes the words in this chapter to Christians. He calls them brothers in verses 1 and 18.

Religious and Cultural Concepts in This Chapter

New Creation

Someone who becomes Christian is a new creation that is united with Christ (6:15; 2 Corinthians 5:17). Christians have been given a new way of living that will result in eternal life. This is more significant than a person's ancestry or attempts to obey the laws God gave the Jews. (See: born again, born of God, new birth)

Translation Issues in This Chapter

Flesh

Paul uses the word "flesh" in a variety of ways throughout this letter. In this chapter he frequently uses flesh to refer to sinful human nature. He contrasts flesh with the Spirit in verse 8. However, he also uses flesh to refer to a person's physical body or outward appearance in verses 12–13. (See: sin, sinful, sinner, sinning; and spirit, wind, breath)

Galatians 6:1

ULT	UST
Brothers, even if a man is caught in any trespass, let you, the spiritual ones, restore such a one in a spirit of gentleness, considering yourself, lest you also be tempted.	*Fellow believers, if you discover that another believer does something wrong, those of you who are spiritually mature should gently correct that person. {While doing so,} you should be very careful so that you do not sin as well.*

ULT **Brothers**
UST Fellow believers
(ἀδελφοί)

See how you translated the same use of **Brothers** in 1:2. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **a man**
UST another believer
(ἄνθρωπος)

Here, **a man** does not refer to a particular man, but to any believer. If it would be helpful in your language, you could state this explicitly. Alternate translation: [anyone among you] or [one of you]

Support Reference: Generic Noun Phrases

ULT **a man is caught in any trespass**
UST you discover that another believer does something wrong
(προλημφθῇ ἄνθρωπος ἔν τινι παραπτώματι)

This could refer to: (1) a believer discovering that another believer is committing a sin. Alternate translation: [a man is discovered while committing any trespass]; (2) a person who is overcome by temptation and sins. Alternate translation: [a man is overwhelmed by temptation and commits any trespass]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in any trespass**
UST does something wrong
(ἔν τινι παραπτώματι)

If your language does not use an abstract noun for the idea of **trespass**, you could express the same idea in another way. Alternate translation: [trespassing]

Support Reference: Abstract Nouns

ULT **the spiritual ones**
UST those of you who are spiritually mature
(οἱ πνευματικοὶ)

Here, **the spiritual ones** refers to spiritually mature believers. If it would be helpful in your language, you could state this explicitly. Alternate translation: [the spiritually mature ones]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a spirit of gentleness**
UST gently
(πνεύματι πραΰτητος)

Paul is using the possessive form to describe a **spirit** that is characterized by **gentleness**. If it would be helpful in your language, you could use a different expression. Alternate translation: [a gentle spirit]

Support Reference: Possession

ULT **a spirit**
UST gently
(πνεύματι)

Here, **spirit** refers to a person's attitude or emotional state. It does not refer to the Holy Spirit. 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 **considering**
UST {While doing so,} you should be very careful
(σκοπῶν)

Alternate translation: [paying careful attention to] or [looking out for]

ULT **yourself**
UST {While doing so,} you should be very careful
(σεαυτόν)

Paul uses the singular pronoun **yourself** here to refer to all his Christian readers. 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 **yourself** in your translation. Alternate translation: [yourselves]

Support Reference: Singular Pronouns that refer to Groups

ULT **lest you also be tempted**
UST so that you do not sin as well
(μὴ καὶ σὺ πειρασθῇς)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [lest something also tempts you] or [lest the same thing that tempted that person also tempt you]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
trespass	does something wrong
spiritual ones	who are spiritually mature
let … restore	should
a spirit	gently
be tempted	so that … do … sin

Galatians 6:2

ULT	UST
Carry the burdens of one another, and thus you will fulfill the law of Christ.	*Help each other overcome the problems you have. By doing that, you will obey what the Messiah commands.*

ULT Carry the burdens of one another
UST Help each other overcome the problems you have
(ἀλλήλων τὰ βάρη βαστάζετε)

Paul speaks of the spiritual struggles of immature believers as if they were **burdens** that a person could **carry**. 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 one another overcome spiritual weakness]

Support Reference: Metaphor

ULT the burdens of one another
UST each other … the problems you have
(ἀλλήλων τὰ βάρη)

If your language does not use an abstract noun for the idea of **burdens**, you could express the same idea in another way. Alternate translation: [whatever burdens one another]

Support Reference: Abstract Nouns

ULT you will fulfill
UST you will obey
(ἀναπληρώσετε)

Here, **fulfill** refers to obeying completely. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [you will completely obey]

Support Reference: Idiom

> ULT **the law of Christ**
> UST what the Messiah commands
> (τὸν νόμον τοῦ Χριστοῦ)

Here, **the law of Christ** most likely refers to Christ's command to love one another in John 13:34, which Paul also refers to in 5:14. It does not refer to a set of rules or the laws that God gave the Jews. If it would be helpful in your language, you could state this explicitly. Alternate translation: [what Christ commands]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Carry	Help … overcome
you will fulfill	you will obey
law	what … commands
of Christ	the Messiah

Galatians 6:3

ULT	UST
For if anyone thinks {himself} to be something, being nothing, he deceives himself.	*{I say this} because people who wrongly think that they are better than others trick themselves {into believing what is not true}.*

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

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: [Do this because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **thinks {himself} … he deceives himself**
UST who … think … trick themselves {into believing what is not true}
(δοκεῖ & φρεναπατᾷ ἑαυτόν)

Although the words **himself** and **he** are masculine, Paul is using the words here in a generic sense that includes both men and women. If it would be helpful in your language, you could use a different expression.

Support Reference: When Masculine Words Include Women

ULT **to be something**
UST that they are better than others
(εἶναί τι)

Here, **to be something** refers to someone arrogantly thinking that he is better than other people. If it would be helpful in your language, you could use an equivalent expression or you could express the meaning plainly. Alternate translation: [to be better than others]

Support Reference: Idiom

> ULT **being nothing**
> UST wrongly
> (μηδὲν ὤν)

Here, **being nothing** refers to someone not being better than other people. If it would be helpful in your language, you could use an equivalent expression or you could express the meaning plainly. Alternate translation: [not being better than others]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he deceives	trick

Galatians 6:4

ULT	UST
But let each one examine his own work, and then he will have reason to boast in himself alone and not in someone else.	*Instead, each of you should constantly evaluate what you do. {Only} then might you be able to rightly boast about {what} you {have done} on your own instead {of wrongly boasting} about {what} someone else {has done}.*

ULT **let each one examine his own work, and then he will have reason to boast in himself alone and not in someone else**
UST each of you should constantly evaluate what you do. {Only} then might you be able to rightly boast about {what} you {have done} on your own instead {of wrongly boasting} about {what} someone else {has done}
(τὸ & ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει, καὶ οὐκ εἰς τὸν ἕτερον)

In this verse Paul is addressing his readers in the third person. If it would be helpful in your language, you could use the second person instead. Alternate translation: [let each one of you examine your own work, and then you will have reason to boast in yourself and not in someone else]

Support Reference: First, Second or Third Person

ULT **his … he will have … himself**
UST what … might you be able to rightly boast … what} you {have done}
(τὸ & ἑαυτὸν & ἕξει)

Although the words **his**, **he**, and **himself** are masculine, Paul is using the words here in a generic sense that includes both men and women. If it would be helpful in your language, you could use a different expression.

Support Reference: When Masculine Words Include Women

ULT **his own work … he will have reason to boast**
UST what you do … might you be able to rightly boast
(τὸ & ἔργον ἑαυτοῦ & τὸ καύχημα ἕξει)

If your language does not use abstract nouns for the ideas of **work** and **reason**, you could express the same ideas in another way. Alternate translation: [the things he does himself … he can reasonably boast]

Support Reference: Abstract Nouns

> ULT **in himself … in someone else**
> UST about {what} you {have done} … about {what} someone else {has done}
> (εἰς ἑαυτὸν & εἰς τὸν ἕτερον)

Paul uses **himself** and **someone else** as if they were something that a person could **boast** inside of. He means that people **boast** about themselves or others. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [about himself … about someone else]

Support Reference: Metaphor

Galatians 6:5

ULT	UST
For each one will carry his own burden.	*{I say this} because each one {of you} must do what God has given you {to do}.*

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

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: [Do this because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **will carry his own burden**
UST must do what God has given you {to do}
(τὸ ἴδιον φορτίον βαστάσει)

The phrase **carry his own burden** could mean: (1) people have their own responsibilities and tasks. Alternate translation: [each person must do the work that God has given him] or [each person is responsible for his own work]; (2) people are responsible for their own weaknesses and sins. Alternate translation: [each person is responsible for their own sins]

Support Reference: Metaphor

ULT **his own burden**
UST what God has given you {to do}
(τὸ ἴδιον φορτίον)

If your language does not use an abstract noun for the idea of **burden**, you could express the same idea in another way. Alternate translation: [what burdens him]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will carry	must do

Galatians 6:6

ULT	UST
But let the one being taught the word share in all good things with the one teaching.	*If fellow believers teach you what God has said, then you must share what you have with them.*

ULT **let the one being taught the word share in all good things with the one teaching**
UST fellow believers teach you what God has said, then you must share what you have with them
(κοινωνείτω & ὁ κατηχούμενος τὸν λόγον, τῷ κατηχοῦντι, ἐν πᾶσιν ἀγαθοῖς)

In this verse Paul is addressing his readers in the third person. If it would be helpful in your language, you could use the second person instead. Alternate translation: [let you who are being taught the word share in all good things with the one teaching you]

Support Reference: First, Second or Third Person

ULT **the one being taught**
UST fellow believers teach you
(ὁ κατηχούμενος)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [the one whom someone is teaching]

Support Reference: Active or Passive

ULT **the word**
UST what God has said
(τὸν λόγον)

Here, **the word** refers to 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 words]

Support Reference: Metonymy

> ULT **in all good things**
> UST then … what you have
> (ἐν πᾶσιν ἀγαθοῖς)

Here, **all good things** is a polite way of referring to material possessions, including money. If it would be helpful in your language, you could use a different polite way of referring to these things or you could express the meaning plainly. Alternate translation: [in all that one possesses] or [in all possessions]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word	God has said
good things	then … what you have

Galatians 6:7

ULT	UST
Do not be deceived. God is not mocked, for whatever a man may sow, that he will also reap.	*Do not trick yourselves: No one can scorn God! {This is} because{, just like} a farmer will harvest exactly the kind of crop that he plants{, people will experience the results of what they have done}.*

ULT **Do not be deceived. God is not mocked**
UST Do not trick yourselves: No one can scorn God
(μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [Do not deceive yourselves. No one can mock God]

Support Reference: Active or Passive

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

Here, **for** indicates that what follows is a reason why **God is not mocked**. 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 **a man … that he will also reap**
UST a farmer will harvest exactly
(ἄνθρωπος, τοῦτο καὶ θερίσει)

Although **man** and **he** are masculine, Paul is using the words here in a generic sense that includes both men and women. Alternate translation: [a person … that thing the person will also reap]

Support Reference: When Masculine Words Include Women

> ULT **whatever a man may sow, that he will also reap**
> UST just like} a farmer will harvest exactly the kind of crop that he plants{, people will experience the results of what they have done}
> (ὃ & ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει)

Here, **sow** refers to doing things that will have consequences, and **reap** represents experiencing those consequences. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: [just as a farmer gathers in the fruit of the plants he grew from seed, so everyone experiences the results of whatever they do] or [everyone receives the results of whatever they have done]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … be deceived	Do … trick yourselves
God	God
is … mocked	one can scorn
may sow	he plants{, people will experience the results of what they have done}
he will … reap	will harvest

Galatians 6:8

ULT	UST
For the one sowing to his own flesh, from the flesh will reap destruction. But the one sowing to the Spirit, from the Spirit will reap eternal life.	*Those who do what their {sinful} selves want to do will experience the result {of doing so}. God will punish them forever. But those who please the Holy Spirit will experience the result {of doing so}. The Holy Spirit will enable them to live forever {with God}.*

ULT **sowing to his own flesh … sowing to the Spirit**
UST who do what their {sinful} selves want to do … who please the Holy Spirit
(σπείρων εἰς τὴν σάρκα ἑαυτοῦ & σπείρων εἰς τὸ Πνεῦμα)

Paul continues the metaphor from the previous verse of a farmer **sowing** seeds and harvesting crops. The word **sowing** refers to doing deeds, which will have consequences. Here, **sowing to his own flesh** refers to a person doing sinful actions in order to satisfy his sinful nature, and **sowing to the Spirit** refers to a person doing good actions in order to please the Holy **Spirit**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [doings things to satisfy his sinful nature … doing things to please the Holy Spirit]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **flesh … flesh**
UST what their {sinful} selves want to do … of doing so
(σάρκα & σαρκὸς)

See how you translated the same use of **flesh** in 5:13.

Support Reference: Metaphor

ULT **will reap … will reap**
UST will experience the result … will experience the result {of doing so}
(θερίσει & θερίσει)

In this verse **reap** represents experiencing the consequences of doing something. See how you translated the same use of **reap** in the previous verse.

Support Reference: Metaphor

ULT **destruction**
UST God will punish them forever
(φθοράν)

Here, **destruction** refers to experiencing punishment forever in hell. If it would be helpful in your language, you could state this explicitly. Alternate translation: [eternal destruction]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will reap destruction**
UST will experience the result … God will punish them forever
(θερίσει φθοράν)

If your language does not use an abstract noun for the idea of **destruction**, you could express the same idea in another way. Alternate translation: [will be destroyed]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sowing	who do
will reap	will experience the result
sowing	who please
Spirit	the Holy Spirit
Spirit	The Holy Spirit
will reap	will experience the result {of doing so}
eternal	will enable them to live forever {with God}

Galatians 6:9

ULT	UST
But we should not become discouraged in doing good, for in due time, not becoming weary, we will reap.	*Let us not tire of doing what is good, because at the right time we will experience the {good} result {of what we do}. {This will happen} if we do not stop {doing these good things}.*

ULT **we should not become discouraged … we will reap**
UST Let us not tire … we will experience the {good} result {of what we do}
(μὴ ἐνκακῶμεν & θερίσομεν)

When Paul says **we**, he is speaking of himself and the Galatian believers, so **we** would be inclusive here. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive 'We'

ULT **good**
UST what is good
(τὸ & καλὸν)

See how you translated **good** in 4:18.

Support Reference: Assumed Knowledge and Implicit Information

ULT **in due time**
UST at the right time we will experience the {good} result {of what we do}
(καιρῷ & ἰδίῳ)

Alternate translation: [at the proper time]

ULT **not becoming weary**
UST This will happen} if we do not stop {doing these good things}
(μὴ ἐκλυόμενοι)

Paul is using a statement to give a condition. If it would be helpful in your language, you could use a more natural form for a condition. Alternate translation: [if not becoming weary]

Support Reference: Statements — Other Uses

ULT **we will reap**
UST we will experience the {good} result {of what we do}
(θερίσομεν)

See how you translated **reap** in 6:7.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	what is good
in … time	at the right time
we will reap	we will experience the {good} result {of what we do}

Galatians 6:10

ULT	UST
So then, as we have time, we should do good to all, but especially to the ones of the household of the faith.	*Therefore, let us do what is good to everyone whenever we can. {Let us} especially {do what is good} to all our fellow believers {in Jesus}.*

ULT **So then**
UST Therefore
(ἄρα οὖν)

So then indicates that what follows in this verse is the concluding result of what Paul has said in 6:1–9. If it would be helpful in your language, you could use a different expression. Alternate translation: [Because all these things are true]

Support Reference: Connect — Reason-and-Result Relationship

ULT **we have … we should do**
UST let us do … whenever we can
(ἔχομεν, ἐργαζώμεθα)

When Paul says **we** he is speaking of himself and the Galatian believers, so we would be inclusive here. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive ‘We’

ULT **good**
UST what is good
(τὸ ἀγαθὸν)

See how you translated **good** in 4:18.

Support Reference: Assumed Knowledge and Implicit Information

ULT **all**
UST everyone
(πάντας)

Paul is using the adjective **all** as a noun in order to indicate **all** people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [all people]

Support Reference: Nominal Adjectives

ULT **the ones of the household of the faith**
UST all our fellow believers {in Jesus}
(τοὺς οἰκείους τῆς πίστεως)

Here, Paul refers to Christians as if they were a **household of the faith**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [those who are Christians]

Support Reference: Metaphor

ULT **of the faith**
UST all our fellow believers {in Jesus}
(τῆς πίστεως)

Here, **the faith** refers to believing in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: [which has faith in Jesus] or [which believes in Jesus]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	whenever we can
good	what is good
of the household	all our fellow believers {in Jesus}
of the faith	all our fellow believers {in Jesus}

Galatians 6:11

ULT	UST
See what large letters I wrote to you with my own hand.	*I am writing {this} to you in my own handwriting. Notice how large the letters are!*

ULT **See**
UST Notice
(ἴδετε)

See here is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [Please observe]

Support Reference: Imperatives — Other Uses

ULT **with my own hand**
UST in my own handwriting
(τῇ ἐμῇ χειρί)

This could mean: (1) Paul had someone write most of this letter as Paul told him what to write, but Paul himself wrote this last part of the letter. Alternate translation: [with my own hand in the last part of this letter]; (2) Paul wrote the whole letter himself. Alternate translation: [with my own hand in this letter]

Support Reference: Assumed Knowledge and Implicit Information

Galatians 6:12

ULT	UST
As many as desire to make a good impression in the flesh, they compel you to be circumcised, only so that they might not be persecuted for the cross of Christ Jesus.	*Everyone who wants to impress {the Jews} with how they appear outwardly is trying to force you to have someone circumcise you. {They} only {do this} in order to prevent the Jews from persecuting them for {believing that} the Messiah Jesus died on the cross {to save us}.*

ULT **to make a good impression**
UST to impress {the Jews}
(εὐπροσωπῆσαι)

Paul's readers would have understood that he was referring to making **a good impression** on legalistic Jews who did not believe in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: [to make a good impression on the Jews]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the flesh**
UST with how they appear outwardly
(ἐν σαρκί)

Here, **the flesh** refers to someone's outward physical appearance, specifically the appearance of someone who has been circumcised in order to impress the Jews. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [with regard to physical appearance]

Support Reference: Metonymy

ULT **so that**
UST in order to
(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

ULT **they might not be persecuted**
UST prevent the Jews from persecuting them
(μὴ διώκωνται)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. The context indicates that the Jews might do the action. Alternate translation: [the Jews might not persecute them]

Support Reference: Active or Passive

ULT **for the cross of Christ Jesus**
UST for {believing that} the Messiah Jesus died on the cross {to save us}
(τῷ σταυρῷ τοῦ Χριστοῦ Ἰησοῦ)

Here, **the cross** refers to believing in Christ's sacrificial death on **the cross**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [for believing in what Christ Jesus did when he died on the cross]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to be circumcised	to have someone circumcise you
for the cross	for {believing that} … died on the cross {to save us}
of Christ	the Messiah
of Christ Jesus	the Messiah Jesus
they might … be persecuted	prevent the Jews from persecuting them

Galatians 6:13

ULT	UST
For not even the ones circumcised keep the law themselves, but they want you to be circumcised so that they may boast in your flesh.	*{I say this} because not even those people whom someone has circumcised obey the laws {God gave the Jews}. Rather, they want to circumcise you in order to boast because of how you appear outwardly.*

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

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 **the ones circumcised … you to be circumcised**
UST those people whom someone has circumcised … to circumcise you
(οἱ περιτετμημένοι & ὑμᾶς περιτέμνεσθαι)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [the ones who have had a person circumcise them … a person to circumcise you]

Support Reference: Active or Passive

ULT **so that**
UST in order to
(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

ULT **in your flesh**
UST because of how you appear outwardly
(ἐν τῇ ὑμετέρᾳ σαρκὶ)

See how you translated the same use of **flesh** in the previous verse.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
circumcised	whom someone has circumcised
the law	the laws {God gave the Jews}
to be circumcised	to circumcise

Galatians 6:14

ULT	UST
But may it never be to me to boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.	*As for me, I will ever only boast about our Lord Jesus the Messiah dying on the cross {to save us}! Because Jesus died on the cross, the {sinful} world has become {like} a dead person to me, and I have become {like} a dead person to the {sinful} world.*

ULT **may it never be to me to boast**
UST As for me, I will ever only boast
(ἐμοὶ & μὴ γένοιτο καυχᾶσθαι)

The phrase **may it never be** is an exclamation that communicates a strong desire against doing something. Use an exclamation that is natural in your language for communicating this meaning. Alternate translation: [may I absolutely never boast] or [may I certainly never boast]

Support Reference: Exclamations

ULT **may it never be to me to boast except**
UST As for me, I will ever only boast
(ἐμοὶ & μὴ γένοιτο καυχᾶσθαι, εἰ μὴ)

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [may I only ever boast]

Support Reference: Connect — Exception Clauses

ULT **in the cross**
UST about our Lord Jesus the Messiah dying on the cross {to save us}
(ἐν τῷ σταυρῷ)

Here, Paul speaks of **the cross** as if it were a location someone could **boastin**. He means that he boasts with reference to **the cross**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [when referring to the cross]

Support Reference: Metaphor

> ULT **the cross of our Lord Jesus Christ**
> UST our Lord Jesus the Messiah dying on the cross {to save us}
> (τῷ σταυρῷ τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ)

Here, **the cross** refers to Christ's sacrificial death on **the cross**. Paul uses **the cross** here in a slightly different way than he did in 6:12. See how you translated the same use of **the cross** in 5:11. Alternate translation: [what our Lord Jesus Christ did when he died on the cross]

Support Reference: Metonymy

> ULT **the world has been crucified to me, and I to the world**
> UST the {sinful} world has become {like} a dead person to me, and I have become {like} a dead person to the {sinful} world
> (ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ κόσμῳ)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [God crucified the world to me, and me to the world]

Support Reference: Active or Passive

> ULT **the world … to the world**
> UST the {sinful} world … to the {sinful} world
> (κόσμος & κόσμῳ)

Here, **the world** could refer to: (1) the entire world system, which is hostile to God. This **world** operates according to the elementary principles (4:3) that exist during this present evil age (1:4). Alternate translation: [this world system that opposes God … to this world system that opposes God]; (2) the system of values that people share who do not honor God, which is how John uses **the world** in 1 John 2:15. Alternate translation: [what people value in the world … to what people value in the world]

Support Reference: Metonymy

> ULT **the world has been crucified to me**
> UST the {sinful} world has become {like} a dead person to me
> (ἐμοὶ κόσμος ἐσταύρωται)

Here, Paul speaks of **the world** no longer influencing him as if **the world** were a dead man who had been **crucified**. Just as a dead person cannot directly influence anyone, so the world could not influence Paul. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: [the world does not influence me] or [it is as if the world were dead to me]

Support Reference: Metaphor

> ULT **and I to the world**
> UST and I have become {like} a dead person to the {sinful} world
> (κἀγὼ κόσμῳ)

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: [and I have been crucified to the world]

Support Reference: Ellipsis

> ULT **and I to the world**
> UST and I have become {like} a dead person to the {sinful} world
> (κἀγὼ κόσμῳ)

This could mean: (1) the same as the previous clause, but stated in reverse order for emphasis. Alternate translation: [and I am not influenced by the world]; (2) the opposite of the previous clause. Alternate translation: [and I do not influence the world]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cross	our Lord Jesus the Messiah dying on the cross {to save us}
of … Lord	our Lord Jesus the Messiah dying on the cross {to save us}
Jesus	our Lord Jesus the Messiah dying on the cross {to save us}
Christ	our Lord Jesus the Messiah dying on the cross {to save us}
the world	the {sinful} world
has been crucified	has become {like} a dead person

ULT	UST
to the world	to the {sinful} world

Galatians 6:15

ULT	UST
For neither circumcision is anything, nor uncircumcision, but a new creation.	*{I may boast about Jesus dying on the cross} because whether people are circumcised or not is not important. Rather, {the Holy Spirit} making them new people is important.*

ULT **For**
UST {I may boast about Jesus dying on the cross} because
(γὰρ)

For here indicates that what follows is the reason why Paul only boasts "in the cross of our Lord Jesus Christ," as stated in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: [I may boast in the cross because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **neither circumcision is anything, nor uncircumcision**
UST whether people are circumcised or not is not important
(οὔτε & περιτομή τι ἐστιν, οὔτε ἀκροβυστία)

Here, **anything** refers to being important to God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [neither circumcision is important to God, nor uncircumcision]

Support Reference: Idiom

ULT **but a new creation**
UST Rather, {the Holy Spirit} making them new people is important
(ἀλλὰ καινὴ κτίσις)

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 a new creation is something important]

Support Reference: Ellipsis

> ULT **a new creation**
> UST {the Holy Spirit} making them new people is important
> (καινὴ κτίσις)

Here, **a new creation** refers to the whole process when someone trusts in Jesus and the Holy Spirit gives that person a new life. If it would be helpful in your language, you could express the meaning plainly. See how **new creation** is translated in 2 Corinthians 5:17. Alternate translation: [the Holy Spirit giving someone a new life]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
circumcision	are circumcised
uncircumcision	not
a … creation	{the Holy Spirit} making them

Galatians 6:16

ULT	UST
And as many as will walk in this standard, peace and mercy upon them and upon the Israel of God.	*I pray that God will make peaceful everyone who behaves in this way and will act kindly to them. {I} also {pray these things} for those Israelites who {trust in Jesus and} belong to God!*

ULT **will walk**
UST behaves
(στοιχήσουσιν)

See how you translated the similar use of **walk** in 5:16.

Support Reference: Metaphor

ULT **in this standard**
UST in this way
(τῷ κανόνι τούτῳ)

Here, **this standard** refers to what Paul said in the previous verse, specifically the importance of someone being a new creation. If it would be helpful in your language, you could state this explicitly. Alternate translation: [as new creations] or [as those to whom the Holy Spirit has given new lives]

Support Reference: Assumed Knowledge and Implicit Information

ULT **peace and mercy upon them and upon the Israel of God**
UST I pray that God will make peaceful … and will act kindly to them. {I} also {pray these things} for those Israelites who {trust in Jesus and} belong to God
(εἰρήνη ἐπ᾽ αὐτοὺς, καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ)

Paul adds a blessing here. Use a form that people would recognize as a blessing in your language. Alternate translation: [may they and the Israel of God experience peace and mercy]

Support Reference: Blessings

> ULT **peace and mercy upon them and upon the Israel of God**
> UST I pray that God will make peaceful … and will act kindly to them. {I} also {pray these things} for those Israelites who {trust in Jesus and} belong to God
> (εἰρήνη ἐπ᾽ αὐτοὺς, καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ)

If your language does not use abstract nouns for the ideas of **peace** and **mercy**, you could express the ideas in a different way. See how you translated **peace** in 1:3. Alternate translation: [may God make them feel peaceful and may he be merciful to them and to the Israel of God]

Support Reference: Abstract Nouns

> ULT **and upon the Israel of God**
> UST {I} also {pray these things} for those Israelites who {trust in Jesus and} belong to God
> (καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ)

This could refer to: (1) Jews who believe in Jesus, in which case **and** functions as it usually does to connect two things. Alternate translation: [and upon the Jewish believers of God]; (2) everyone who believes in Jesus, in which case **and** indicates that **them** refers to the same group of people as **the Israel of God**. Alternate translation: [that is, upon God's people]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
peace	I pray that God will make peaceful
mercy	will act kindly
Israel	Israelites
of God	who {trust in Jesus and} belong to God

Galatians 6:17

ULT	UST
From now on let no one cause me trouble, for I carry in my body the marks of Jesus.	*I have scars on my body because I declared the truth about Jesus. So do not let anyone bother me {about these matters} again!*

ULT **From now on let no one cause me trouble, for I carry in my body the marks of Jesus**
UST I have scars on my body because I declared the truth about Jesus. So do not let anyone bother me {about these matters} again
(τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω; ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω)

If it would be more natural in your language, you could reverse the order of these clauses, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because I carry in my body the marks of Jesus, from now on let no one cause me trouble]

Support Reference: Connect — Reason-and-Result Relationship

ULT **let no one cause me trouble**
UST do not let anyone bother me {about these matters}
(κόπους μοι μηδεὶς παρεχέτω)

Here, **trouble** refers to the distress that some of the Galatian Christians caused for Paul because of the problems that he wrote about in this letter. If it would be helpful in your language, you could state this explicitly. Alternate translation: [let no one trouble me with regard to these issues]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let no one cause me trouble**
UST do not let anyone bother me {about these matters}
(κόπους μοι μηδεὶς παρεχέτω)

If your language does not use an abstract noun for the idea of **trouble**, you could express the same idea in another way. Alternate translation: [let no one trouble me]

Support Reference: Abstract Nouns

> ULT **I carry in my body the marks of Jesus**
> UST I have scars on my body because I declared the truth about Jesus
> (ἐγὼ & τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω)

Here, Paul speaks about **the marks** on his **body** as if they were objects that he carried around. He means that **the marks** remained on his **body** everywhere he went. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [the marks of Jesus are always on my body]

Support Reference: Metaphor

> ULT **the marks of Jesus**
> UST scars … because I declared the truth about Jesus
> (τὰ στίγματα τοῦ Ἰησοῦ)

Here, **the marks of Jesus** refers to the scars on Paul's body that were made by people beating him because he taught about **Jesus**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [the scars I received because I taught the truth about Jesus]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
trouble	do not let anyone bother me {about these matters}
of Jesus	because I declared the truth about Jesus
carry	have

Galatians 6:18

ULT	UST
The grace of our Lord Jesus Christ {be} with your spirit, brothers. Amen.	*Fellow believers, {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 your spirit**
UST {I pray that} our Lord Jesus the Messiah {will} be gracious to all of you
(ἡ χάρις τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ, μετὰ τοῦ πνεύματος ὑμῶν)

As was customary in his culture, Paul closes his letter with a blessing for the Galatian believers. Use a form that people would recognize as a blessing in your language. Alternate translation: [May your spirit experience kindness from our Lord Jesus Christ] or [I pray that your spirit will have grace from our Lord Jesus Christ]

Support Reference: Blessings

ULT **The grace**
UST I pray that … {will} be gracious
(ἡ χάρις)

See how you translated **grace** in 1:3.

Support Reference: Abstract Nouns

ULT **your spirit**
UST to all of you
(τοῦ πνεύματος ὑμῶν)

Jesus is speaking of the spirits of his readers in general, not of one particular **spirit**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: [your spirits]

Support Reference: Generic Noun Phrases

ULT **your spirit**
UST to all of you
(τοῦ πνεύματος ὑμῶν)

Here, **spirit** could refer to: (1) the whole person. Alternate translation: [you]; (2) the inner person, which is what a person thinks and feels. Alternate translation: [your inner being]

Support Reference: Assumed Knowledge and Implicit Information

ULT **brothers**
UST Fellow believers
(ἀδελφοί)

See how you translated the same use of **brothers** in 1:2. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grace	I pray that … {will} be gracious
of … Lord	Lord
Jesus	Jesus
Christ	the Messiah
spirit	to all of you
Amen	May it be so



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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**.

Galatians References:

1:3; 1:4; 1:5; 1:6; 1:7; 1:8; 1:12; 1:13; 1:15; 1:23; 2:2; 2:4; 2:5; 2:5; 2:9; 2:9; 2:13; 2:14; 2:16; 2:16; 2:17; 2:18; 2:20; 2:21; 2:21; 3:2; 3:6; 3:7; 3:8; 3:10; 3:11; 3:12; 3:13; 3:14; 3:14; 3:14; 3:19; 3:22; 3:23; 3:24; 3:25; 3:26; 4:13; 4:14; 4:15; 4:16; 4:24; 4:25; 5:1; 5:5; 5:6; 5:7; 5:10; 5:11; 5:13; 5:13; 5:16; 5:19; 5:21; 5:22; 5:23; 5:24; 6:1; 6:2; 6:4; 6:5; 6:8; 6:16; 6:17; 6:18

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.

Galatians References:

1:8; 1:9; 1:11; 1:12; 1:22; 2:3; 2:7; 2:9; 2:13; 2:16; 2:17; 2:17; 2:19; 3:1; 3:6; 3:8; 3:9; 3:10; 3:11; 3:15; 3:17; 3:19; 3:19; 3:19; 3:21; 3:22; 3:23; 3:23; 3:23; 3:24; 3:27; 4:2; 4:3; 4:5; 4:9; 4:19; 4:22; 4:24; 4:27; 5:1; 5:2; 5:3; 5:4; 5:7; 5:11; 5:13; 5:14; 5:15; 5:18; 5:25; 6:1; 6:6; 6:7; 6:12; 6:13; 6:14

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.

Galatians References:

1:intro; 1:1; 1:2; 1:6; 1:6; 1:6; 1:6; 1:6; 1:6; 1:8; 1:9; 1:10; 1:12; 1:13; 1:14; 1:15; 1:15; 1:16; 1:20; 1:23; 1:23; 2:2; 2:2; 2:4; 2:4; 2:4; 2:5; 2:6; 2:6; 2:6; 2:7; 2:8; 2:10; 2:11; 2:12; 2:13; 2:13; 2:15; 2:17; 2:19; 2:20; 2:20; 2:20; 2:21; 3:5; 3:5; 3:6; 3:7; 3:8; 3:10; 3:10; 3:10; 3:11; 3:11; 3:12; 3:12; 3:12; 3:13; 3:13; 3:14; 3:14; 3:15; 3:16; 3:18; 3:19; 3:19; 3:19; 3:20; 3:20; 3:20; 3:21; 3:21; 3:22; 3:22; 3:22; 3:23; 3:23; 3:23; 3:24; 3:24; 3:25; 3:25; 3:26; 3:27; 3:27; 3:28; 3:28; 3:28; 3:28; 3:29; 4:2; 4:2; 4:2; 4:3; 4:3; 4:4; 4:4; 4:4; 4:5; 4:6; 4:7; 4:8; 4:8; 4:9; 4:9; 4:9; 4:10; 4:11; 4:11; 4:12; 4:14; 4:14; 4:17; 4:17; 4:18; 4:20; 4:21; 4:22; 4:23; 4:23; 4:24; 4:24; 4:25; 4:26; 4:27; 4:27; 4:29; 4:29; 4:29; 4:30; 5:1; 5:2; 5:3; 5:4; 5:5; 5:8; 5:10; 5:11; 5:13; 5:13; 5:16; 5:17; 5:17; 5:22; 5:24; 5:25; 6:1; 6:1; 6:1; 6:2; 6:8; 6:9; 6:10; 6:10; 6:11; 6:12; 6:16; 6:16; 6:17; 6:18

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.

Galatians References:

6:8

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.”

Galatians References:

1:3; 6:16; 6:18

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.

Galatians References:

1:14; 2:intro; 2:16; 2:19; 2:19; 2:21; 2:21; 3:intro; 3:2; 3:5; 3:10; 3:10; 3:11; 3:12; 3:13; 3:17; 3:18; 4:intro; 5:intro; 5:3; 5:4; 5:14; 5:18

Connect — Background Information

Time Relationship

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Background Clause

Description

A background clause is one that describes something that is ongoing. Then, in the same sentence, another clause indicates an event that begins to happen during that time. These events are also simultaneous events, but they have the further relationship of background event and main event because the event that is already happening serves as the background for the other event, the one that is in focus. The background event simply provides the time frame or other context for the main event or events.

Reason This Is a Translation Issue

Languages indicate a shift in time in different ways. You (the translator) need to understand how these shifts in time are indicated in the original languages in order to communicate them clearly in your own language. Background clauses often indicate a time that began long before the event that is in focus. Translators need to understand how both the source language and the target language communicate background events. Some English words that indicate background events are “now,” “when,” “while,” and “during.” Those words can also indicate simultaneous events. To tell the difference, ask yourself if all of the events seem to be equal in importance and started at about the same time. If so, they are probably simultaneous events. But if an event(s) is ongoing and another event(s) just started, then the ongoing event(s) is probably background to the other event(s). Some common phrases that indicate background events are “in those days” and “at that time.”

Examples From OBS and the Bible

> **When** Solomon was old, he also worshiped their gods. (OBS Story 18 Frame 3)

Solomon began to worship foreign gods at a time when he was old. Being old is the background event. Worshiping other gods is the main event.

> And his parents went **every year** to Jerusalem to the Feast of the Passover. And when he was 12 years old, they went up according to the custom of the feast. (Luke 2:41-42 ULT)

The first event—going to Jerusalem—is ongoing and started long ago. We know this because of the words “every year.” Going to Jerusalem is the background event. Then an event begins that started during the time “when he was twelve years old.” So the main event is the specific time Jesus and his family traveled to Jerusalem for the Passover festival **when he was twelve years old.**

> And it came about that, **while** they were there, the days were fulfilled for her to give birth. (Luke 2:6 ULT)

Being in Bethlehem is the background event. The birth of the baby is the main event.

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

This example begins with five background clauses (marked by commas), signalled as background by the words “while” and “during.” Then the main event happens: “the word of God came to John.”

Translation Strategies

If the way that the Background Clauses are marked is also clear in your language, then translate the Background Clauses as they are.

(1) If the connecting word does not make it clear that what follows is a Background Clause, use a connecting word that communicates this more clearly.
(2) If your language marks Background Clauses in a different way than using connecting words (such as by using different verb forms), then use that way.

Examples of Translation Strategies Applied

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

(1) If the connecting word does not make it clear that what follows is a background clause, use a connecting word that communicates this more clearly.

> **It happened during the time that** Pontius Pilate was governor of Judea, **and during the time that** Herod was tetrarch of Galilee, **and during the time that** his brother Philip was tetrarch of the region of Ituraea and Trachonitis, **and during the time that** Lysanias was tetrarch of Abilene, **and also during the time that** Annas and Caiaphas were high priests—**that** the word of God came to John son of Zechariah in the wilderness.

(2) If your language marks background clauses in a different way than using connecting words, such as with different verb forms, then use that way.

> Pontius Pilate **was governing** Judea, and Herod **was ruling over** Galilee, and his brother Philip **was ruling over** the region of Ituraea and Trachonitis, and Lysanias **was ruling over** Abilene, and Annas and Caiaphas **were being** high priests—the word of God **came** to John son of Zechariah in the wilderness.

Example of Differences in Time Relationship Connecting Words:

Category	Example
Background setting	Yahweh's word was rare **in those days**;
Background repeated	there was no frequent prophetic vision.
Introduction of main event	**At that time**, **when** Eli
Background	**whose** eyesight had begun to grow dim so that he could not see well,
Simultaneous background	was lying down in his own bed.
Simultaneous background	The lamp of God **had not yet** gone out,
Simultaneous background	**and** Samuel was lying down to sleep in the temple of Yahweh,
Simultaneous background	where the ark of God was.
Main event	**Yahweh called to Samuel**,
Sequential event	who said, "Here I am." (1 Sam 3:1-4 ULT)

In the above example, the first two lines talk about a condition that was going on for a long time. This is the general, long-term background. We know this from the phrase "in those days." After the introduction of the main event ("At that time,"), there are several lines of

simultaneous background. The first one is introduced by “when,” and then three more follow, with the last connected by “and.” The background clause introduced by “where” explains a little more about the background clause before it. Then the main event happens, followed by more events. Translators will need to think about the best way to show these relationships in their language.

Galatians References:

2:2; 4:13

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.

Galatians References:

1:1; 1:12; 1:15; 1:17; 1:23; 2:3; 2:6; 2:7; 2:11; 2:12; 2:14; 2:16; 3:12; 3:18; 3:20; 3:22; 3:25; 4:2; 4:4; 4:7; 4:8; 4:9; 4:17; 4:23; 4:26; 4:31

Connect — Exception Clauses

Exceptional Relationship

Description

Exceptional relationship connectors exclude one or more items or people from a group.

Reason This Is a Translation Issue

English indicates exceptional relationships by first describing a group (Part 1) and then stating what is not in that group by using words like “except,” “but not,” “other than,” “besides,” “unless,” “however … not,” and “only” (Part 2). Some languages do not indicate in this way that one or more items or people are excluded from a group. Instead, they have other ways of doing this. In some languages this type of construction does not make sense because the exception in Part 2 seems to contradict the statement in Part 1. Translators need to understand who (or what) is in the group and who (or what) is excluded in order to be able to accurately communicate this in their language.

Examples From OBS and the Bible

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4b ULT)
>
> David attacked them from the twilight to the evening of the next day. **Not** a man escaped **except for** 400 young men, who rode on camels and fled. (1 Samuel 30:17 ULT)
>
> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)

Translation Strategies

If the way that Exceptional Clauses are marked in the source language is also clear in your language, then translate the Exceptional Clauses in the same way.

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."
(2) Reverse the order of the clauses so that the exception is stated first, and then the larger group is named second.

Examples of Translation Strategy Applied

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."

> David attacked them from the twilight to the evening of the next day. **Not a man escaped except for 400 young men**, who rode on camels and fled. (1 Samuel 30:17 ULT)

- Part 1: (**Not** a man escaped)
- Part 2: (**except for** 400 young men)

> > David attacked them from the twilight to the evening of the next day. **Only** 400 young men escaped; they rode on camels and fled.

> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4 ULT)

> > But if you will not redeem it, then tell me so that I may know, for **you are first in line to redeem it {only you can redeem it}**, and I am after you.

> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)
>
> > The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will let you go **only if** you bless me.”

(2) Reverse the order of the clauses, so that the exception is stated first, and then the larger group is named second.

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> > God told Adam that he could **not** eat from the tree of the knowledge of good and evil, but he could eat from **any other** tree in the garden.

Galatians References:

1:7; 1:19; 2:10; 2:16; 6:14

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?"

Galatians References:

2:14; 2:17; 4:7; 5:25

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**.

Galatians References:

1:4; 1:16; 2:5; 2:9; 2:16; 2:19; 3:14; 3:14; 3:19; 3:22; 3:23; 3:24; 3:24; 4:5; 4:5; 4:17; 5:1; 6:12; 6:13

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;

Galatians References:

1:8; 1:9; 1:10; 2:21; 3:21; 3:29; 5:15

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.

Galatians References:

1:24; 2:11; 2:12; 2:13; 2:16; 3:17; 3:24; 3:28; 4:6; 4:7; 4:12; 4:13; 4:16; 4:20; 4:27; 5:5; 5:6; 5:7; 5:14; 5:17; 5:17; 5:17; 6:3; 6:5; 6:7; 6:10; 6:13; 6:15; 6:17

Connect — Sequential Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Sequential Clause

Description

A sequential clause is a time relation that connects two events in which one happens and then the other happens.

Reason This Is a Translation Issue

Languages indicate sequences of events in different ways; some use ordering, some use connecting words, some even use relative tense (Relative tense is a tense that refers to a time in relation to a reference point in the context.) Connecting words that may indicate sequence are words such as “then,” “later,” “after,” “afterward,” “before,” “first,” and “when.” Translators need to be certain that they communicate the order of the events in a way that is natural in their language. This may require ordering clauses differently than in the original languages.

Examples From OBS and the Bible

> **When** Joseph came to his brothers, they kidnapped him and sold him to some slave traders. (OBS Story 8 Frame 2)

First Joseph came to his brothers, and then they kidnapped and sold him. We know this because of the connecting word “**when**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

> It was as sweet as honey in my mouth, but **after** I ate it, my stomach became bitter. (Revelation 10:10b ULT)

The event of the first clause occurs first, and the event of the last clause occurs later. We know this because of the connecting word "**after**." The translator needs to decide the best way to communicate this sequence clearly and correctly.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

The event of the first clause occurs after the event of the second clause. First the land they dread will be desolate, and then the child will know to refuse evil and choose good. We know this because of the connecting word "**before**." However, stating the clauses in this order may communicate the wrong order of events in your language. The translator may have to change the order so that the clauses come in the order that they happen. Or it may be possible to keep the order of the original language text and mark the ordering of sequence so that it is clear to the readers. You (the translator) need to decide the best way to communicate this sequence clearly and correctly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Here the general connector "**and**" connects four events. These are sequential events—each happens after the one before it. We know this because that is the only way that these events would happen. So in English, the general connector "and" is enough to make the sequence clear for events such as these. You will need to decide if this also communicates this sequence clearly and correctly in your language.

Translation Strategies

If the sequence of events is clear in your language, then translate the sequence as it is.

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.
(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

Examples of Translation Strategies Applied

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)
>
> > Then Mary arose in those days. **Then** she quickly went into the hill country, to a city of Judah. **Then** she entered into the house of Zechariah, **and then** she greeted Elizabeth.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)
>
> > For the time will come when the child knows to refuse the evil and choose the good, **but even before that time**, the land whose two kings you dread will be desolate.

(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

> For the land whose two kings you dread will be desolate **before** the child knows to refuse the evil and choose the good.

For more about sequences of events, see Sequence of Events.

Galatians References:

1:18; 1:21; 2:1

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.

Galatians References:

1:11; 1:12; 2:17; 2:19; 2:20; 3:6; 3:11; 3:12; 3:16; 3:27; 3:28; 3:29; 4:3; 4:6; 4:7; 4:15; 4:23; 4:27; 4:28; 4:29; 4:29; 4:29; 4:31; 5:13

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”

Galatians References:

1:5; 4:intro; 4:6

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.

Galatians References:

2:14

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.

Galatians References:

1:1; 1:4; 1:4; 1:15; 2:3

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

Galatians References:

1:1; 4:30; 5:16

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.

Galatians References:

1:7; 1:12; 1:12; 2:2; 2:8; 2:9; 2:20; 3:3; 3:16; 3:19; 4:12; 4:15; 4:25; 4:27; 4:29; 5:6; 5:13; 5:17; 6:14; 6:15

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."

Galatians References:

6:6

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!"

Galatians References:

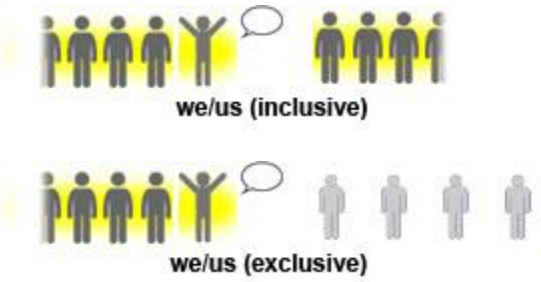
1:20; 2:17; 3:1; 3:21; 6:14

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.

Galatians References:

1:3; 1:4; 1:8; 1:9; 2:4; 2:5; 2:9; 2:10; 2:15; 2:16; 2:17; 3:13; 3:14; 3:23; 3:24; 3:24; 3:25; 4:3; 4:5; 4:26; 4:31; 5:1; 5:5; 6:9; 6:10

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.

Galatians References:

1:1; 6:4; 6:6

Forms of You

Singular, Dual, and Plural

Some languages have more than one word for "you" based on how many people the word "you" refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some languages have other forms that refer to three or four people.

You may also want to watch the video at https://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of "you" even though he is speaking to a crowd. For help with translating these, we suggest you read:

- Singular Pronouns that Refer to Groups

Formal and Informal

Some languages have more than one form of "you" based on the relationship between the speaker and the person he or she is talking to. People use the **formal** form of "you" when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at https://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- **Forms of "You" — Formal or Informal**

Masculine and Feminine

Some languages have a **masculine** form and a **feminine** form of the word for "you." People use the **masculine** form when speaking to a man or boy and the **feminine** form when speaking to a woman or girl.

English does not make any of the above distinctions, so they are absent in the ULT. Please be aware of this and use the appropriate forms of “you” if your language does make any of these distinctions.

Galatians References:

1:3; 3:16; 4:7

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.

Galatians References:

2:14; 3:29; 4:10; 4:11; 4:13; 4:21; 4:28

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.”

Galatians References:

3:15; 5:10; 6:1; 6:18

Go and Come

Description

Different languages have different ways of determining whether to use the words “go” or “come” and whether to use the words “take” or “bring” when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say “I am coming,” while Spanish speakers say “I am going.” You will need to study the context in order to understand what is meant by the words “go” and “come” (and also “take” and “bring”), and then translate those words in a way that your readers will understand which direction people are moving in.

Reason This Is a Translation Issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words “go” and “come” or “take” and “bring” differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

Examples From the Bible

> Yahweh said to Noah, “**Come**, you and all your household, into the ark.” (Genesis 7:1 ULT)

In some languages, this would lead people to think that Yahweh was in the ark.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. Then you will be free from my oath. (Genesis 24:41 ULT)

Abraham was speaking to his servant. Abraham’s relatives lived far away from where he and his servant were standing and he wanted his servant to **go** to them, not **come** toward Abraham.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14a ULT)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, "When you have **gone** into the land …"

> They **brought** him up to the temple in Jerusalem to present him to the Lord. (Luke 2:22b ULT)

In some languages, it might make more sense to say that they **took** or **carried** Jesus to the temple.

> Then see, there was a man whose name was Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, he begged him to come to his house. (Luke 8:41 ULT)

The man was not at his house when he spoke to Jesus. He wanted Jesus to **go** with him to his house.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

In some languages, it might make more sense to ask what did you come out to see.

Translation Strategies

If the word used in the ULT would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

(1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.
(2) Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

(1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. (Genesis 24:41 ULT)
>
> > But you will be free from my oath if you **go** to my relatives and they will not give her to you.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
> > What did you come out into the desert to see? A reed shaken by the wind?

(2) Use another word that expresses the right meaning.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14 ULT)

> > "When you have **arrived** in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it …"

Yahweh said to Noah, "**Come**, you and all your household, into the ark …" (Genesis 7:1 ULT)

> > Yahweh said to Noah, "**Enter**, you and all your household, into the ark …"

What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

> > What did you travel out into the desert to see? A reed shaken by the wind?

Galatians References:

1:17; 1:17; 1:18; 2:1; 2:1; 2:2; 2:11; 2:12

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.

Galatians References:

front:intro

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.

Galatians References:

2:intro; 2:21; 3:4; 4:15; 5:11

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**

Galatians References:

1:13; 1:15; 2:5; 2:6; 2:11; 3:19; 4:4; 4:15; 5:6; 5:16; 6:2; 6:3; 6:3; 6:15

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."

Galatians References:

6:11

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!

Galatians References:

2:8; 5:5

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**!

Galatians References:

3:1

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."

Galatians References:

1:20; 2:21; 4:12

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** 🔗.

Galatians References:

front:intro; 1:14; 1:22; 2:2; 2:4; 2:4; 2:9; 2:18; 2:19; 2:19; 2:20; 3:intro; 3:1; 3:7; 3:9; 3:13; 3:16; 3:18; 3:22; 3:23; 3:24; 3:25; 3:26; 3:27; 3:27; 3:28; 3:29; 3:29; 4:3; 4:3; 4:5; 4:5; 4:5; 4:6; 4:7; 4:8; 4:9; 4:19; 4:19; 4:24; 4:25; 4:26; 4:26; 4:27; 4:27; 4:28; 4:31; 4:31; 5:1; 5:1; 5:2; 5:4; 5:4; 5:6; 5:7; 5:10; 5:11; 5:12; 5:13; 5:14; 5:15; 5:15; 5:16; 5:16; 5:17; 5:19; 5:21; 5:22; 5:24; 5:25; 6:2; 6:4; 6:5; 6:7; 6:8; 6:8; 6:9; 6:10; 6:14; 6:14; 6:14; 6:15; 6:16; 6:17

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** 🔗.

Galatians References:

1:1; 1:4; 1:4; 1:23; 2:6; 2:7; 2:8; 2:9; 2:12; 2:14; 3:3; 3:8; 3:13; 3:22; 3:22; 3:27; 4:6; 4:10; 4:25; 4:26; 5:11; 5:11; 6:6; 6:12; 6:12; 6:13; 6:14; 6:14

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**.

Galatians References:

1:1; 2:10; 3:11; 4:22; 4:23; 4:24; 6:10

Numbers

Description

There are many numbers in the Bible. They can be written as words (“five”) or as numerals (“5”). Some numbers are very large, such as “two hundred” (200), “twenty-two thousand” (22,000), or “one hundred million” (100,000,000). Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

Some numbers are exact and others are rounded.

> Abram was **86** years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

Eighty-six (86) is an exact number.

> That day about **3,000** of the people died. (Exodus 32:28b ULT)

Here the number three thousand (3,000) is a round number. It may have been a little more than that or a little less than that. The word “about” shows that it is not an exact number.

Reason This Is a Translation Issue

Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples From the Bible

> When Jared had lived **162** years, he became the father of Enoch. After he became the father of Enoch, Jared lived **800** years. He became the father of more sons and daughters. Jared lived **962** years, and then he died. (Genesis 5:18-20 ULT)

The numbers 162, 800, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

> Our sister, may you be the mother of **thousands of ten thousands.** (Genesis 24:60b ULT)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

(1) Write numbers using numerals.
(2) Write numbers using your language's words or the Gateway Language words for those numbers.
(3) Write numbers using words, and put the numerals in parentheses after them.
(4) Combine words for large numbers.
(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

We will use the following verse in our examples:

> Now, see, at great effort I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14a ULT)

(1) Write numbers using numerals.

> I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities.

(2) Write numbers using your language's words or the Gateway Language words for those numbers.

> I have prepared for Yahweh's house **one hundred thousand** talents of gold, **one million** talents of silver, and bronze and iron in large quantities.

(3) Write numbers using words, and put the numerals in parenthesis after them.

> I have prepared for Yahweh's house one **hundred thousand (100,000)** talents of gold, **one million (1,000,000)** talents of silver, and bronze and iron in large quantities.

(4) Combine words for large numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **a thousand thousand** talents of silver, and bronze and iron in large quantities.

(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

> I have prepared for Yahweh's house **a great amount of gold (100,000 talents)**, **ten times that amount of silver (1,000,000 talents)**, and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULT and UST

The *unfoldingWord® Literal Text* (ULT) and the *unfoldingWord® Simplified Text* (UST) use words for the numbers one through ten and use numerals for all numbers above ten.

> When Adam had lived **130** years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived **800** years. He became the father of more sons and daughters. Adam lived **930** years, and then he died. (Genesis 5:3-5 ULT)

Galatians References:

3:17

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.

Galatians References:

1:12; 4:27

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.

Galatians References:

3:8; 3:23; 3:24; 3:25; 4:3; 4:25; 4:26; 4:30; 5:13; 5:16; 5:17; 5:18; 5:19; 5:24

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**.

Galatians References:

1:2; 1:7; 1:12; 2:5; 2:16; 3:2; 3:2; 3:5; 3:5; 3:10; 3:14; 3:14; 4:28; 5:1; 5:5; 5:11; 5:22; 6:1; 6:17

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.

Galatians References:

5:4; 5:8; 5:17

Proverbs

Description

Proverbs are short sayings that give wise advice or teach something that is generally true about life. People enjoy proverbs because they give a lot of wisdom in few words. Proverbs in the Bible often use metaphor and parallelism. Proverbs should not be understood as absolute and unchangeable laws. Rather, proverbs offer general advice to a person about how to live his life.

> Hatred stirs up conflicts, but love covers over all offenses. (Proverbs 10:12 ULT)

Here is another example from the book of Proverbs.

> Look at the ant, you lazy person, consider her ways, and be wise. It has no commander, officer, or ruler, yet it prepares its food in the summer, and during the harvest it stores up what it will eat. (Proverbs 6:6-8 ULT)

Reason This Is a Translation Issue

Each language has its own ways of saying proverbs. There are many proverbs in the Bible. They need to be translated in the way that people say proverbs in your language so that people recognize them as proverbs and understand what they teach.

Examples From the Bible

> A good name is to be chosen over great riches,
>
> and favor is better than silver and gold. (Proverbs 22:1 ULT)

This means that it is better to be a good person and to have a good reputation than it is to have a lot of money.

> Like vinegar on the teeth and smoke in the eyes,
>
> so is the sluggard to those who send him. (Proverbs 10:26 ULT)

This means that a lazy person is very annoying to those who send him to do something.

> The way of Yahweh protects those who have integrity,
>
> but it is destruction for the wicked. (Proverbs 10:29 ULT)

This means that Yahweh protects people who do what is right, but he destroys those who are wicked.

Translation Strategies

If translating a proverb literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

(1) Find out how people say proverbs in your language, and use one of those ways.
(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.
(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.
(4) Give the same teaching but not in a form of a proverb.

Examples of Translation Strategies Applied

(1) Find out how people say proverbs in your language, and use one of those ways.

> A good name is to be chosen over great riches,
>
> and favor is better than silver and gold. (Proverbs 22:1 ULT)

Here are some ideas for ways that people might say a proverb in their language.

> > It is better to have a good name than to have great riches,
> >
> > and to be favored by people than to have silver and gold.
>
> > Wise people choose a good name over great riches,
> >
> > and favor over silver and gold.
>
> > Try to have a good reputation rather than great riches.
>
> > Will riches really help you?
> >
> > I would rather have a good reputation.

(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.

> Like **snow in summer** or rain in harvest,
>
> so a fool does not deserve honor. (Proverbs 26:1 ULT)

> > It is not natural for **a cold wind to blow in the hot season** or for it to rain in the harvest season;
> >
> > And it is not natural to honor a foolish person.

(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

> Do not boast about tomorrow,
>
> for you do not know what a day may bring. (Proverbs 27:1a ULT)
>
> > Do not count your chickens before they hatch.

(4) Give the same teaching but not in a form of a proverb.

> There is a generation that curses their father
>
> and does not bless their mother.
>
> There is a generation that is pure in their own eyes,

> and yet they are not washed of their filth. (Proverbs 30:11-12 ULT)

> > People who do not respect their parents think that they are righteous,
> >
> > and they do not turn away from their sin.

Galatians References:

5:9

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**.

Galatians References:

3:8; 3:11; 3:12; 3:13; 4:27; 4:30

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.”””

Galatians References:

3:6; 4:22

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**."

Galatians References:

2:17

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?

Galatians References:

1:10; 2:14; 2:17; 3:intro; 3:1; 3:2; 3:3; 3:3; 3:4; 3:4; 3:5; 3:5; 3:19; 3:21; 4:9; 4:9; 4:15; 4:16; 4:21; 4:30; 5:7; 5:11

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!

Galatians References:

4:28

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.

Galatians References:

5:14; 6:1

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.

Galatians References:

5:14; 6:9

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.

Galatians References:

2:9

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

Galatians References:

1:16; 1:22; 2:16; 2:20; 2:20; 4:13; 4:14; 4:19; 4:24; 4:25

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.

Galatians References:

front:intro

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**

Galatians References:

3:24; 4:2; 4:2; 4:24; 5:9

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.”

Galatians References:

1:1; 1:2; 1:8; 1:9; 1:10; 1:11; 1:11; 1:12; 2:6; 2:16; 3:7; 3:15; 3:15; 3:26; 4:5; 4:6; 4:7; 4:12; 4:28; 4:31; 5:11; 5:13; 6:1; 6:3; 6:4; 6:7; 6:18

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.

Galatians References:

1:1; 2:2; 2:16; 3:4; 3:20; 3:21; 4:13; 4:14



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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

Galatians References:

3:6; 3:7; 3:8; 3:9; 3:14; 3:16; 3:18; 3:29; 4:22

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

Galatians References:

4:intro; 4:5

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

Galatians References:

4:16

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

Galatians References:

1:4

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

Galatians References:

4:1; 4:4; 4:8; 4:10; 6:9; 6:10

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

Galatians References:

1:5; 6:18

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

Galatians References:

1:8; 3:19; 4:14

Antioch

Definition:

Antioch was the name of two cities in the New Testament. One was in Syria, near the coast of the Mediterranean Sea. The other was in the Roman province of Pisidia, near the city of Colossae.

- The local church at Antioch of Syria was the first place where believers in Jesus were called “Christians.” The church there was also active in sending out missionaries to reach the Gentiles.
- The leaders of the church in Jerusalem sent a letter to the believers in the church at Antioch in Syria to help them know they did not have to keep the Jewish laws in order to be Christians.
- Paul, Barnabas and John Mark traveled to the Antioch in Pisidia to share the gospel. Some Jews from other cities came there to stir up trouble, and they tried to kill Paul. But many other people, both Jews and Gentiles, listened to the teaching and believed in Jesus.

(Translation suggestions: How to Translate Names)

(See also: Barnabas, Colossae, John Mark, Paul, province, Rome, Syria)

Bible References:

- 2 Timothy 3:10-13
- Acts 6:5-6
- Acts 11:19-21
- Acts 11:26
- Galatians 2:11-12

Word Data:

- Strong’s: G04910

Galatians References:

2:11

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

Galatians References:

1:1; 1:17; 1:19; 2:8

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

Galatians References:

4:2

Arabia, Arabian

Definition:

Arabia is the largest peninsula in the world, covering nearly 3,000,000 square kilometers. It is located southeast of Israel, and is bordered by the Red Sea, the Arabian Sea, and the Persian Gulf.

- The term “Arabian” is used to refer to someone who lives in Arabia or to something that is connected with Arabia.
- The earliest people to live in Arabia were grandchildren of Shem. Other early inhabitants of Arabia included Abraham’s son Ishmael and his descendants, as well as descendants of Esau.
- The desert region where the Israelites wandered for 40 years was located in Arabia.
- After becoming a believer in Jesus, the apostle Paul spent a few years in the desert of Arabia.
- In his letter to the Christians in Galatia, Paul mentioned that Mt. Sinai was located in Arabia.

(Translation suggestions: How to Translate Names)

(See also: **Esau**, Galatia, **Ishmael**, **Shem**, Sinai)

Bible References:

- **1 Kings 10:14-15**
- **Acts 2:11**
- Galatians 1:15-17
- Galatians 4:24-25
- **Jeremiah 25:24-26**
- **Nehemiah 2:19-20**

Word Data:

- Strong’s: H6152, H6153, H6163, G06880, G06900

Galatians References:

1:17; 4:25

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

Galatians References:

3:27

Barnabas

Definition:

Barnabas was one of the early Christians who lived during the time of the apostles.

- Barnabas was from the Israelite tribe of Levi and was from the island of Cyprus.
- When Saul (Paul) became a Christian, Barnabas urged the other believers to accept him as a fellow believer.
- Barnabas and Paul traveled together to preach the good news about Jesus in different cities.
- His name was Joseph, but he was called "Barnabas," which means "son of encouragement."

(Translation suggestions: How to Translate Names)

(See also: Christian, Cyprus, good news, Levite, Paul)

Bible References:

- Acts 4:36
- Acts 11:26
- Acts 13:3
- Acts 15:33
- Colossians 4:10-11
- Galatians 2:9-10
- Galatians 2:13

Examples from the Bible stories:

- 46:8 Then a believer named **Barnabas** took Saul to the apostles and told them how Saul had preached boldly in Damascus.
- 46:9 **Barnabas** and Saul went there to teach these new believers more about Jesus and to strengthen the church. I
- 46:10 One day, while the Christians at Antioch were fasting and praying, the Holy Spirit said to them, "Set apart for me **Barnabas** and Saul to do the work I have called them to do." So the church in Antioch prayed for **Barnabas** and Saul and placed their hands on them.

Word Data:

- Strong's: G09210

Galatians References:

2:1; 2:9; 2:13

barren, dry

Definition:

To be “barren” means to not be fertile or fruitful.

- Soil or land that is barren is not able to produce any plants.
- A woman who is barren is one who is physically unable to conceive or bear a child.

Translation Suggestions:

- When “barren” is used to refer to land, it could be translated as “not fertile” or “unfruitful” or “without plants.”
- When it is referring to a barren woman, it could be translated as “childless” or “not able to bear children” or “unable to conceive a child.”

Bible References:

- 1 Samuel 2:5
- Galatians 4:27
- Genesis 11:30
- Job 3:7

Word Data:

- Strong’s: H4420, H6115, H6135, H6723, H7921, G06920, G47230

Galatians References:

4:27

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

Galatians References:

5:10; 6:2; 6:5; 6:17

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

Galatians References:

2:16; 3:6; 3:22

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

Galatians References:

3:8; 3:9; 3:14; 4:15

born again, born of God, new birth

Definition:

The term “born again” was first used by Jesus to describe what it means for God to change a person from being dead spiritually to being alive spiritually. The terms “born of God” and “born of the Spirit” also refer to a person being given new spiritual life.

- All humans are born spiritually dead and are given a “new birth” when they accept Jesus Christ as their Savior.
- At the moment of the spiritual new birth, God’s Holy Spirit begins to live in the new believer and empowers him to produce good spiritual fruit in his life.
- It is God’s work to cause a person to be born again and become his child.

Translation Suggestions:

- Other ways to translate “born again” could include “born anew” or “born spiritually.”
- It is best to translate this term literally and use the normal word in the language that would be used for being born.
- The term “new birth” might be translated as “spiritual birth.”
- The phrase “born of God” could be translated as “caused by God to have new life like a newborn baby” or “given new life by God.”
- In the same way, “born of the Spirit” could be translated as “given new life by the Holy Spirit” or “empowered by the Holy Spirit to become God’s child” or “caused by the Spirit to have new life like a newborn baby.”

(See also: Holy Spirit, save)

Bible References:

- 1 John 3:9
- 1 Peter 1:3
- 1 Peter 1:23
- John 3:4
- John 3:7
- Titus 3:5

Word Data:

- Strong's: G03130, G05090, G10800, G38240

Galatians References:

6:intro

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

Galatians References:

1:6; 1:15; 5:8; 5:13

cast out, driving out, throw out

Definition:

To “cast out” or “drive out” someone or something means to force that person or thing to go away.

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, “force out” or “send away” or “get rid of.”
- To “cast out demons” could be translated as “cause the demons to leave” or “drive the evil spirits out” or “expel the demons” or “command the demon to come out.”
- To “cast out” someone from a synagog or church could be translated as “banish them” or “put them out.”

(See also: **demon**, **demon-possessed**, **lots**)

Bible References:

- **Acts 7:17-19**
- **Mark 3:13-16**
- **Mark 9:29**
- **Matthew 7:21-23**
- **Matthew 9:32-34**
- **Matthew 12:24**
- **Matthew 17:19-21**

Word Data:

- Strong’s: H1272, H1644, H1920, H3423, H7971, H7993, G15440

Galatians References:

4:30

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

Galatians References:

1:1; 1:3; 1:6; 1:7; 1:10; 1:12; 1:22; 2:4; 2:16; 2:17; 2:19; 2:20; 2:21; 3:1; 3:13; 3:14; 3:16; 3:22; 3:24; 3:26; 3:27; 3:28; 3:29; 4:14; 4:19; 5:1; 5:2; 5:4; 5:6; 5:24; 6:2; 6:12; 6:14; 6:18

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

Galatians References:

1:2; 1:13; 1:22

Cilicia

Definition:

Cilicia was a small Roman province located in the southeastern part of what is now the modern-day country of Turkey. It borders the Aegean Sea.

- The apostle Paul was a citizen from the city of Tarsus located in Cilicia.
- Paul spent several years in Cilicia after his encounter with Jesus on the road to Damascus.
- Some of the Jews from Cilicia were among those who confronted Stephen and influenced the people to stone him to death.

(Translation suggestions: How to Translate Names)

(See also: Paul, Stephen, Tarsus)

Bible References:

- Acts 6:8-9
- Acts 15:41
- Acts 27:3-6
- Galatians 1:21-24

Word Data:

- Strong's: G27910

Galatians References:

1:21

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

Galatians References:

2:3; 2:7; 2:8; 2:9; 2:12; 5:2; 5:3; 5:6; 5:11; 6:12; 6:13; 6:15

column, pillar

Definition:

The term “pillar” usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for “pillar” is “column.”

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word “pillar” sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a “carved image” and could be translated as “statue.”
- The term “pillar” is used to refer to something that is shaped like a pillar, such as the “pillar of fire” that led the Israelites at night through the desert or the “pillar of salt” that Lot’s wife became after she looked back at the city.
- As a structure supporting a building, the term “pillar” or “column” could be translated as “upright stone support beam” or “supporting stone structure.”
- Other uses of “pillar” could be translated as “statue” or “pile” or “mound” or “monument” or “tall mass,” depending on the context.

(See also: **foundation**, false god, **image**)

Bible References:

- **2 Kings 18:4**
- **Exodus 13:21**
- **Exodus 33:9**
- **Genesis 31:45**
- **Proverbs 9:1-2**

Word Data:

- Strong’s: H0352, H0547, H2106, H2553, H3730, H4552, H4676, H4678, H4690, H5324, H5333, H5982, H8490, G47690

Galatians References:

2:9

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

Galatians References:

1:intro; 2:11

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

Galatians References:

3:15; 3:17; 4:24

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

Galatians References:

6:15

cross

Definition:

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb "cross" that means to go over to the other side of something, such as a river or lake.

Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as "execution post" or "tree of death."
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: crucify, **Rome**)

Bible References:

- **1 Corinthians 1:17**
- **Colossians 2:15**
- Galatians 6:12
- **John 19:18**
- **Luke 9:23**
- **Luke 23:26**
- **Matthew 10:38**
- **Philippians 2:8**

Examples from the Bible stories:

- 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.
- 40:2 The soldiers brought Jesus to a place called “the Skull” and nailed his arms and feet to the **cross**.
- 40:5 The Jewish leaders and the other people in the crowd mocked Jesus. They said to him, “If you are the Son of God, come down from the **cross** and save yourself! Then we will believe you.”
- 49:10 When Jesus died on the **cross**, he received your punishment.
- 49:12 You must believe that Jesus is the Son of God, that he died on the **cross** instead of you, and that God raised him to life again.

Word Data:

- Strong’s: G47160

Galatians References:

5:11; 6:12; 6:14

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

Galatians References:

2:19; 3:1; 5:24; 6:14

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

Galatians References:

4:6

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

Galatians References:

1:intro; 1:8; 1:9; 3:10; 3:13

Damascus

Definition:

Damascus is the capital city of the country of Syria. It is still in the same location as it was in Bible times.

- Damascus is one of the oldest, continuously inhabited cities in the world.
- During the time of Abraham, Damascus was the capital of the Aram kingdom (located in what is now Syria).
- Throughout the Old Testament, there are many references to the interactions between the inhabitants of Damascus and the people of Israel.
- Several biblical prophecies predict the destruction of Damascus. These prophecies may have been fulfilled when Assyria destroyed the city during Old Testament times, or there may be also be a future, more complete destruction of this city.
- In the New Testament, the Pharisee Saul (later known as Paul) was on his way to arrest Christians in the city of Damascus when Jesus confronted him and caused him to become a believer.

(Translation suggestions: How to Translate Names)

(See also: Aram, Assyria, believe, Syria)

Bible References:

- 2 Chronicles 24:23-24
- Acts 9:1-2
- Acts 9:3
- Acts 26:12
- Galatians 1:15-17
- Genesis 14:15-16

Word Data:

- Strong's: H1834, G11540

Galatians References:

1:17

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

Galatians References:

1:18; 4:10

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

Galatians References:

6:3; 6:7

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

Galatians References:

1:4

devour

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

(See also: consume)

Bible References:

- 1 Peter 5:8
- Amos 1:10
- Exodus 24:17
- Ezekiel 16:20
- Luke 15:30
- Matthew 23:13-15
- Psalms 21:9

Word Data:

- Strong’s: H0398, H0399, H0400, H0402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G20680, G26660, G27190, G53150

Galatians References:

5:15

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

Galatians References:

5:21

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

Galatians References:

2:4; 4:3; 4:9; 4:25

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

Galatians References:

5:21; 5:26

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

Galatians References:

1:intro; 6:8

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

Galatians References:

1:4

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

Galatians References:

front:intro; 1:23; 2:16; 2:20; 3:2; 3:5; 3:7; 3:8; 3:9; 3:11; 3:12; 3:14; 3:22; 3:23; 3:24; 3:25; 3:26; 4:intro; 5:5; 5:6; 6:10

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

Galatians References:

3:9; 5:22

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

Galatians References:

2:12; 4:11

fellowship

Definition:

In general, the term “fellowship” refers to friendly interactions between members of a group of people who share similar interests and experiences.

- In the Bible, the term “fellowship” usually refers to the unity of believers in Christ.
- Christian fellowship is a shared relationship that believers have with one another through their relationship with Christ and the Holy Spirit.
- The early Christians expressed their fellowship through listening to the teaching of God’s Word and praying together, through the sharing of their belongings, and through eating meals together.
- Christians also have fellowship with God through their faith in Jesus and his sacrificial death on the cross which removed the barrier between God and people.

Translation Suggestions:

- Ways to translate “fellowship” could include “a sharing together” or “relationship” or “companionship” or “Christian community.”

Bible References:

- 1 John 1:3
- Acts 2:40-42
- Philippians 1:3-6
- Philippians 2:1
- Philippians 3:10
- Psalms 55:12-14

Word Data:

- Strong’s: H2266, H8667, G28420, G28440, G33520, G47900

Galatians References:

2:9

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

Galatians References:

3:1; 3:3

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

Galatians References:

2:4; 3:28; 4:22; 4:23; 4:26; 4:30; 4:31; 5:1; 5:13

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

Galatians References:

5:intro; 5:22

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

Galatians References:

5:14; 6:2

Galatia, Galatians

Definition:

In New Testament times, Galatia was a large Roman province located in the central part of what is now the country of Turkey.

- Part of Galatia bordered the Black Sea, which was to the north. It was also bordered by the provinces of Asia, Bithynia, Cappadocia, Celicia, and Pamphylia.
- The apostle Paul wrote a letter to the Christians who lived in the province of Galatia. This letter is the New Testament book called "Galatians."
- One reason that Paul wrote his letter to the Galatians was to emphasize again the gospel of salvation by grace, not by works.
- The Jewish Christians there were incorrectly teaching the Gentile Christians there that it was necessary for believers to keep certain Jewish laws.

(Translation suggestions: How to Translate Names)

(See also: Asia, believe, Cilicia, good news, Paul, works)

Bible References:

- 1 Corinthians 16:1-2
- 1 Peter 1:1-2
- 2 Timothy 4:9-10
- Acts 16:6-8
- Galatians 1:1

Word Data:

- Strong's: G10530, G10540

Galatians References:

1:2; 3:1

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

Galatians References:

1:16; 2:2; 2:8; 2:9; 2:12; 2:14; 2:15; 3:8; 3:14

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

Galatians References:

1:5; 1:24

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

Galatians References:

1:10; 1:13; 1:20; 1:24; 2:6; 2:19; 2:21; 3:6; 3:8; 3:11; 3:17; 3:18; 3:20; 3:26; 4:4; 4:6; 4:7; 4:8; 4:9; 4:14; 6:7; 6:16

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

Galatians References:

1:1; 1:3; 1:4; 4:6

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

Galatians References:

4:8; 5:20

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

Galatians References:

front:intro; 1:intro; 1:6; 1:7; 1:8; 1:9; 1:11; 2:2; 2:5; 2:7; 2:14; 4:13

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

Galatians References:

4:17; 4:18; 5:22; 6:6; 6:9; 6:10

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

Galatians References:

1:3; 1:6; 1:15; 2:intro; 2:9; 2:21; 5:4; 6:18

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

Galatians References:

2:3; 3:28

Hagar

Definition:

Hagar was an Egyptian woman who was Sarai's personal slave.

- When Sarai was not able to bear children, she gave her servant Hagar to her husband Abram to have a child by him.
- Hagar conceived and gave birth to Abram's son Ishmael.
- God watched over Hagar when she was in distress in the desert and promised to bless her descendants.

(Translation suggestions: How to Translate Names)

(See also: Abraham, descendant, Ishmael, Sarah, servant)

Bible References:

- Galatians 4:25
- Genesis 16:1-4
- Genesis 21:9
- Genesis 25:12

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."
- 5:2 **Hagar** had a baby boy, and Abram named him Ishmael.

Word Data:

- Strong's: H1904

Galatians References:

4:24; 4:25

harvest, reap

Definition:

The term “harvest” refers to the gather the ripe fruits, vegetables, seeds, or grains from the plants on which they were growing. The term “reap” means to harvest crops.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In biblical times, reapers usually harvested crops by hand, either pulling up the plants or cutting them with a sharp cutting tool.

Translation Suggestions:

- It is best to translate the concept with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb to “harvest” could be translated as to “gather in” or to “pick up” or to “collect.”

(See also: **firstfruits**, **festival**, good news)

Bible References:

- **1 Corinthians 9:9-11**
- **2 Samuel 21:7-9**
- Galatians 6:9-10
- **Isaiah 17:11**
- **James 5:7-8**
- **Leviticus 19:9**
- **Matthew 9:38**
- **Ruth 1:22**
- Galatians 6:9-10
- **Matthew 6:25-26**
- **Matthew 13:30**

- **Matthew 13:36-39**
- **Matthew 25:24**

Word Data:

- Strong's: H2758, H4395, H4672 H7105, H7114, H7938, G02700, G23250, G23260, G23270

Galatians References:

6:7; 6:8; 6:9

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

Galatians References:

1:8

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

Galatians References:

3:29; 4:1; 4:7

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

Galatians References:

3:2; 3:3; 3:5; 3:14; 4:6; 4:29; 5:5; 5:16; 5:17; 5:18; 5:22; 5:25; 6:8

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

Galatians References:

front:intro

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

Galatians References:

5:5

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

Galatians References:

2:5

household, house

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Used in this sense, the term “house” means “household” and refers to all the people who live together in one house or in a multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Managing a household would have involved directing the servants and also taking care of the property.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “family.”
- Depending on the context, the phrase “your household” could be translated as “those who live in your house” or “your family.”

(See also: **house dwelling structure**, **house descendants nation**)

Bible References:

Word Data:

- Strong’s: H1004, H1397, G36090, G36095, G36140, G36150, G36240

Galatians References:

6:10

hypocrite, hypocrisy

Definition:

The term “hypocrite” refers to a person who does things to appear righteous, but who secretly is acting in evil ways. The term “hypocrisy” refers to the behavior that deceives people into thinking a person is righteous.

- Hypocrites want to be seen doing good things so that people will think that they are good people.
- Often a hypocrite will criticize other people for doing the same sinful things that they themselves do.
- Jesus called the Pharisees hypocrites because although they acted religiously like wearing certain clothes and eating certain foods, they were not kind or fair to people.
- A hypocrite points out faults in other people, but does not admit his own faults.

Translation Suggestions:

- Some languages have an expression like “two-faced” that refers to a hypocrite or a hypocrite’s actions.
- Other ways to translate “hypocrite” could include “fraud” or “pretender” or “arrogant, deceitful person.”
- The term “hypocrisy” could be translated by, “deception” or “fake actions” or “pretending.”

Bible References:

- Galatians 2:13
- **Luke 6:41-42**
- **Luke 12:54-56**
- **Luke 13:15**
- **Mark 7:6-7**
- **Matthew 6:1-2**
- **Romans 12:9**

Word Data:

- Strong’s: H0120, H2611, H2612, G05050, G52720, G52730

Galatians References:

2:13

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

Galatians References:

1:22; 2:4; 2:16; 2:17; 3:26; 3:27; 5:10

inherit, inheritance, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent after a parent dies. The term can also refer to receiving something valuable from some other person because of a special relationship with that person. An “inheritance” is the things that are received, and an “heir” is a person who receives an inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”
- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions.”
- The term “heritage” could be translated as “inherited blessings.”

(See also: heir, Canaan, Promised Land, possess)

Bible References:

- 1 Corinthians 6:9
- 1 Peter 1:4
- 2 Samuel 21:3
- Acts 7:4-5
- Deuteronomy 20:16
- Galatians 5:21
- Genesis 15:7
- Hebrews 9:15
- Jeremiah 2:7

- Luke 15:11
- Matthew 19:29
- Psalm 79:1

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**.”
- 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?”
- 35:3 “There was a man who had two sons. The younger son told his father, ‘Father, I want my **inheritance** now!’ So the father divided his property between the two sons.”

Word Data:

- Strong’s: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G28160, G28170, G28190, G28200

Galatians References:

3:18; 4:intro; 4:30; 5:21

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

Galatians References:

4:28

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

Galatians References:

6:16

James (brother of Jesus)

Definition:

James was a son of Mary and Joseph. He was one of Jesus' younger half-brothers.

- Jesus' other half-brothers were named Joseph, Judas, and Simon.
- During Jesus' lifetime, James and his brothers did not believe that Jesus was the Messiah.
- Later, after Jesus was raised from the dead, James believed in him and became a leader of the church in Jerusalem.
- The New Testament book of James is a letter that James wrote to Christians who had fled to other countries to escape persecution.

(Translation suggestions: How to Translate Names)

(See also: apostle, Christ, church, **Judas the son of James**, persecute)

Bible References:

- Galatians 1:18-20
- Galatians 2:9-10
- **James 1:1-3**
- **Jude 1:1-2**
- **Mark 9:1-3**
- **Matthew 13:54-56**

Word Data:

- Strong's: G23850

Galatians References:

1:19; 2:9; 2:12

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

Galatians References:

5:20

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

Galatians References:

1:17; 1:18; 2:1; 4:25; 4:26

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

Galatians References:

1:1; 1:3; 1:12; 2:4; 2:16; 3:1; 3:14; 3:22; 3:26; 3:28; 4:14; 5:6; 5:24; 6:12; 6:14; 6:17; 6:18

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

Galatians References:

2:13; 2:14; 2:15; 3:28

John (the apostle)

Definition:

John was one of Jesus' twelve apostles and one of Jesus' closest friends.

- John and his brother James were sons of a fisherman named Zebedee.
- In the gospel that he wrote about Jesus' life, John referred to himself as "the disciple whom Jesus loved." This seems to indicate that John was an especially close friend of Jesus.
- The Apostle John wrote five New Testament books: the gospel of John, the Revelation of Jesus Christ, and three letters written to other believers.
- Note that the Apostle John was a different person than John the Baptist.

(Translation suggestions: How to Translate Names)

(See also: apostle, **reveal**, **James (son of Zebedee)**, **John (the Baptist)**, **Zebedee**)

Bible References:

- Galatians 2:9-10
- **John 1:19-21**
- **Mark 3:17-19**
- **Matthew 4:21-22**
- **Revelation 1:1-3**

Examples from the Bible stories:

- **36:1** One day, Jesus took three of his disciples, Peter, James, and **John** with him. (The disciple named **John** was not the same person who baptized Jesus.) They went up on a high mountain by themselves.
- **44:1** One day, Peter and **John** were going to the Temple. As they approached the Temple gate, they saw a crippled man who was begging for money.
- **44:6** The leaders of the Temple were very upset by what Peter and **John** were saying. So they arrested them and put them into prison.
- **44:7** The next day, the Jewish leaders brought Peter and **John** to the high priest and the other religious leaders. They asked Peter and **John**, "By what power did you heal this crippled man?"

- 44:9 The leaders were shocked that Peter and **John** spoke so boldly because they could see that these men were ordinary men who were uneducated. But then they remembered that these men had been with Jesus. After they threatened Peter and **John**, they let them go.

Word Data:

- Strong's: G24910

Galatians References:

2:9

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

Galatians References:

5:22

Judaism, Jewish religion

Definition:

The term “Judaism” refers to the religion practiced by the Jews. It is also referred to as the “Jewish religion.”

- In the Old Testament, the term “Jewish religion” is used, while in the New Testament, the term “Judaism” is used.
- Judaism includes all the Old Testament laws and instructions that God gave to the Israelites to obey. It also includes the customs and traditions that have been added to the Jewish religion over time.
- When translating, the term “Jewish religion” or “religion of the Jews” can be used in both the Old and New Testaments.
- “Judaism,” however should only be used in the New Testament, since the term did not exist before that time.

(See also: Jew, law)

Bible References:

- Galatians 1:13-14

Word Data:

- Strong’s: G24540

Galatians References:

1:13; 1:14

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

Galatians References:

1:22

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

Galatians References:

5:10

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

Galatians References:

2:16; 2:17; 3:8; 3:11; 3:24; 5:4

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

Galatians References:

5:21

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

Galatians References:

1:11; 1:22; 2:9; 2:16; 4:8; 4:9; 4:13

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

Galatians References:

4:11

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

Galatians References:

front:intro; 1:intro; 2:intro; 2:16; 2:19; 2:21; 3:2; 3:5; 3:10; 3:11; 3:12; 3:13; 3:17; 3:18; 3:19; 3:21; 3:23; 3:24; 4:4; 4:5; 4:21; 5:intro; 5:3; 5:4; 5:14; 5:18; 6:13

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

Galatians References:

5:23; 6:2

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

Galatians References:

1:3; 1:19; 4:1; 5:10; 6:14; 6:18

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

Galatians References:

2:20; 5:6; 5:13; 5:14; 5:22

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

Galatians References:

5:16; 5:24

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

Galatians References:

4:2

mediator

Definition:

A mediator is a person who helps two or more people to resolve their disagreements or conflicts with each other. He helps them to become reconciled.

- Because people have sinned, they are God's enemies who deserve his wrath and punishment. Because of sin, the relationship between God and his people is broken.
- Jesus is the mediator between God the Father and his people, restoring that broken relationship through his death as payment for their sin.

Translation Suggestions:

- Ways to translate "mediator" could be "go-between person" or "reconciler" or "person who brings peace."
- Compare this term with how the term "priest" is translated. It is best if the term "mediator" is translated differently.

(See also: **priest**, **reconcile**)

Bible References:

- **1 Timothy 2:5**
- Galatians 3:20
- **Hebrews 8:6**
- **Hebrews 12:24**
- **Luke 12:14**

Word Data:

- Strong's: H3887, G33120, G33160

Galatians References:

3:19; 3:20

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

Galatians References:

6:16

miracle, wonder, sign

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- 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.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: power, prophet, apostle, sign)

Bible References:

- 2 Thessalonians 2:8-10
- Acts 4:17

- Acts 4:22
- Daniel 4:1-3
- Deuteronomy 13:1
- Exodus 3:19-22
- John 2:11
- Matthew 13:58

Examples from the Bible stories:

- 16:8 Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- 19:14 God did many **miracles** through Elisha.
- 37:10 Many of the Jews believed in Jesus because of this **miracle**.
- 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.”
- 49:2 Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong’s: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540, G08800, G12130, G12290, G14110, G15690, G17180, G17700, G18390, G22850, G22960, G22970, G31670, G39020, G45910, G45920, G50590

Galatians References:

3:5

mock, mocker, mockery, ridicule, scoff at, laughingstock

Definition:

The terms “mock,” “ridicule,” and “scoff at” all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people’s words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term “scoff at” can also refer to ridiculing an idea that is not considered believable or important.
- A “mocker” is someone who mocks and ridicules consistently.

Bible References:

- 2 Peter 3:4
- Acts 2:12-13
- Galatians 6:6-8
- Genesis 39:13-15
- Luke 22:63-65
- Mark 10:34
- Matthew 9:23-24
- Matthew 20:19
- Matthew 27:29

Examples from the Bible stories:

- 21:12 Isaiah prophesied that people would spit on, **mock**, and beat the Messiah.
- 39:5 The Jewish leaders all answered the high priest, “He deserves to die!” Then they blindfolded Jesus, spit on him, hit him, and **mocked** him.
- 39:12 The 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!”

- 40:4 Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, “Do you have no fear of God?”
- 40:5 The Jewish leaders and the other people in the crowd **mocked** Jesus. They said to him, “If you are the Son of God, come down from the cross and save yourself! Then we will believe you.”

Word Data:

- Strong’s: H1422, H2048, H2049, H2778, H2781, H3213, H3887, H3931, H3932, H3933, H3934, H3944, H3945, H4167, H4485, H4912, H5058, H5607, H6026, H6711, H7046, H7048, H7814, H7832, H8103, H8148, H8437, H8595, G15920, G17010, G17020, G17030, G23010, G26060, G34560, G55120

Galatians References:

6:7

month, monthly

Definition:

The term “month” refers to a period of time lasting about four weeks. The number of days in each month varies depending on whether a lunar or solar calendar is used.

- In the lunar calendar, the length of each month is based on the amount of time it takes for the moon to go around the earth, about twenty-nine days. In this system there are twelve or thirteen months in a year. Despite the year being twelve or thirteen months, the first month is always called the same name even though it may be a different season.
- The “new moon,” or beginning phase of the moon with its sliver of light, marks the beginning of each month in the lunar calendar.
- All the names of months referred to in the Bible are those of the lunar calendar since this was the system used by the Israelites. Modern Jews still use this calendar for religious purposes.
- The modern-day solar calendar is based on how long it takes the earth to go around the sun (about 365 days). In this system, the year is always divided up into twelve months, with the length of each month ranging from twenty-eight to thirty-one days.

Bible References:

- 1 Samuel 20:34
- Acts 18:9-11
- Hebrews 11:23
- Numbers 10:10

Word Data:

- Strong’s: H2320, H3391, H3393, G33760

Galatians References:

4:10

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

Galatians References:

3:8

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

Galatians References:

5:14

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

Galatians References:

3:19

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

Galatians References:

5:22

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

Galatians References:

1:1; 5:2

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

Galatians References:

1:3; 5:22; 6:16

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

Galatians References:

1:13; 1:23; 4:29; 5:11; 6:12

perverse, perversion, pervert, depraved, malicious, devious, dishonest, distortion

Definition:

The term “perverse” is used to describe a person or action that is morally crooked or twisted. The term “perversely” means “in a perverse manner.” To “pervert” something means to twist it or turn it away from what is right or good.

- Someone or something that is perverse has deviated from what is good and right.
- In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
- Any action which is against God’s standards or behavior is considered perverse.
- Ways to translate “perverse” could include “morally twisted” or “immoral” or “turning away from God’s straight path,” depending on the context.
- “Perverse speech” could be translated as “speaking in an evil way” or “deceitful talk” or “immoral way of talking.”
- “Perverse people” could be described as “immoral people” or “people who are morally deviant” or “people who continually disobey God.”
- The phrase “acting perversely” could be translated as “behaving in an evil way” or “doing things against God’s commands” or “living in a way that rejects God’s teachings.”
- The term “pervert” could also be translated as “cause to be corrupt” or “turn into something evil.”

(See also: **corrupt**, deceive, **disobey**, evil, **turn**)

Bible References:

- **1 Kings 8:47**
- **1 Samuel 20:30**
- **Job 33:27-28**
- **Luke 23:2**
- **Psalms 101:4-6**

Word Data:

- Strong’s: H1942, H2015, H3868, H4297, H5186, H5557, H5558, H5753, H5766, H5773, H5791, H6140, H6141, H8138, H8397, H8419, G12940

Galatians References:

1:7

Peter, Simon Peter, Cephas

Definition:

Peter was one of Jesus' twelve apostles. He was an important leader of the early Church.

- Before Jesus called him to be his disciple, Peter's name was Simon.
- Later, Jesus also named him "Cephas," which means "stone" or "rock" in the Aramaic language. The name Peter also means "stone" or "rock" in the Greek language.
- God worked through Peter to heal people and to preach the good news about Jesus.
- Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(Translation suggestions: How to Translate Names)

(See also: disciple, apostle)

Bible References:

- Acts 8:25
- Galatians 2:6-8
- Galatians 2:12
- Luke 22:58
- Mark 3:16
- Matthew 4:18-20
- Matthew 8:14
- Matthew 14:30
- Matthew 26:33-35

Examples from the Bible stories:

- 28:9 **Peter** said to Jesus, "We have left everything and followed you. What will be our reward?"
- 29:1 One day **Peter** asked Jesus, "Master, how many times should I forgive my brother when he sins against me? As many as seven times?"
- 31:5 Then **Peter** said to Jesus, "Master, if it is you, command me to come to you on the water." Jesus told **Peter**, "Come!"

- 36:1 One day, Jesus took three of his disciples, **Peter**, James, and John with him.
- 38:9 **Peter** replied, “Even if all the others abandon you, I will not!” 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. Even so, tonight, before the rooster crows, you will deny that you even know me three times.”
- 38:15 As the soldiers arrested Jesus, **Peter** pulled out his sword and cut off the ear of the servant of the high priest.
- 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.”
- 44:8 **Peter** answered them, “This man stands before you healed by the power of Jesus the Messiah.”

Word Data:

- Strong’s: G27860, G40740, G46130

Galatians References:

1:18; 2:7; 2:8; 2:9; 2:11; 2:14

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

Galatians References:

2:2; 5:11

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

Galatians References:

5:2

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

Galatians References:

3:14; 3:16; 3:17; 3:18; 3:19; 3:21; 3:22; 3:29; 4:intro; 4:23; 4:28

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

Galatians References:

1:9; 1:12; 2:6; 3:2; 3:14; 4:5; 4:14

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

Galatians References:

3:13; 4:5

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

Galatians References:

2:21; 3:15; 4:14

restore, restoration

Definition:

The terms “restore” and “restoration” refer to causing something to return to its original place or condition.

- When a diseased body part is restored, this means it has been “healed.”
- A broken relationship that is restored has been “reconciled.” God restores sinful people and brings them back to himself.
- If people have been restored to their home country, they have been “brought back” or “returned” to that country.

Translation Suggestions:

- Depending on the context, ways to translate “restore” could include “renew” or “repay” or “return” or “heal” or “bring back.”
- Other expressions for this term could be “make new” or “make like new again.”
- When property is “restored,” it has been “repaired” or “replaced” or “given back” to its owner.
- Depending on the context, “restoration” could be translated as “renewal” or “healing” or “reconciliation.”

Bible References:

- 2 Kings 5:10
- Acts 3:21
- Acts 15:15-18
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 5:22
- Leviticus 6:5-7
- Luke 19:8
- Matthew 12:13
- Psalm 80:1-3

Word Data:

- Strong's: H7725, H7999, H8421, G06000, G26750

Galatians References:

6:1

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

Galatians References:

front:intro; 2:21; 3:6; 3:11; 3:21; 5:5

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

Galatians References:

front:intro; 1:intro

seed

Definition:

A “seed” is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant.

- The term “seed” can also refer to what a man plants into a woman that allows them to reproduce.
- Related to this, “seed” is also used to refer to a man‘s or woman‘s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

Translation Suggestions:

- For the seed of a plant, use a general term that can apply to all plants, if possible.
- When “seed” refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of “seed.” Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people.

(See also: **children**, **descendant**)

Bible References:

- **1 Kings 18:32**
- **Genesis 1:11**
- **Jeremiah 2:21**
- **Matthew 13:8**

Word Data:

- Strong’s: H2232, H2233, H3610, H6507, G46150, G46870, G46900, G47010, G47030

Galatians References:

3:16; 3:19

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

Galatians References:

1:10; 2:17

self-control, self-controlled

Definition:

Self-control is the ability to control one's behavior in order to avoid sinning.

- It refers to good behavior, that is, avoiding sinful thoughts, speech, and actions.
- Self-control is a fruit or characteristic that the Holy Spirit gives to Christians.
- A person who is using self-control is able to stop himself from doing something wrong that he may want to do. God is the one who enables a person to have self-control.

(See also: fruit, Holy Spirit)

Bible References:

- 1 Corinthians 7:8-9
- 2 Peter 1:5-7
- 2 Timothy 3:1-4
- Galatians 5:23

Word Data:

- Strong's: H4623, H7307, G01920, G01930, G14660, G14670, G14680, G49970

Galatians References:

5:23

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

Galatians References:

1:10; 3:28; 4:1; 4:7; 4:8; 4:22; 4:23; 4:24; 4:30; 4:31; 5:1; 5:13

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

Galatians References:

5:19

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

Galatians References:

1:4; 2:15; 2:17; 3:22; 6:intro

Sinai, Horeb

Definition:

Mount Sinai, also called Mount Horeb, is a mountain that was probably located in the southern part of what is now called the Sinai Peninsula, but the exact location of this mountain is not known.

- It is the place where God revealed his covenant to the Israelites and gave Moses the stone tablets on which he had written the ten commandments.
- It is also called the "mountain of God."
- It was also the place where God later told Moses to strike a rock to provide water for the Israelites as they were wandering in the desert.
- It was the place where Moses saw the burning bush when he was tending sheep.
- It is possible that "Horeb" was the actual name of the mountain and that "Mount Sinai" simply means "mountain of Sinai," referring to the fact that Mount Horeb was located in the desert of Sinai.

(See also: desert, Ten Commandments, covenant, Israel, Moses, Sinai)

Bible References:

- Acts 7:29-30
- Exodus 16:1-3
- Galatians 4:24
- Leviticus 27:34
- Numbers 1:17-19
- 1 Kings 8:9-11
- 2 Chronicles 5:9-10
- Deuteronomy 1:2
- Exodus 3:1-3
- Psalms 106:19

Examples from the Bible stories:

- 13:1 After God led the Israelites through the Red Sea, he led them through the wilderness to a mountain called **Sinai**.

- 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.
- 13:11 For many days, Moses was on top of **Mount Sinai** talking with God.
- 15:13 Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at **Sinai**.

Word Data:

- Strong's: H2722, H5514, G37350, G46140

Galatians References:

4:24; 4:25

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

Galatians References:

1:16; 2:20; 4:4; 4:6

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

Galatians References:

3:26; 4:6; 4:7

sorcerer, sorceress, sorcery, sorceries, witchcraft, magician

Definition:

"Sorcery" or "witchcraft" refers to using magic, which involves doing powerful things through the help of evil spirits. A "sorcerer" is someone who does these powerful, magical things.

- The use of magic and sorcery can involve both beneficial things (such as healing someone) and harmful things (such as putting a curse on someone). But all kinds of sorcery are wrong, because they use the power of evil spirits.
- In the Bible, God says that the use of sorcery is as evil as other terrible sins (such as adultery, worshiping idols, and child sacrifice).
- The terms "sorcery" and "witchcraft" could also be translated as "evil spirit power" or "casting spells."
- Possible ways to translated "sorcerer" could include "worker of magic" or "person who casts spells" or "person who does miracles using evil spirit power."
- Note that "sorcery" has a different meaning than the term "divination," which refers to attempting to contact the spirit world.

(See also: adultery, demon, divination, false god, magic, sacrifice, worship)

Bible References:

- Acts 8:9-11
- Exodus 7:11-13
- Galatians 5:19-21
- Revelation 9:20-21

Word Data:

- Strong's: H3784, H3785, H3786, H6049, G30950, G30960, G30970, G53310, G53320, G53330

Galatians References:

5:20

sow, sower, plant, planted, replanted, transplanted

Definition:

To “sow” means to put seeds on top of or in the ground in order to grow plants. A “sower” is a person who sows or plants seeds. A “plant” is generally something that grows and is attached to the ground.

- One method of sowing or planting seeds during biblical times was to take handfuls of seeds and scatter them on the ground.
- Farmers would often plow the ground on which they had sown seeds after they had sown the seeds. The reason farmers would plow the ground after they had sown the seed is so that the seed would be covered with soil.
- Sometimes farmers may have plowed the field that they sowed seeds in both before and after sowing seeds.

Translations Suggestions

- The term to “sow” could also be translated as to “plant.” Make sure the word or phrase you use to translate this term refers to, or can include, planting seeds by scattering them because this is the method of sowing that Jesus was referring to in his parable in Matthew 13:3-23, Mark 4:2-20, and Luke 8:4-8 where he describes a sower who sowed seeds.
- Other ways to translate “sower” could include “planter” or “farmer” or “person who plants seeds.”
- In English, “sow” is only used for planting seeds, but the English word “plant” can be used for planting seeds as well as larger things, such as trees. Other languages may also use different words, depending on what is being planted.

(See also: harvest)

Bible References:

- Luke 8:5
- Matthew 6:25-26
- Matthew 13:4
- Matthew 13:19
- Matthew 25:24

Word Data:

- Strong's: H2221, H2232, H2233, H2236, H4218, H4302, H5193, H7971, H8362, G46870, G47030, G54520

Galatians References:

6:7; 6:8

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

Galatians References:

3:intro; 4:intro; 6:intro; 6:1; 6:18

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

Galatians References:

5:20

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

Galatians References:

2:5

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

Galatians References:

3:4

Syria, Ashur

Definition:

Syria is a country located northeast of Israel. During the time of the New Testament, it was a province under the rule of the Roman Empire.

- In the Old Testament time period, the Syrians were strong military enemies of the Israelites.
- Naaman was a commander of the Syrian army who was cured of leprosy by the prophet Elisha.
- Many inhabitants of Syria are descendants of Aram, who was descended from Noah's son Shem.
- Damascus, the capital city of Syria, was mentioned many times in the Bible.
- Saul went to the city of Damascus with plans to persecute Christians there, but Jesus stopped him.

(Translation suggestions: How to Translate Names)

(See also: **Aram**, **commander**, Damascus, **descendant**, **Elisha**, **leprosy**, **Naaman**, persecute, **prophet**)

Bible References:

- **Acts 15:23**
- **Acts 15:41**
- **Acts 20:3**
- Galatians 1:21-24
- **Matthew 4:23-25**

Word Data:

- Strong's: H0758, H0804, G49470, G49480

Galatians References:

1:21

tempt, temptation

Definition:

To tempt someone is to try to get that person to do something wrong.

- A temptation is something that causes a person to want to do something wrong.
- People are tempted by their own sinful nature and by other people.
- Satan also tempts people to disobey God and to sin against God by doing wrong things.
- Satan tempted Jesus and tried to get him to do something wrong, but Jesus resisted all of Satan's temptations and never sinned.
- Someone who is "tempting God" is not trying to get him to do something wrong, but rather, is continuing in stubborn disobedience of him to the point that God must respond by punishing him. This is also called "testing God."

Translation Suggestions:

- The term "tempt" can be translated as "try to cause to sin" or "entice" or "cause a desire to sin."
- Ways to translate "temptations" could include, "things that tempt" or "things that entice someone to sin" or "things that cause desire to do something wrong."
- To "tempt God" could be translated as to "put God to the test" or to "test God" or to "try God's patience" or to "cause God to have to punish" or to "stubbornly keep disobeying God."

(See also: **disobey**, **Satan**, sin, **test**)

Bible References:

- **1 Thessalonians 3:4-5**
- **Hebrews 4:15**
- **James 1:13**
- **Luke 4:2**
- **Luke 11:4**
- **Matthew 26:41**

Examples from the Bible stories:

- **25:1** Then Satan came to Jesus and **tempted** him to sin.

- 25:8 Jesus did not give in to Satan's **temptations**, so Satan left him.
- 38:11 Jesus told his disciples to pray that they would not enter into **temptation**.

Word Data:

- Strong's: H0974, H4531, H5254, G05510, G15980, G39850, G39860, G39870

Galatians References:

6:1

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

Galatians References:

4:15; 5:3

Titus

Definition:

Titus was a Gentile. He was trained by Paul to be a leader in the early churches.

- A letter written to Titus by Paul is one of the books of the New Testament.
- In this letter Paul instructed Titus to appoint elders for the churches on the island of Crete.
- In some of his other letters to Christians, Paul mentions Titus as someone who encouraged him and brought him joy.

(Translation suggestions: How to Translate Names)

(See also: appoint, believe, church, circumcise, **Crete**, **elder**, **encourage**, **instruct**, minister)

Bible References:

- **2 Timothy 4:10**
- Galatians 2:1-2
- Galatians 2:3-5
- **Titus 1:4**

Word Data:

- Strong's: G51030

Galatians References:

2:1; 2:3

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

Galatians References:

2:17

tradition

Definition:

The term “tradition” refers to a custom or practice that has been kept over time and which is passed down to people in later generations.

- Often in the Bible the word “traditions” referred to teachings and practices that people made, not God’s laws. The expression “tradition of men” or “human tradition” makes this clear.
- Phrases such as “traditions of the elders” or “traditions of my fathers” referred specifically to Jewish customs and practices that Jewish leaders over time had added to the laws God gave to the Israelites through Moses. Even though these added traditions had not come from God, people thought they had to obey them in order to be righteous.
- The apostle Paul used the term “tradition” in a different way to refer to teachings about Christian practice that came from God and that he and other apostles had taught new believers.
- In modern times, there are many Christian traditions that are not taught in the Bible, but rather are the result of historically accepted customs and practices. These traditions should always be evaluated in light of what God teaches us in the Bible.

(See also: apostle, believe, Christian, ancestor, generation, Jew, law, Moses)

Bible References:

- 2 Thessalonians 3:6-9
- Colossians 2:8
- Galatians 1:13-14
- Mark 7:2
- Matthew 15:3

Word Data:

- Strong’s: G38620

Galatians References:

1:14

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

Galatians References:

2:18; 3:19

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

Galatians References:

6:1

trial, proving

Definition:

The term “trial” refers to a situation in which something or someone is “tried” or tested.

- A trial can be a judicial hearing in which evidence is given to prove whether a person is innocent or guilty of wrongdoing.
- The term “trial” can also refer to difficult circumstances that a person goes through as God tests their faith. Another word for this is “a testing” or “a temptation” is one particular type of trial.
- Many people in the Bible were tested to see if they would continue to believe and obey God. They went through trials which included being beaten, imprisoned, or even killed because of their faith.

(See also: tempt, **test**, **innocent**, **guilt**)

Bible References:

- **Deuteronomy 4:34**
- **Ezekiel 21:12-13**
- **Lamentations 3:58-61**
- **Proverbs 25:7-8**

Word Data:

- Strong’s: H0974, H4531, H4941, H7378, G01780, G13830, G29190, G39860

Galatians References:

4:14

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

Galatians References:

1:7; 5:10; 6:17

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

Galatians References:

2:7

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

Galatians References:

3:7

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

Galatians References:

3:4; 4:11

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

Galatians References:

1:4

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

Galatians References:

1:15

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

Galatians References:

3:8; 3:22; 4:30; 6:6

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

Galatians References:

4:3; 6:14

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

Galatians References:

4:12

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

Galatians References:

1:18; 2:1; 3:17

yeast, leaven, unleavened

Definition:

"Leaven" is a general term for a substance that causes bread dough to expand and rise. "Yeast" is a specific kind of leaven.

- In some English translations, the word for leaven is translated as "yeast," which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
- In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.
- When the Israelites escaped from Egypt, they did not have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.
- The term "leaven" or "yeast" is used figuratively in the Bible as a picture of how sin spreads through a person's life or how sin can influence other people.
- It can also refer to false teaching which often spreads to many people and influences them.
- The term "leaven" is also used in a positive way to explain how the influence of God's kingdom spreads from person to person.

Translation Suggestions

- This could be translated as "leaven" or "substance that causes dough to rise" or "expanding agent." The word "rise" could be expressed as "expand" or "get bigger" or "puff up."
- If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means "leavening," this would be the best term to use.

(See also: **Egypt**, **Passover**, **unleavened bread**)

Bible References:

- **Exodus 12:8**
- Galatians 5:9-10
- **Luke 12:1**

- **Luke 13:21**
- **Matthew 13:33**
- **Matthew 16:8**

Word Data:

- Strong's: H2556, H2557, H4682, H7603, G01060, G22190, G22200

Galatians References:

5:9

yoke, yoked, tied

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term “yoke” is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term “yokefellow” to refer to someone who was serving Christ as he was. This could also be translated as “fellow worker” or “fellow servant” or “coworker.”
- The term “yoke” is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, “oppressive burden” or “heavy load” or “bond,” depending on the context.

(See also: **bind**, **burden**, **oppress**, persecute, servant)

Bible References:

- **Acts 15:10**
- Galatians 5:1
- **Genesis 27:40**
- **Isaiah 9:4**
- **Jeremiah 27:4**
- **Matthew 11:30**
- **Philippians 4:3**

Word Data:

- Strong’s: H3627, H4132, H4133, H5674, H5923, H6776, G20860, G22180

Galatians References:

5:1

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

Galatians References:

1:14; 4:17; 4:18