



Romans

translationNotes

v6

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translationNotes

Introduction to Romans

Part 1: General Introduction

Outline of the Book of Romans

1. Paul introduces himself and telling who it is that he is writing to (1:1-15)
2. Paul gives the most important theme of his letter: righteousness by faith in Jesus Christ (1:16-17)
3. Paul writes about how all sinful mankind is condemned for sin by God (1:18-3:20)
4. Paul writes about how God offers righteousness only through Jesus Christ by faith in him (3:21-4:25)
5. Paul writes about the fruits of the Spirit (5:1-11)
6. Paul draws an opposite analogy between Adam and Christ (5:12-21)
7. Paul writes about sanctification: becoming like Christ in this life (6:1-8:39)
8. Paul writes about God's plan for Israel (9:1-11:36)
9. Paul gives practical advice for living as Christians (12:1-15:13)
10. Paul's conclusion and greetings (15:14-16:27)

What is the Book of Romans about?

Rome was the most important city in the Mediterranean area at that time. Paul wrote this letter to the Christians in Rome in order to get them ready to receive him as a visitor. He stated his purpose was to “bring about the obedience of faith” (16:26).

In his letter to the Christians in Rome, Paul writes the fullest description of his understanding of the gospel of Jesus Christ. He explains that God offers everyone his love and acceptance through Jesus Christ. This is true, even though there were at that time deep divisions between Jews and non-Jews.

How should the title of this book be translated?

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

Who wrote the Book of Romans?

Paul from the city of Tarsus was the author. He had been known as Saul in his early life, when as a Pharisee he was a determined persecutor of Christians. After he began to trust in Jesus Christ, he made a number of missionary journeys in order to preach the gospel among both Jews and non-Jews living outside the land of Israel.

He probably wrote this letter while he was staying in the city of Corinth in Greece, on his third missionary journey.

Part 2: Important Religious and Cultural Concepts

What are the titles used to refer to Jesus?

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

How should theological terms in Romans be translated?

Romans contains many theological terms that do not occur very much in the four gospels. As early Christians thought more about the meaning of Jesus Christ and his message, they realized that they needed words and expressions for new ideas, such as “justification” (5:1), “works of the law” (3:20), and “gospel” (2:16). Other such terms are “righteousness” (1:17), “grace” (1:7), “reconcile” (5:10), “salvation” (1:16), “propitiation” (3:25), “sanctification” (6:19), “glorify” (8:17), and “the old man” (6:6).

The “key terms” dictionary can help translators understand many of these terms. Also, many of the terms are abstract concepts. (See: [Abstract Nouns](#))

Terms such as those given above are complicated to explain. It is often hard or impossible for translators to find equivalent terms in their own languages. It can help to know that word equivalents of these terms are not necessary. Instead, translators are free to develop any short expressions they can in order to communicate these ideas. For example, the term “gospel” can be translated as, “the good news about Jesus Christ.” “Grace” can be translated as, “God’s kind gifts” or “God’s acceptance of people,” etc.

Translators should also remember that some of these terms have more than one meaning, depending on the context in which it is used. For example, “righteousness” sometimes signals the idea that a person can perfectly obey God’s law. At other times, “righteousness” signals the idea that Jesus Christ has obeyed God’s law for us, and that God allows us to share in Christ’s obedience.

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

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

In 11:1-9, Paul speaks of another remnant. These are the Jews who trusted in Jesus Christ. Because of that, God saved them.

Part 3: Important Translation Issues

What does Paul mean by being “in Christ”?

This kind of expression occurs in 3:24; 6:11, 23; 8:1,2,39; 9:1; 12:5,17; 15:17; 16:3,7,9,10. Paul uses a metaphor (“in Christ”) to express the reality of the Christian believer’s relationship to Jesus Christ. In this relationship, the believer is saved, is made into a friend with God, and is promised eternity with him. However, this idea can be difficult to represent in many languages, so translators must become very creative.

While expressing the believer’s relationship to Christ, Paul at the same time often uses phrases such as “in Christ,” “in Jesus Christ,” and “in the Lord” with more specific meanings that depend on context. For example, in 3:24 (“the redemption that is in Christ Jesus”), Paul refers to the redemption that we have “because” of Jesus Christ. In 8:9 (“you are not in the flesh but in the Spirit”), Paul speaks of the believers’ submission “to” the Holy Spirit. In 9:1 (“I tell the truth in Christ”), Paul means that he is telling the truth that “is in agreement with” Jesus Christ.

Nevertheless, the basic idea of our union with Jesus Christ (and with the Holy Spirit) is evident in these passages as well. This application of a double sense frequently occurs when words of multiple senses appear. Note that even the basic idea of union with Christ Jesus depends on a metaphorical understanding of the preposition “in,” which in its concrete sense expresses the idea of physical location.

Therefore, the translator has a choice in many passages that use “in.” He will often decide to represent only the more immediate sense “in”: “by means of,” “in the manner of,” “in regard to,” etc. But if the project language allows the background sense of “in union with” to appear at the same time, the translator may well decide to translate in a way so as to allow that secondary meaning to show.

How are the ideas of “holy” and “sanctify” represented in Romans ULB?

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

- Sometimes the context mainly implies moral holiness. Especially important for understanding the gospel is the fact that God views Christians as sinless because they are united to Jesus Christ. Another related fact is that God is perfect and faultless. A third fact is that Christians are to conduct themselves in a blameless, faultless manner in life. In these cases, the ULB uses “holy,” “holy God,” “holy ones,” or “holy people.” (See 1:7)
- Sometimes the context mainly indicates a simple reference to Christians without implying any particular role filled by them. In these cases, the ULB uses “believer” or “believers.” (See 8:27; 12:13; 15:25, 26, 31; 16:2, 15)
- Sometimes the context mainly implies the idea of someone or something set apart for God alone. In these cases, the ULB uses “set apart,” “dedicated to,” or “reserved for.” (See 15:16)

As translators think about how to represent these ideas in their own versions, they will often be helped by the choices made in the ULB.

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

The following are the most significant textual issues in the Book of Romans:

- “he [God] works all things together for good” (8:28). Some older versions read, “All things work together for good.”
- “But if it is by grace, it is no longer by works. Otherwise grace would no longer be grace.” (11:6) The best ancient copies have this reading. However, some versions read: “But if it is by works, then is it no more grace: otherwise work is no more work.”
- “May the grace of our Lord Jesus Christ be with you all. Amen.” (16:24) The best ancient copies do not have this verse.

Translators are advised not to translate this last passage. However, if older Bible versions exist in their region that have it, it is not wrong to translate it. If it is translated, it should be put inside square brackets ([]) to indicate that it is probably not original to the Book of Romans. (See: [Textual Variants](#))

List of translationAcademy Topics in Romans

- * [Abstract Nouns](#) is found in: 16:25
- * [Active or Passive](#) is found in: 01:01, 01:04, 01:07, 01:11, 01:13, 01:16, 01:18, 01:20, 01:26, 01:29, 02:13, 02:15, 02:23, 03:03, 03:09, 03:21, 04:01, 04:04, 04:09, 04:11, 04:13, 04:18, 04:20, 04:23, 05:10, 05:18, 06:06, 06:08, 06:17, 06:22, 07:02, 07:04, 07:06, 08:03, 08:14, 08:16, 08:18, 08:20, 08:23, 08:28, 08:33, 09:03, 09:08, 09:17, 09:25, 09:27, 10:08, 10:11, 10:14, 10:20, 11:15, 11:26, 11:28, 12:01, 12:09, 12:19, 13:01, 14:10, 14:18, 14:22, 15:03, 15:08, 15:20, 15:22, 16:06, 16:12
- * [Apostrophe](#) is found in: 02:01
- * [Double Negatives](#) is found in: 01:13, 04:13, 04:20, 11:23, 11:25, 13:08, 14:14, 15:17
- * [Doublet](#) is found in: 02:05, 02:08, 09:01, 09:32, 11:11, 11:33, 12:01, 13:13, 14:12, 14:14, 15:17, 16:17, 16:25
- * [Ellipsis](#) is found in: 04:13, 08:12, 09:32, 13:06, 14:05, 15:08
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- * sons of God is found in: 08:14, 08:18, 09:25
- * soul is found in: 02:08, 13:01
- * spirit, spiritual is found in: 01:08, 01:11, 02:28, 07:13, 08:09, 08:16, 11:06, 12:11, 15:26
- * strife is found in: 13:13
- * stumble is found in: 09:32, 11:11, 14:20, 16:17
- * stumbling block, stone of stumbling is found in: 09:32, 11:09, 14:12
- * suffer, suffering is found in: 03:15, 05:03, 08:16, 08:18
- * sword is found in: 08:35
- * tax, taxes is found in: 13:06
- * teacher, Teacher is found in: 02:17, 02:21, 12:06
- * temple is found in: 02:21
- * test is found in: 02:17
- * testimony, testify is found in: 10:01
- * Timothy is found in: 16:21
- * tomb, grave, burial place is found in: 03:13
- * tongue is found in: 03:13, 14:10
- * transgress, transgression is found in: 02:23
- * trespass is found in: 04:23, 05:14, 05:16, 05:18, 05:20
- * tribe is found in: 11:01
- * tribulation is found in: 02:08, 08:35
- * true, truth, come true is found in: 01:18, 01:24, 02:01, 02:08, 02:17, 03:03, 03:07, 09:01, 11:19, 15:08
- * trust, trustworthy, trustworthiness is found in: 01:29, 04:18

- * **turn, turn away, turn back** is found in: 03:11, 16:17
- * **unbeliever, unbelief** is found in: 03:03, 11:19, 11:23
- * **uncircumcised, uncircumcision** is found in: 02:25, 03:29, 04:09
- * **unclean** is found in: 01:24, 06:19, 14:14
- * **ungodly, godless, ungodliness, godlessness** is found in: 01:18, 04:04, 05:06, 11:26
- * **unrighteous, unrighteousness** is found in: 01:18, 01:29, 02:08, 03:05, 06:12, 09:14
- * **walk** is found in: 06:04, 08:03, 13:13, 14:14
- * **will of God** is found in: 01:08, 02:17, 08:20, 08:26, 09:19, 12:01, 15:30
- * **wine, wineskin, new wine** is found in: 14:20
- * **wise, wisdom** is found in: 01:13, 01:22, 11:25, 11:33, 12:03, 12:14, 16:19, 16:27
- * **witness, eyewitness** is found in: 01:08, 02:15, 03:21, 08:16, 09:01
- * **word** is found in: 03:03, 09:27, 10:08, 10:16, 10:18
- * **word of God, word of Yahweh, word of the Lord, scripture** is found in: 01:01, 02:25, 04:01, 09:17, 10:11, 11:01, 15:03, 16:25
- * **works, deeds, work, acts** is found in: 03:19, 03:27, 04:01, 04:06, 08:28, 09:32, 11:06, 13:11
- * **world, worldly** is found in: 01:08, 01:20, 03:05, 03:19, 05:12, 10:18, 11:11, 11:15, 12:01
- * **worship** is found in: 01:24, 09:03
- * **worthy, worth, unworthy, worthless** is found in: 08:18, 16:01
- * **wrath, fury** is found in: 01:18, 02:05, 02:08, 03:05, 04:13, 05:08, 09:22, 12:19, 13:03
- * **written** is found in: 01:16, 02:15, 02:23, 02:25, 03:03, 03:09, 04:16, 04:23, 08:35, 09:32, 10:14, 11:06, 11:26, 12:19, 14:10, 15:03, 15:08, 15:20
- * **wrong, mistreat, hurt** is found in: 14:14
- * **Yahweh of hosts, God of hosts, host** is found in: 09:27
- * **zeal, zealous** is found in: 10:01
- * **Zion, Mount Zion** is found in: 09:32, 11:26

Romans 1 General Notes

Structure and formatting

The first verse is a type of introduction and was typical of a letter in the ancient Mediterranean region. Sometimes this is called a “salutation.”

Special concepts in this chapter

The gospel

This chapter refers to the contents of the book of Romans as, “the gospel” (1:2). Romans is not a gospel like Matthew, Mark, Luke and John. Instead, chapters 1-8 are a presentation of the biblical gospel: Jesus died for the sins of mankind and was raised again as proof of eternal life for those who believe in him.

Fruit

The imagery of fruit is used in this chapter. The image of fruit usually refers to person’s faith producing acts of righteousness in their life. (See: [fruit](#), [fruitful](#), [faith](#) and [righteous](#), [righteousness](#))

Universal Condemnation and the Wrath of God

This chapter explains that the whole world is without excuse and has enough knowledge to seek after and believe in the true God, Yahweh. Because of man’s sin and depravity, all of mankind is deserving of a punishment of death to appease the wrath of God. This wrath was satisfied by the death of Jesus. (See: [believe](#), [believe in](#), [belief](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Important figures of speech in this chapter

“God gave them over”

Many scholars view the phrases “God gave them over” and “God gave them up” as theologically significant. For this reason, it is can be important to translate these phrases with God playing a passive role in the action. God simply allows man to pursue their own desires, he does not force them. (See: [Active or Passive](#))

Other possible translation difficulties in this chapter

Difficult phrases and concepts

There are many abstract concepts in this chapter and Paul's personal style makes many of the phrases in this chapter difficult to translate. The translator may need to use the UDB to understand the meaning of the phrases and it may be necessary to use more freedom in translating these phrases. The difficult phrases include: "obedience of faith," "whom I serve in my spirit," "from faith to faith" and "exchanged the glory of the imperishable God for the likenesses of an image of perishable man."

Links:

- [Romans 01:01 Notes](#)
- [Introduction to Romans](#)

Romans 1:1-3

UDB:

¹ I, Paul, who serve Christ Jesus, am writing this letter to all of you believers in the city of Rome. God chose me to be an apostle, and he appointed me in order that I should proclaim the good news that comes from him. ² Long before Jesus came to earth, God promised that he would reveal this good news by means of what his prophets wrote in the sacred scriptures. ³ This good news is about his Son. As to his Son's physical nature, he was born a descendant of King David.

ULB:

1 ¹ Paul, a servant of Jesus Christ, called to be an apostle, and set apart for the gospel of God. ² This is the gospel that he promised beforehand by his prophets in the holy scriptures. ³ It is about his Son, who was born from the descendants of David according to the flesh.

translationWords:

- Paul, Saul
- servant, slave, slavery
- Jesus, Jesus Christ, Christ Jesus
- call, calling, called, call out
- apostle, apostleship
- set apart
- good news, gospel
- God
- promise
- prophet, prophecy, prophesy, seer, prophetess
- holy, holiness
- word of God, word of Yahweh, word of the Lord, scripture
- Son of God, the Son, Son
- descendant, descended from
- David
- flesh

translationNotes:

- **Paul** - Your language may have a particular way of introducing the author of a letter. You may also need to tell in this same verse who the people are to whom Paul wrote the letter (1:7). AT: "I, Paul, wrote this letter" (See: [Assumed Knowledge and Implicit Information](#))
- **called to be an apostle, and set apart for the gospel of God** - You can translate this in an active form. AT: "God called me to be an apostle and chose me to tell people about the gospel" (See: [Active or Passive](#))

- **called** - This means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- **This is the gospel that he promised beforehand by his prophets in the holy scriptures** - God promised his people that he would set up his kingdom. He told the prophets to write these promises in the Scriptures.
- **It is about his Son** - This refers to “the gospel of God,” the good news that God promised to send his Son into the world.
- **Son** - This is an important title for Jesus, the Son of God. (See: [Translating Son and Father](#))
- **who was born from the descendants of David according to the flesh** - Here the word “flesh” refers to the physical body. AT: “who is a descendant of David according to the physical nature” or “who was born into the family of David” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 01 General Notes](#)
- [Romans 01 Translation Questions](#)

Romans 1:4-6

UDB:

⁴ As to his divine nature, it was powerfully shown that he is God's own Son. God showed this when his Holy Spirit caused him to become alive again after he died. He is Jesus Christ our Lord. ⁵ He has shown us great kindness and appointed us to be apostles. He did that in order that many among all the people groups would believe in him and obey him. ⁶ You believers who are living in Rome are included among those whom God has chosen to belong to Jesus Christ.

ULB:

⁴ By resurrection from the dead ones, he was declared to be the powerful Son of God by the Spirit of holiness—Jesus Christ our Lord. ⁵ Through him we have received grace and apostleship for obedience of faith among all the nations, for the sake of his name. ⁶ Among these nations, you also have been called to belong to Jesus Christ.

translationWords:

- power, powers
- Son of God, the Son, Son
- Holy Spirit, Spirit of God, Spirit of the Lord
- Jesus, Jesus Christ, Christ Jesus
- Lord
- grace, gracious
- apostle, apostleship
- obey, obedient, obedience
- faith
- nation
- name
- call, calling, called, call out

translationNotes:

- **Connecting Statement:** - Paul talks here about his obligation to preach.
- **By resurrection from the dead ones** - “by raising him from among the people who are dead”
- **he was declared to be the powerful Son of God** - The word “he” refers to Jesus Christ. You can translate this in an active form. AT: “God declared him to be the powerful Son of God” (See: [Active or Passive](#))
- **the powerful Son of God** - Jesus’ resurrection proves that he was and is “the Son of God.” This is an important title for Jesus. (See: [Translating Son and Father](#))
- **Spirit of holiness** - This refers to the Holy Spirit.

- **we have received grace and apostleship** - God has given Paul the gift of being an apostle. You can translate this in an active form. AT: “God caused me to be an apostle. This is a special privilege” (See: [Active or Passive](#))
- **we** - Here the word “we” refers to Paul and to the apostles that followed Jesus but excludes the believers in the church in Rome. (See: [Exclusive “We”](#))
- **for obedience of faith among all the nations, for the sake of his name** - Paul uses the word “name” as a metonym to refer to Jesus. AT: “in order to teach all nations to obey because of their faith in him” (See: [Metonymy](#))

Links:

- [Introduction to Romans](#)
- [Romans 01 General Notes](#)
- [Romans 01 Translation Questions](#)

Romans 1:7

UDB:

⁷ I am writing this letter to all of you in Rome whom God loves and whom he has chosen to become his people. I pray that God our Father and Jesus Christ our Lord may continue to act kindly toward you and will continue to cause you to have peace.

ULB:

⁷ This letter is to all who are in Rome, the beloved of God, who are called to be holy people. May grace be to you, and peace from God our Father and the Lord Jesus Christ.

translationWords:

- [Rome, Roman](#)
- [beloved](#)
- [call, calling, called, call out](#)
- [chosen one, choose, chosen people, Chosen One, the elect](#)
- [grace, gracious](#)
- [peace, peaceful](#)
- [God the Father, heavenly Father, Father](#)
- [Lord](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **This letter is to all who are in Rome, the beloved of God, who are called to be holy people** - You can translate this in an active form. AT: "I am writing this letter to all of you in Rome whom God loves and has chosen to become his people" (See: [Active or Passive](#))
- **May grace be to you, and peace** - You can translate this in an active form. AT: "May God give you grace and peace" or "May God bless you and give you inner peace" (See: [Active or Passive](#))
- **God our Father** - The word "Father" is an important title for God. (See: [Translating Son and Father](#))

Links:

- [Introduction to Romans](#)
- [Romans 01 General Notes](#)
- [Romans 01 Translation Questions](#)

Romans 1:8-10

UDB:

⁸ As I begin this letter, I thank my God for all you believers in Rome. It is because of what Jesus Christ has done for us that I am able to do that. I thank him because people all over the Roman Empire are talking about how you are trusting in him. ⁹ God, whom I devotedly serve as I proclaim to people the good news concerning his Son, knows that I tell the truth when I say that I always mention you whenever I pray to God. ¹⁰ I especially ask God that if he desires me to visit you, somehow at last I shall be able to do so.

ULB:

⁸ First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the whole world. ⁹ For God is my witness, whom I serve in my spirit in the gospel of his Son, of how continually I make mention of you. ¹⁰ I always request in my prayers that by any means I may at last be successful now by the will of God in coming to you.

translationWords:

- God
- Jesus, Jesus Christ, Christ Jesus
- faith
- proclaim, proclamation
- world, worldly
- witness, eyewitness
- serve, service
- spirit, spiritual
- good news, gospel
- son, son of
- pray, prayer
- will of God

translationNotes:

- **the whole world** - This is an exaggeration referring to the world they knew, which in their case would mean the Roman Empire. (See: [Hyperbole](#))
- **For God is my witness** - Paul emphasizes that he earnestly prays for them and that God has seen him praying. The word “for” is often left untranslated.
- **in my spirit** - A person’s spirit is the part of him that can know God and believe in him.
- **the gospel of his Son** - The good news (gospel) of the Bible is that the Son of God has given himself as the Savior of the world.

- **Son** - This is an important title for Jesus, the Son of God. (See: [Translating Son and Father](#))
- **I make mention of you** - “I talk to God about you”
- **I always request in my prayers that ... I may at last be successful ... in coming to you** - “Every time I pray, I ask God that ... I may succeed ... in coming to visit you”
- **by any means** - “in whatever way God allows”
- **at last** - “eventually” or “finally”
- **by the will of God** - “because God desires it”

Links:

- [Introduction to Romans](#)
- [Romans 01 General Notes](#)
- [Romans 01 Translation Questions](#)

Romans 1:11-12

UDB:

¹¹ I pray this because I long to visit you to help you in order that you may trust and honor Christ more and more. ¹² I mean that I want us to encourage each other by telling each other how we trust in Jesus.

ULB:

¹¹ For I desire to see you, that I may give you some spiritual gift, in order to strengthen you. ¹² That is, I long to be mutually encouraged among you, through each other's faith, yours and mine.

translationWords:

- [spirit, spiritual](#)
- [gift](#)
- [faith](#)

translationNotes:

- **Connecting Statement:** - Paul continues his opening statements to the people in Rome by stating his desire to see them in person.
- **For I desire to see you** - "Because I really want to see you"
- **some spiritual gift, in order to strengthen you** - Paul wants to strengthen the Roman Christians spiritually. AT: "some gift that will help you to grow spiritually" (See: [Assumed Knowledge and Implicit Information](#))
- **That is, I long to be mutually encouraged among you, through each other's faith, yours and mine** - You can translate this in an active form. AT: "I mean that I want us to encourage each other by sharing our experiences of faith in Jesus" (See: [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 01 General Notes](#)
- [Romans 01 Translation Questions](#)

Romans 1:13-15

UDB:

¹³ My fellow believers, many times I planned to visit you. I certainly want you to know that. But I have not been able to come to you because something has always stopped me. I have wanted to come in order that more people among you might trust in Jesus, just as in other places among the non-Jews. ¹⁴ I feel obliged to proclaim the good news to all non-Jewish people, to those who speak Greek and to those who do not, to people who are smart and to those who are unintelligent. ¹⁵ As a result, what I have eagerly desired is that I might proclaim this good news to you who are living in Rome also.

ULB:

¹³ Now I do not want you to be unaware, brothers, that I often intended to come to you, but I was hindered until now. I wanted this in order to have some fruit among you just as also among the rest of the Gentiles. ¹⁴ I am a debtor both to Greeks and to foreigners, both to the wise and to the foolish. ¹⁵ So, as for me, I am ready to proclaim the gospel also to you who are in Rome.

translationWords:

- brother
- Gentile
- Greek, Grecian
- foreigner, foreign, alien
- wise, wisdom
- fool, foolish, folly
- proclaim, proclamation
- good news, gospel

translationNotes:

- **I do not want you to be unaware** - Paul is emphasizing that he wanted them to have this information. You can translate this double negative in a positive form. AT: “I want you to know” (See: [Double Negatives](#))
- **brothers** - Here this means fellow Christians, including both men and women.
- **but I was hindered until now** - You can translate this in an active form. AT: “something has always prevented me” (See: [Active or Passive](#))
- **in order to have some fruit among you** - The word “fruit” is a metaphor that represents people in Rome whom Paul wants to believe the gospel. AT: “that more people among you might trust in Jesus” (See: [Metaphor](#))

- **just as also among the rest of the Gentiles** - Here Paul uses exaggeration to add emphasis. AT: “just as people have come to believe the gospel in many other Gentile nations” (See: [Hyperbole](#))
- **I am a debtor both to** - Using the metaphor “debtor,” Paul speaks of his duty to serve God as if he owed God a financial debt. AT: “I must take the gospel to” (See: [Metaphor](#))

Links:

- [Introduction to Romans](#)
- [Romans 01 General Notes](#)
- [Romans 01 Translation Questions](#)

Romans 1:16-17

UDB:

¹⁶ I very confidently proclaim the good news about what Christ has done, because this good news is the powerful way in which God saves all people who trust in what Christ has done for them. Specifically, God first saves the Jews who believe the good news, and then he saves non-Jews. ¹⁷ By means of this good news God reveals how he puts people right with himself. This is like what a prophet wrote long ago in the scriptures: “Those whom God puts right with himself will live because they trust him.”

ULB:

¹⁶ For I am not ashamed of the gospel, for it is the power of God for salvation for everyone who believes, for the Jew first and for the Greek. ¹⁷ For in it God’s righteousness is revealed from faith to faith, as it has been written, “The righteous will live by faith.”

translationWords:

- good news, gospel
- power, powers
- salvation
- believe, believe in, belief
- Jew, Jewish, Jews
- Greek, Grecian
- righteous, righteousness
- reveal, revelation
- faith
- written
- life, live, living, alive

translationNotes:

- **I am not ashamed of the gospel** - You can translate this in a positive form. AT: “I trust completely in the gospel” (See: [Litotes](#))
- **it is the power of God for salvation for everyone who believes** - Here “believes” means that one puts his trust in Christ. AT: “it is through the gospel that God powerfully saves those who put their trust in Christ” (See: [Assumed Knowledge and Implicit Information](#))
- **for the Jew first and for the Greek** - “for Jewish people and also for Greek people”
- **first** - Here “first” means coming before all others in order of time.
- **For in it** - Here “it” refers to the gospel. Paul explains why he completely trusts in the gospel.

- **God's righteousness is revealed from faith to faith** - Paul speaks about the gospel message as if it were an object that God could physically show to people. You can translate this in an active form. AT: "God has told us that it is by faith from beginning to end that people become righteous" (See: [Active or Passive](#))
- **as it has been written** - You can translate this in an active form. AT: "as someone has written in the Scriptures" (See: [Active or Passive](#))
- **The righteous will live by faith** - Here "righteous" refers to those who trust in God. AT: "It is people who trust in God that he considers right with him, and they will live forever" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 01 General Notes](#)
- [Romans 01 Translation Questions](#)

Romans 1:18-19**UDB:**

¹⁸ God in heaven makes it clear that he is angry with all who show no respect for him and who do wicked things. He shows them that they deserve for him to punish them. Because they do wicked things, they also keep other people from knowing what is true about God.

¹⁹ All non-Jews can clearly know what God is like, because God himself has revealed this to everyone.

ULB:

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people, who through unrighteousness hold back the truth. ¹⁹ This is because that which is known about God is visible to them. For God has enlightened them.

translationWords:

- wrath, fury
- reveal, revelation
- heaven, sky, heavens, heavenly
- ungodly, godless, ungodliness, godlessness
- unrighteous, unrighteousness
- true, truth, come true

translationNotes:

- **Connecting Statement:** - Paul reveals God's great anger against sinful man.
- **For the wrath of God is revealed** - Paul explains why people need to hear the gospel. You can translate this in an active form. AT: "Because God reveals his anger" (See: **Active or Passive**)
- **against** - "toward"
- **all ungodliness and unrighteousness of people** - "all the ungodly and unrighteous things that people do"
- **hold back the truth** - Here "truth" refers to true information about God. AT: "hide the true information about God" (See: **Assumed Knowledge and Implicit Information**)
- **that which is known about God is visible to them** - You can translate this in an active form. AT: "they can know about God because of what they can plainly see" (See: **Active or Passive**)
- **For God has enlightened them** - Here "enlightened them" means God has shown them the truth about him. AT: "Because God has shown everyone what he is like" (See: **Assumed Knowledge and Implicit Information**)

Links:

- [Introduction to Romans](#)
- [Romans 01 General Notes](#)
- [Romans 01 Translation Questions](#)

Romans 1:20-21

UDB:

²⁰ People cannot actually see with their eyes what God is like. But ever since he created the world, the things in it make us understand things about him—for example, he has always been able to do powerful things. Another example is that everyone knows that he is completely different from all that he has created. So no one is able to say truthfully, “We never knew about God.” ²¹ Although non-Jews knew what God is like, they did not honor him as God, nor did they thank him for what he had done. But instead, they began to think foolish things about him, and they were no longer able to understand what he wanted them to know about himself.

ULB:

²⁰ For his unseen aspects have been clearly visible since the creation of the world. They are understood through the created things. These aspects are his everlasting power and divine nature. As a result, these people are without excuse. ²¹ This is because, although they knew about God, they did not glorify him as God, nor did they give him thanks. Instead, they became foolish in their thoughts, and their senseless hearts were darkened.

translationWords:

- create, creation, Creator
- world, worldly
- everlasting, eternal, eternity
- power, powers
- divine
- glory, glorious
- fool, foolish, folly
- heart
- darkness

translationNotes:

- **For his unseen aspects have been clearly visible** - Paul explains how God has revealed himself to humankind. When we look at the works God has created, we can understand some things about God. You can translate this in an active form. AT: “Because when we see God’s mighty works in nature, we begin to understand what God is like” (See: **Active or Passive**)
- **world** - This refers to the heavens and the earth, as well as everything in them.
- **They are understood through the created things** - You can translate this in an active form. AT: “people can understand about God by looking at the things he has made” (See: **Active or Passive**)

- **divine nature** - “all the qualities and characteristics of God” or “the things about God that make him God”
- **these people are without excuse** - “these people can never say that they did not know”
- **became foolish in their thoughts** - You can translate this in an active form. AT: “began to think foolish things” (UDB) (See: [Active or Passive](#))
- **their senseless hearts were darkened** - Here “darkness” is a metaphor that represents the people’s lack of understanding. AT: “they became unable to understand what God wanted them to know” (UDB) (See: [Metaphor](#))

Links:

- [Introduction to Romans](#)
- [Romans 01 General Notes](#)
- [Romans 01 Translation Questions](#)

Romans 1:22-23

UDB:

²² Although they claimed that they were wise, they became foolish, ²³ and they refused to admit that God is glorious and will never die. Instead, they made and worshiped idols that resembled people who will some day die, and then they made other idols that resembled birds and four-footed animals, and finally they made idols that resembled reptiles.

ULB:

²² They claimed to be wise, but they became foolish. ²³ They exchanged the glory of the imperishable God for the likenesses of an image of perishable man, of birds, of four-footed beasts, and of creeping things.

translationWords:

- wise, wisdom
- fool, foolish, folly
- glory, glorious
- like, likeness
- image, carved image, carved figure, cast metal figure
- perish, perishing, perishable

translationNotes:

- **They claimed to be wise, but they became foolish** - “While they were claiming that they were wise, they became foolish”
- **They ... they** - the people in [1:18](#)
- **exchanged the glory of the imperishable God** - “traded the truth that God is glorious and will never die” or “stopped believing that God is glorious and will never die”
- **for the likenesses of an image of** - “and instead chose to worship idols that looked like”
- **perishable man** - “some human being that will die”
- **of birds, of four-footed beasts, and of creeping things** - “or that looked like birds, four-footed beasts, or creeping things”

Links:

- [Introduction to Romans](#)
- [Romans 01 General Notes](#)
- [Romans 01 Translation Questions](#)

Romans 1:24-25

UDB:

²⁴ So God allowed the non-Jews to do immoral sexual things that they strongly desired, things that they thought they had to do, because they wanted so much to do them. As a result, they began to dishonor each other's bodies by their sexual actions. ²⁵ Also, they chose to worship false gods instead of admitting what is true about God. They worshiped things that God created instead of worshiping him, the one who created everything, the one whom we should all praise forever! Amen.

ULB:

²⁴ Therefore God gave them over to the lusts of their hearts for uncleanness, for their bodies to be dishonored among themselves. ²⁵ It is they who exchanged the truth of God for a lie, and who worshiped and served the creation instead of the Creator, who is praised forever. Amen.

translationWords:

- lust
- heart
- unclean
- true, truth, come true
- worship
- serve, service
- create, creation, Creator
- forever
- amen, truly

translationNotes:

- **Therefore** - "Because of this"
- **God gave them over to** - "God allowed them to indulge in"
- **them ... their ... themselves ... they** - the "mankind" of [1:18](#)
- **the lusts of their hearts for uncleanness** - Here "lusts of their hearts" is a synecdoche that represents the evil things they wanted to do. AT: "the morally impure things they desired greatly" (See: [Synecdoche](#))
- **for their bodies to be dishonored among themselves** - This is a euphemism that means they committed immoral sexual acts. You can translate this in an active form. AT: "and they committed sexually immoral and degrading acts" (See: [Euphemism](#) and [Active or Passive](#))
- **who worshiped and served the creation** - Here "creation" refers to what God created. AT: "They worshiped things that God created" (See: [Assumed Knowledge and Implicit Information](#))
- **instead of** - "rather than"

Links:

- [Introduction to Romans](#)
- [Romans 01 General Notes](#)
- [Romans 01 Translation Questions](#)

Romans 1:26-27**UDB:**

²⁶ So God allowed the non-Jews to do shameful sexual things that they strongly desired. As a result, many women began sleeping with other women—something that goes against nature. ²⁷ Similarly, many men abandoned their natural relationships with women. Instead, they developed strong sexual desire for each other. They committed homosexual acts with other men, acts that were shameful. As a result, God has punished them by sicknesses in their bodies, which is the direct consequence of that kind of sin.

ULB:

²⁶ Because of this, God gave them over to dishonorable passions, for their women exchanged their natural functions for what is against nature. ²⁷ Likewise, the males also left their natural function with women and burned in their lust for one another. These were males who did with males what is indecent, and who received in themselves the penalty that was due their perversion.

translationWords:

- **dishonor, dishonorable**
- **lust**

translationNotes:

- **this** - “idolatry and sexual sin”
- **God gave them over to** - “God allowed them to indulge in”
- **dishonorable passions** - “shameful sexual desires”
- **for their women** - “because their women”
- **exchanged their natural functions for what is against nature** - The phrase “exchanged their natural functions” is a euphemism for immoral sexuality. AT: “started practicing sexuality in a way God did not design” (See: **Euphemism**)
- **males also left their natural function** - Here “natural function” is a euphemism that refers to personal and sexual relationships. AT: “many men stopped having natural sexual desire for women” (See: **Euphemism**)
- **burned in their lust** - “experienced strong sexual desire”
- **indecent** - “disgraceful” or “sinful”
- **who received in themselves the penalty that was due their perversion** - Here “in themselves” refers to “in their bodies.” You can translate this in an active form. AT: “God has punished them by sicknesses in their bodies” (UDB) (See: **Active or Passive**)
- **perversion** - behavior that is evil and disgusting

Links:

- [Introduction to Romans](#)
- [Romans 01 General Notes](#)
- [Romans 01 Translation Questions](#)

Romans 1:28**UDB:**

²⁸ Furthermore, because they decided that it was not worthwhile to know God, he allowed their own worthless thoughts to completely control them. As a result, they began doing evil things that no one should do.

ULB:

²⁸ Because they did not approve of having God in their awareness, he gave them up to a depraved mind, for them to do those things that are not proper.

translationWords:

- [God](#)

translationNotes:

- **Because they did not approve of having God in their awareness** - “They did not think it was necessary to know God”
- **they ... their ... them** - These words refer to the “mankind” of [1:18](#).
- **he gave them up to a depraved mind** - Here “a depraved mind” means a mind that thinks only about immoral things. AT: “God allowed their minds, which they had filled with worthless and immoral thoughts, to completely control them” (See: [Assumed Knowledge and Implicit Information](#))
- **not proper** - “disgraceful” or “sinful”

Links:

- [Introduction to Romans](#)
- [Romans 01 General Notes](#)
- [Romans 01 Translation Questions](#)

Romans 1:29-31

UDB:

²⁹ They strongly desire to do all kinds of unrighteous deeds and evil things to others and take things that belong to others and harm others in various ways. Many constantly envy other people and desire to murder people and to cause arguments and quarrels between people and deceive others and speak hatefully about others. ³⁰ Many say evil things about others and slander others. Many act especially hatefully toward God and violently toward others and treat others contemptuously and boast about themselves to others and invent new ways to do evil deeds. Many children disobey their parents. ³¹ Many act in other foolish ways that offend God and do not do what they promised others that they would do and do not even love their own family members and do not act mercifully toward other people.

ULB:

²⁹ They have been filled with all unrighteousness, wickedness, covetousness, and malice. They are full of envy, murder, strife, deceit, and evil intentions. ³⁰ They are gossips, slanderers, and God-haters. They are violent, arrogant, and boastful. They are inventors of evil things, and they are disobedient to their parents. ³¹ They have no understanding; they are untrustworthy, without natural affections, and unmerciful.

translationWords:

- unrighteous, unrighteousness
- evil, wicked, wickedness
- envy, covet
- deceive, deceit, deception, deceptive
- gossip
- disobey, disobedient, disobedience
- trust, trustworthy, trustworthiness
- mercy, merciful

translationNotes:

- **They have been filled with** - You can translate this in an active form. AT: “They have in them a strong desire for” or “They strongly desire to do deeds of” (See: [Active or Passive](#))
- **They are full of envy, murder, strife, deceit, and evil intentions** - You can translate this in an active form. AT: “Many are constantly envying other people ... Many constantly desire to murder people ... to cause arguments and quarrels among people ... to deceive others ... to speak hatefully about others” (UDB) (See: [Active or Passive](#))

- **slanderers** - A slanderer says false things about another person in order to damage that person's reputation.
- **They are inventors of evil things** - "They try to think of new ways to do evil things to others"

Links:

- [Introduction to Romans](#)
- [Romans 01 General Notes](#)
- [Romans 01 Translation Questions](#)

Romans 1:32

UDB:

³² Although they know that God has declared that those who do such things deserve to be killed, they not only do these kinds of evil things, but they also approve of others who do them.

ULB:

³² They understand the regulations of God, that those who practice such things are deserving of death. But not only do they do these things, they also approve of others who do them.

translationWords:

- [death, die, dead](#)

translationNotes:

- **They understand the regulations of God** - “They know how God wants them to live”
- **that those who practice such things** - Here “practice” refers to continually or habitually doing things that are evil. AT: “and that those who keep on doing wicked things” (See: [Assumed Knowledge and Implicit Information](#))
- **are deserving of death** - “deserve to die”
- **these things** - “these kinds of evil things” (UDB)
- **who do them** - Here the verb “do” refers to continuing to do things that are evil. AT: “who keep on doing evil things” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 01 General Notes](#)
- [Romans 01 Translation Questions](#)

Romans 2 General Notes

Structure and formatting

This chapter shifts its audience from Roman Christians, to those who “judge” and do not believe in Jesus. (See: [judge, judgment](#) and [believe, believe in, belief](#))

“Therefore you are without excuse”

This phrase looks back at chapter 1 and in some ways, it is actually a conclusion to the argument of chapter 1. This phrase explains the reasons why everyone in the world is required to worship the true God.

Special concepts in this chapter

“Doers of the Law”

It is not those who obey the law who will be justified by their obedience to it. It is those who earnestly try to follow the law of Moses who are justified by their faith which this demonstrates. (See: [justify, justification](#) and [law, law of Moses, God’s law, law of Yahweh](#))

Important figures of speech in this chapter

Rhetorical Questions

They are frequently used in this chapter. It appears the intent of these rhetorical questions is to make the reader feel guilty or to convict them in their sin and ultimately bring them to faith in Jesus. (See: [Rhetorical Question, guilt, guilty, sin, sinful, sinner, sinning](#) and [faith](#))

Hypothetical Situation

In light of the context, “He will give eternal life” is a hypothetical statement. If a person could live a perfect life, they would earn eternal life as a reward. Only Jesus was able to live a perfect life. There is another hypothetical situation in 2:17-29. This situation explains that even those who earnestly try to obey the law of Moses are guilty of violating the law. In English, this is about those who follow the “letter” of the law but cannot follow the “spirit” or general principles of the law. (See: [Hypothetical Situations](#))

Other possible translation difficulties in this chapter

“You who judge”

At times, this could be translated in a simpler way, but it is translated in this relatively awkward way because Paul is referring to “people who judge” in such a way as to also say that everyone is judged. It is possible to translate this as, “those who judge (and everyone judges).”

Links:

- **Romans 02:01 Notes**

Romans 2:1-2

UDB:

¹ You may say that God must punish people for doing what he hates. But when you say that, you are really saying that God should punish you because you also have lived the same kind of life. You did the same things they have done. ² We know very well that God will judge and punish fairly people who do such evil deeds.

ULB:

² ¹ Therefore you are without excuse, you person, you who judge, for what you judge in another you condemn in yourself. For you who judge practice the same things. ² But we know that God's judgment is according to truth when it falls on those who practice such things.

translationWords:

- judge, judgment
- condemn, condemnation
- God
- true, truth, come true

translationNotes:

- **Connecting Statement:** - Paul has affirmed all men are sinners and continues to remind them that all people are wicked.
- **Therefore you are without excuse** - The word “therefore” marks a new section of the letter. It also makes a concluding statement based on what Paul said in [1:1-32](#). AT: “Since God will punish those who continually sin, he will certainly not excuse your sins” (See: [Assumed Knowledge and Implicit Information](#))
- **you are** - Paul is writing here as if he were addressing a Jewish person who is arguing with him. Paul is doing this to teach his audience that God will punish everyone who continually sins, whether Jew or Gentile. (See: [Apostrophe](#))
- **you** - Here the pronoun “you” is singular. (See: [Forms of You](#))
- **you person, you who judge** - Paul uses the word “person” here to scold anyone who might think he can act like God and judge others. AT: “You are just a human being, yet you judge others and say they deserve God’s punishment” (See: [Assumed Knowledge and Implicit Information](#))
- **for what you judge in another you condemn in yourself** - “But you are only judging yourself because you do the same wicked deeds as they do”
- **But we know** - Here the pronoun “we” may include Christian believers and also Jews who are not Christians. (See: [Inclusive “We”](#))

- **God's judgment is according to truth when it falls on those** - Here Paul speaks of "God's judgment" as if it were alive and could "fall" on people. AT: "God will judge those people truly and fairly" (See: [Personification](#))
- **those who practice such things** - "the people who do those wicked deeds"

Links:

- [Introduction to Romans](#)
- [Romans 02 General Notes](#)
- [Romans 02 Translation Questions](#)

Romans 2:3-4

UDB:

³ So you who say that God should punish others for doing evil deeds, although you do evil deeds yourself, you should certainly not think that you yourself will be able to escape from God when he begins to punish you! ⁴ And you should not say, “God is acting very tolerantly and patiently toward me, so I do not need to turn away from my sin.” You should understand that God is patiently waiting for you to repent from your sins.

ULB:

³ But consider this, you person, you who judge those who practice such things although you do the same things. Will you escape from the judgment of God? ⁴ Or do you think so little of the riches of his goodness, his delayed punishment, and his patience? Do you not know that his goodness is meant to lead you to repentance?

translationWords:

- judge, judgment
- good, goodness
- punish, punishment
- repent, repentance

translationNotes:

- **But** - “So” (UDB)
- **consider this** - “think about what I am going to tell you”
- **person** - Use the general word for a human being “whoever you are”
- **you who judge those who practice such things although you do the same things** - “you who say someone deserves God’s punishment while you do the same wicked deeds”
- **Will you escape from the judgment of God?** - This remark appears in the form of a question to add emphasis. You can also translate this question as a strong negative statement. AT: “You will certainly not escape God’s judgment!” (See: [Rhetorical Question](#))
- **Or do you think so little of the riches of his goodness, his delayed punishment, and his patience ... repentance?** - This remark appears in the form of a question to add emphasis. You can also translate this as a strong statement. AT: “You should not act like it does not matter that God is good and that he patiently waits a long time before he punishes people, so that his goodness will cause them to repent!” (See: [Rhetorical Question](#))
- **think so little of the riches ... patience** - “consider the riches ... patience unimportant” or “consider ... not good”

- **Do you not know that his goodness is meant to lead you to repentance?** - This remark appears in the form of a question to add emphasis. You can also translate this as a strong statement. AT: “You must know that God shows you he is good so that you might repent!” (See: [Rhetorical Question](#))

Links:

- [Introduction to Romans](#)
- [Romans 02 General Notes](#)
- [Romans 02 Translation Questions](#)

Romans 2:5-7

UDB:

⁵ But instead, because you are stubborn and refuse to stop sinning, God will punish you even more severely. He will do that at the time when he shows that he is angry and judges all people fairly.

⁶ God will pay back everyone according to what they deserve for what they have done. ⁷ Specifically, some people keep doing good deeds, because they want God to honor them, and they want to live forever with him. God will reward them in this way.

ULB:

⁵ But it is to the extent of your hardness and unrepentant heart that you are storing up for yourself wrath on the day of wrath, that is, the day of the revelation of God's righteous judgment. ⁶ He will pay back to every person the same measure of his actions: ⁷ to those who according to consistent, good actions have sought praise, honor, and incorruptibility, he will give eternal life.

translationWords:

- hard, hardness, harden
- repent, repentance
- heart
- wrath, fury
- reveal, revelation
- righteous, righteousness
- judge, judgment
- good, goodness
- praise
- honor, to honor
- everlasting, eternal, eternity

translationNotes:

- **Connecting Statement:** - Paul continues to remind the people that all people are wicked.
- **But it is to the extent of your hardness and unrepentant heart** - Paul uses a metaphor to compare a person who refuses to obey God to something hard, like a stone. He also uses the metonym "heart" to represent the whole person. AT: "It is because you refuse to listen and repent" (See: [Metaphor](#) and [Metonymy](#))
- **hardness and unrepentant heart** - This is a doublet that you can combine as "unrepentant heart." (See: [Doublet](#))

- **you are storing up for yourself wrath** - The phrase “storing up” implies a metaphor that usually refers to a person gathering his treasures and putting them in a safe place. Paul says, instead of treasures, that the person is gathering God’s punishment. The longer they go without repenting, the more severe the punishment. AT: “you are making your punishment worse” (See: [Metaphor](#))
- **on the day of wrath ... the day of the revelation of God’s righteous judgment** - Both of these phrases refer to the same day. AT: “when God shows everyone that he is angry and that he judges all people fairly” (See: [Doublet](#))
- **pay back** - “give a fair reward or punishment”
- **to every person the same measure of his actions** - “according to what each person has done”
- **have sought** - This means that they act in a way that will lead to a positive decision from God on judgment day.
- **praise, honor, and incorruptibility** - They want God to praise and honor them, and they want to never die.
- **incorruptibility** - This refers to physical, not moral, decay.

Links:

- [Introduction to Romans](#)
- [Romans 02 General Notes](#)
- [Romans 02 Translation Questions](#)

Romans 2:8-9**UDB:**

⁸ But some people act in a selfish way and refuse to believe that what God says is true, and they do the things that God says are wrong. God will be very angry and will punish them severely. ⁹ He will cause everyone who habitually does evil deeds to suffer greatly and to have many troubles. This certainly will happen to the Jews who refuse to accept God's message, because God gave them the privilege to be his special people, but it will also happen to the non-Jews.

ULB:

⁸ But to those who are self-seeking, who disobey the truth but obey unrighteousness, wrath and fierce anger will come. ⁹ God will bring tribulation and distress on every human soul that has practiced evil, to the Jew first, and also to the Greek.

translationWords:

- disobey, disobedient, disobedience
- true, truth, come true
- unrighteous, unrighteousness
- wrath, fury
- angry, anger
- tribulation
- soul
- evil, wicked, wickedness
- Jew, Jewish, Jews
- Greek, Grecian

translationNotes:

- **Connecting Statement:** - Though this section is speaking to the non-religious wicked person, Paul sums it up by stating both non-Jews and Jews are wicked before God.
- **self-seeking** - “selfish” (UDB) or “only concerned with what makes themselves happy”
- **disobey the truth but obey unrighteousness** - These two phrases mean basically the same thing. The second intensifies the first. (See: **Parallelism**)
- **wrath and fierce anger will come** - The words “wrath” and “fierce anger” mean basically the same thing and emphasize God's anger. AT: “God will show his terrible anger” (See: **Doublet**)
- **wrath** - Here the word “wrath” is a metonym that refers to God's severe punishment of wicked people. (See: **Metonymy**)

- **tribulation and distress on** - The words “tribulation” and “distress” mean basically the same thing here and emphasize how bad God’s punishment will be. AT: “awful punishments will happen to” (See: [Doublet](#))
- **on every human soul** - Here, Paul uses the word “soul” as a synecdoche that refers to the whole person. AT: “upon every person” (See: [Synecdoche](#))
- **has practiced evil** - “has continually done evil things”
- **to the Jew first, and also to the Greek** - “God will judge the Jewish people first, and then those who are not Jewish people”
- **first** - Possible meanings are 1) “first in order of time” or 2) “most certainly”

Links:

- [Introduction to Romans](#)
- [Romans 02 General Notes](#)
- [Romans 02 Translation Questions](#)

Romans 2:10-12**UDB:**

¹⁰ But God will praise, honor, and give a peaceful spirit to every person who habitually does good deeds. He will certainly do this for the Jews because he chose them as his special people, but he will also do it for the non-Jews. ¹¹ God will do this fairly, because he pays no attention to how important anyone is.

¹² Although non-Jews do not have the laws that God gave to Moses and still sin without having a law, God will bring them to ruin forever. And he will also punish all the Jews who have disobeyed his law, because he will judge them according to what the law says.

ULB:

¹⁰ But praise, honor, and peace will come to everyone who practices good, to the Jew first, and also to the Greek. ¹¹ For there is no partiality with God. ¹² For as many as have sinned without the law will also perish without the law, and as many as have sinned in respect to the law will be judged by the law.

translationWords:

- praise
- honor, to honor
- peace, peaceful
- good, goodness
- Jew, Jewish, Jews
- Greek, Grecian
- partial, partiality
- sin, sinful, sinner, sinning
- law, law of Moses, God's law, law of Yahweh
- perish, perishing, perishable
- judge, judgment

translationNotes:

- **But praise, honor, and peace will come** - "But God will give praise, honor, and peace"
- **practices good** - "continually does what is good"
- **to the Jew first, and also to the Greek** - "God will reward the Jewish people first, and then those who are not Jewish people"
- **first** - You should translate this the same way you did in 2:9.
- **For there is no partiality with God** - You can translate this in a positive form. AT: "For God treats all people the same" (See: *Litotes*)

- **For as many as have sinned** - “For those who have sinned”
- **without the law will also perish without the law** - Paul repeats “without the law” to emphasize that it does not matter if people do not know the law of Moses. If they sin, God will judge them. AT: “without knowing the law of Moses will certainly still die spiritually” (See: [Assumed Knowledge and Implicit Information](#))
- **and as many as have sinned** - “And all those who have sinned”
- **in respect to the law will be judged by the law** - God will judge sinful people according to his law. You can translate this in an active form. AT: “and who do know the law of Moses, God will judge them according to that law” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 02 General Notes](#)
- [Romans 02 Translation Questions](#)

Romans 2:13-14

UDB:

¹³ It is right for God to punish them because it is not those who know about God's laws that he makes righteous. Only those who have obeyed all of God's law, they are the only ones God makes righteous. ¹⁴ Whenever the non-Jews, who do not have the law of God, follow those laws because they obeyed them by the light of nature, they prove that they have a law within themselves, even though they never had the laws that God gave to Moses.

ULB:

¹³ For it is not the hearers of the law who are righteous before God, but it is the doers of the law who will be justified. ¹⁴ For when Gentiles, who do not have the law, do by nature the things of the law, they, are a law to themselves, although they do not have the law.

translationWords:

- law, law of Moses, God's law, law of Yahweh
- righteous, righteousness
- justify, justification
- Gentile

translationNotes:

- **Connecting Statement:** - Paul continues to let the reader know that perfect obedience to God's law is required even for those who never had God's law.
- **For** - Verses 14 and 15 interrupt Paul's main argument to give the reader extra information. If you have a way to mark an interruption like this in your language, you can use it here.
- **it is not the hearers of the law** - Here "the law" refers to the law of Moses. AT: "it is not those who only hear the law of Moses" (See: [Assumed Knowledge and Implicit Information](#))
- **who are righteous before God** - "whom God considers righteous"
- **but it is the doers of the law** - "but it is those who obey the law of Moses"
- **who will be justified** - You can translate this in an active form. AT: "whom God will accept" (See: [Active or Passive](#))
- **Gentiles, who do not have the law ... are a law to themselves** - The phrase "law to themselves" is an idiom that means that these people naturally obey God's laws. AT: "have God's laws already inside them" (See: [Idiom](#))
- **they do not have the law** - Here "the law" refers to the law of Moses." AT: "they do not actually have the laws that God gave to Moses" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 02 General Notes](#)
- [Romans 02 Translation Questions](#)

Romans 2:15-16**UDB:**

¹⁵ They show that they know in their own minds what God commands in his law, for each person in his very own conscience either accuses himself of bad behavior or defends himself. ¹⁶ God will punish them at the time when he will judge people according to what they have thought and done secretly. He will judge people by authorizing Christ Jesus to judge them. This is what I tell people when I preach the good news to them.

ULB:

¹⁵ By this they show that the actions required by the law are written in their hearts. Their conscience also bears witness to them, and their own thoughts either accuse or defend them to themselves ¹⁶ and also to God. That will happen on the day when God will judge the secrets of all people, according to my gospel, through Jesus Christ.

translationWords:

- law, law of Moses, God's law, law of Yahweh
- written
- heart
- conscience
- witness, eyewitness
- judge, judgment
- good news, gospel
- Jesus, Jesus Christ, Christ Jesus

translationNotes:

- **By this they show** - "By naturally obeying the law they show"
- **the actions required by the law are written in their hearts** - You can translate this in an active form. AT: "God has written on their hearts what the law requires them to do" or "God has shown them what the law requires" (See: [Active or Passive](#))
- **bears witness to them, and their own thoughts either accuse or defend them to themselves** - Here "bears witness" refers to the knowledge they gain from the law that God has written in their hearts. AT: "tells them if they are disobeying or obeying God's law" (See: [Idiom](#))
- **on the day when God will judge** - This finishes Paul's thought from [2:13](#). "This will happen when God judges"

Links:

- [Introduction to Romans](#)
- [Romans 02 General Notes](#)
- [Romans 02 Translation Questions](#)

Romans 2:17-20**UDB:**

¹⁷ Now I have something to say to anyone of you Jews to whom I am writing: You trust that God will save you because you know the laws that he gave to Moses. You boast that you belong to God. ¹⁸ You know what God desires. Because you have been taught God's laws, you are able to know which things are right and to choose to do them. ¹⁹ You are certain that you are able to show God's truth to non-Jews, and that you can instruct those who know nothing about God. ²⁰ You are certain that you can instruct those who believe foolish things about God and those who are like children because they know nothing about him at all. You are certain about all this because you have the law that teaches you truly about God.

ULB:

¹⁷ Suppose that you call yourself a Jew, rest upon the law, rejoice proudly in God, ¹⁸ know his will, and test the things that differ from it, having been instructed by the law. ¹⁹ And suppose that you are confident that you yourself are a guide of the blind, a light to those who are in darkness, ²⁰ a corrector of the foolish, a teacher of babies, and that you have in the law the form of knowledge and of the truth.

translationWords:

- Jew, Jewish, Jews
- law, law of Moses, God's law, law of Yahweh
- rejoice
- will of God
- test
- confidence, confident
- light
- darkness
- fool, foolish, folly
- teacher, Teacher
- true, truth, come true

translationNotes:

- **Connecting Statement:** - Here begins Paul's discussion that the law the Jews possess actually condemns them because they do not obey it.
- **Suppose that you call yourself a Jew** - Here Paul speaks as if he were addressing only one person. What is true for one is true for all people. "Now you think of yourself as a member of the Jewish people"

- **rest upon the law, rejoice proudly in God** - The phrase “rest upon the law” is an idiom. Paul speaks of relying on the law as if one could actually lean on it for support. AT: “and you rely on the law of Moses and rejoice proudly because of God” (See: [Idiom](#))
- **know his will** - “and you know God’s will”
- **having been instructed by the law** - “because you have learned what the law of Moses teaches”
- **And suppose that you are confident ... and of the truth** - If your language has a way to mark that 2:19-20 interrupts Paul’s main argument of [17](#), [18](#) and [21](#), you can use it here. You might have to place 2:19-20 before 2:17.
- **that you yourself are a guide of the blind, a light to those who are in darkness** - Here “a guide of the blind” and “a light” are metaphors for ways of helping a person who cannot see. These two phrases have very similar meanings. Using them, Paul compares a Jewish person teaching someone about the law to helping a person that cannot see. AT: “that you yourself are like a guide to someone who is blind, and you are like a light to someone who is lost in the dark” (See: [Parallelism](#) and [Metaphor](#))
- **a corrector of the foolish** - “you correct those who do wrong”
- **a teacher of babies** - Here Paul compares those who do not know anything about the law to babies. AT: “and you teach those who do not know the law” (See: [Metaphor](#))
- **and that you have in the law the form of knowledge and of the truth** - The knowledge of the truth that is in the law comes from God. AT: “because you are sure you understand the truth that God has given in the law” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 02 General Notes](#)
- [Romans 02 Translation Questions](#)

Romans 2:21-22

UDB:

²¹ Since you claim that you have all these advantages because you are a Jew, it is disgusting that you teach others but do not obey the laws yourself! You who preach that people should not steal things, it is disgusting that you yourself steal things! ²² You who command people not to sleep with someone to whom they are not married, it is disgusting that you commit adultery yourself! You who command others not to worship idols, it is disgusting that you do not avoid disgusting things.

ULB:

²¹ You, then, who teach another, do you not teach yourself? You who preach not to steal, do you steal? ²² You who say not to commit adultery, do you commit adultery? You who detest idols, do you rob temples?

translationWords:

- teacher, Teacher
- preach
- adultery, adulterous, adulterer, adulteress
- idol, idolatrous
- temple

translationNotes:

- **You, then, who teach another, do you not teach yourself?** - Paul is using a question to scold his listener. You can translate this as a strong negative statement. AT: “You do not teach yourself while you are teaching others!” (See: [Rhetorical Question](#))
- **You who preach not to steal, do you steal?** - Paul is using a question to scold his listener. You can translate this as a strong statement. AT: “You tell people not to steal, but you steal!” (See: [Rhetorical Question](#))
- **You who say not to commit adultery, do you commit adultery?** - Paul is using a question to scold his listener. You can translate this as a strong statement. AT: “You tell people not to commit adultery, but you commit adultery!” (See: [Rhetorical Question](#))
- **You who detest idols, do you rob temples?** - Paul is using a question to scold his listener. You can translate this as a strong statement. AT: “You say you hate idols, but you rob temples!” (See: [Rhetorical Question](#))
- **rob temples** - Possible meanings are 1) “steal items from local pagan temples to sell and make a profit” or 2) “do not send to the Jerusalem temple all the money that is due to God.”

Links:

- [Introduction to Romans](#)
- [Romans 02 General Notes](#)
- [Romans 02 Translation Questions](#)

Romans 2:23-24

UDB:

²³ You who boast saying, “I have God’s laws,” it is disgusting that you disobey those same laws! As a result you are insulting God! ²⁴ You must not be like our ancestors, about whom were written these words in the scriptures: “The non-Jews speak evil about God because of the evil actions of you Jews.”

ULB:

²³ You who proudly rejoice in the law, do you dishonor God through your transgression of the law? ²⁴ For “the name of God is dishonored among the Gentiles because of you,” just as it has been written.

translationWords:

- proud, pride, prideful
- rejoice
- law, law of Moses, God’s law, law of Yahweh
- transgress, transgression
- name
- Gentile
- written

translationNotes:

- **You who proudly rejoice in the law, do you dishonor God through your transgression of the law?** - Paul uses a question to scold his listener. You can translate this as a strong statement. AT: “It is wicked that you claim to be proud of the law, while at the same time you disobey it and bring shame to God!” (See: [Rhetorical Question](#))
- **the name of God is dishonored among the Gentiles** - You can translate this in an active form. AT: “Your wicked actions bring shame to God in the minds of the Gentiles” (See: [Active or Passive](#))
- **name of God** - The word “name” is a metonym that refers to the entirety of God, not just his name. (See: [Metonymy](#))

Links:

- [Introduction to Romans](#)
- [Romans 02 General Notes](#)
- [Romans 02 Translation Questions](#)

Romans 2:25-27

UDB:

²⁵ Any one of you who is circumcised to show that he belongs to God can benefit from that if he obeys the law that he gave to Moses. But if you, a circumcised person, disobey the law, God will consider you to be no better in God's sight than someone who is not circumcised. ²⁶ This means that God will certainly consider that even non-Jews who are not circumcised can become his people if they obey the things that he commanded in his laws. ²⁷ These people, who are not circumcised but who still obey God's laws, will declare that God is right when he punishes you, for you are circumcised but still break the law.

ULB:

²⁵ For circumcision indeed benefits you if you obey the law, but if you are a violator of the law, your circumcision becomes uncircumcision. ²⁶ If, then, the uncircumcised person keeps the requirements of the law, will not his uncircumcision be considered as circumcision? ²⁷ And will not the one who is naturally uncircumcised judge you if he fulfills the law? This is because you have the written scriptures and circumcision yet are a violator of the law!

translationWords:

- circumcise, circumcision
- obey, obedient, obedience
- law, law of Moses, God's law, law of Yahweh
- uncircumcised, uncircumcision
- fulfill
- written
- word of God, word of Yahweh, word of the Lord, scripture

translationNotes:

- **Connecting Statement:** - Paul continues to show that God, by his law, condemns even the Jews who have God's law.
- **For circumcision indeed benefits you** - "I say all of this because being circumcised does benefit you"
- **if you are a violator of the law** - "if you do not obey the commandments found in the law"
- **your circumcision becomes uncircumcision** - "it is as though you were no longer circumcised"
- **the uncircumcised person** - "the person who is not circumcised"
- **keeps the requirements of the law** - "obeys what God commands in the law"

- **will not his uncircumcision be considered as circumcision? And will not the one who is naturally uncircumcised judge you ... the law?** - Paul asks two questions here to emphasize that circumcision is not what makes one right before God. You can translate these questions as statements in an active form. AT: “God will consider him as circumcised. The one who is not physically circumcised ... will judge you ... the law” (See: [Rhetorical Question](#) and [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 02 General Notes](#)
- [Romans 02 Translation Questions](#)

Romans 2:28-29

UDB:

²⁸ It is not those who perform rituals for God who are true Jews, and it is not being circumcised in their bodies that causes God to accept them. ²⁹ On the contrary, we whom God has changed inwardly are the true Jews. God has accepted us and God's Spirit has changed our nature, not because we perform the rituals commanded by the law. Even if other people will not praise us, God will praise us.

ULB:

²⁸ For he is not a Jew who is merely one outwardly; neither is circumcision that which is merely outward in the flesh. ²⁹ But he is a Jew who is one inwardly, and circumcision is that of the heart, in the Spirit, not in the letter. The praise of such a person comes not from people but from God.

translationWords:

- Jew, Jewish, Jews
- circumcise, circumcision
- flesh
- heart
- spirit, spiritual
- praise
- people group, peoples, the people, a people

translationNotes:

- **outwardly** - This refers to Jewish rituals, such as circumcision, which people can see.
- **merely outward in the flesh** - This refers to the physical change to a man's body when someone circumcises him.
- **flesh** - This is a synecdoche for the whole body. AT: "body" (See: [Synecdoche](#))
- **he is a Jew who is one inwardly, and circumcision is that of the heart** - These two phrases have similar meanings. The first phrase, "he is a Jew who is one inwardly," explains the second phrase, "circumcision is that of the heart." (See: [Parallelism](#))
- **inwardly** - This refers to the values and motivations of the person whom God has transformed.
- **of the heart** - Here "heart" is a metonym for the inner person. (See: [Metonymy](#))
- **in the Spirit, not in the letter** - Here "letter" is a synecdoche that refers to written Scripture. AT: "through the work of the Holy Spirit, not because you know the Scriptures" (See: [Synecdoche](#))
- **in the Spirit** - This refers to the internal, spiritual part of a person that "God's Spirit" changes (UDB).

Links:

- [Introduction to Romans](#)
- [Romans 02 General Notes](#)
- [Romans 02 Translation Questions](#)

Romans 3 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 3:4, 10-18, which are quotations from the Old Testament.

Chapter 2 explained that all Jews are condemned because they violated the law of Moses and Gentiles could be saved. Chapter 3 answers the question: what advantage does being a Jew have over being a Gentile? (See: [law](#), [law of Moses](#), [God's law](#), [law of Yahweh](#) and [save](#), [safe](#))

Special concepts in this chapter

Universal Condemnation

This chapter explains that the whole world is without excuse and has enough knowledge to seek after and believe in the true God, Yahweh. Sin is a problem for all of mankind and enslaves the unbeliever in their sin. This refutes the common understanding that “all people are basically good.” (See: [believe](#), [believe in](#), [belief](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

“For all have sinned and come short of the glory of God”

The standard required for entrance into heaven and being in the presence of God is perfection. Anything less than perfect leads to condemnation. (See: [heaven](#), [sky](#), [heavens](#), [heavenly](#) and [condemn](#), [condemnation](#))

The purpose of the law of Moses

Obedience to the law cannot justify a person. The Law does not justify a person but is a way a person displays their faith in God. It has always been faith that justified a person. (See: [justify](#), [justification](#) and [faith](#))

Important figures of speech in this chapter

Rhetorical Questions

These are frequently used in this chapter. It appears the intent of these rhetorical question is to make the reader feel guilty, or to convict them in their sin and ultimately bring them to faith in Jesus. (See: [Rhetorical Question](#) and [guilt](#), [guilty](#))

Links:

- [Romans 03:01 Notes](#)

Romans 3:1-2

UDB:

¹ If being circumcised does not cause God to accept Jews there is no advantage in being a Jew over being a non-Jew. Being circumcised does not benefit us Jews at all! ² Being Jews has many benefits. First of all because it was to their ancestors that God spoke his words, words that show us who he is.

ULB:

3 ¹ Then what advantage does the Jew have? And what is the benefit of circumcision? ² It is great in every way. First of all, the Jews were entrusted with revelation from God.

translationWords:

- Jew, Jewish, Jews
- circumcise, circumcision
- reveal, revelation
- God

translationNotes:

- **Connecting Statement:** - Paul proclaims the advantage that Jews have because God gave them his law.
- **Then what advantage does the Jew have? And what is the benefit of circumcision?** - Paul uses these questions to capture the attention of his readers. You can translate this as a strong statement. AT: “Then Jewish people have no benefit from God’s covenant, even though God promised that they would!” (See: [Rhetorical Question](#))
- **It is great in every way** - Here “It” refers to being a member of the Jewish people. AT: “There is a great advantage!” (See: [Assumed Knowledge and Implicit Information](#))
- **First of all** - Possible meanings are 1) “First in order of time” or 2) “Most certainly” (UDB) or 3) “Most importantly.”
- **the Jews were entrusted with revelation from God** - Here “revelation” refers to God’s words and promises. You can translate this in an active form. AT: “God gave his words that contain his promises to the Jews” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

Links:

- [Introduction to Romans](#)

- Romans 03 General Notes
- **Romans 03 Translation Questions**

Romans 3:3-4

UDB:

³ Does the Jews not being faithful mean that God will not bless as he promised that he would? ⁴ I No, it certainly does not mean that! God always does what he has promised, even though people do not. All those who accuse God of not keeping his promises to us Jews are very mistaken. King David wrote about this: “So everyone must acknowledge that what you have said about them is true, and that you will always win the case when anyone accuses you of doing wrong.”

ULB:

³ For what if some Jews were without faith? Will their unbelief make God’s faithfulness invalid? ⁴ May it never be. Instead, let God be found to be true, even though every man is a liar. As it has been written,

”That you might be shown to be righteous in your words,
and might prevail when you come into judgment.”

translationWords:

- Jew, Jewish, Jews
- faith
- unbeliever, unbelief
- faithful, faithfulness
- true, truth, come true
- written
- righteous, righteousness
- word
- judge, judgment

translationNotes:

- **For what if some Jews were without faith? Will their unbelief make God’s faithfulness invalid?** - Paul uses these questions to make people think. AT: “Some Jews have not been faithful to God. Should we conclude from this that God will not fulfill his promise?” (See: [Rhetorical Question](#))
- **May it never be** - This expression strongly denies that this could happen. You may have an expression in your language that you could use here. “That is not possible!” or “Certainly not!”
- **Instead** - “We should say this instead”

- **let God be found to be true** - God will always be true and will keep his promises. AT: “God always does what he has promised” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **even though every man is a liar** - Paul exaggerates here to add emphasis that God is always true to his promises. AT: “even if every man were a liar” (See: [Hyperbole](#))
- **As it has been written** - You can translate this in an active form. AT: “The Scriptures themselves agree with what I am saying” (See: [Active or Passive](#))
- **That you might be shown to be righteous in your words, and might prevail when you come into judgment** - These two phrases have very similar meanings. You can translate this in an active form. AT: “Everyone must acknowledge that what you say is true, and you will always win your case when anyone accuses you” (See: [Parallelism](#) and [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 03 General Notes](#)
- [Romans 03 Translation Questions](#)

Romans 3:5-6

UDB:

⁵ So if God did not bless because we were wicked, can we say that he acted unfairly? That he was wrong to punish us out of anger? (I am speaking as ordinary humans speak.) ⁶ We should certainly not conclude that God should not judge, because if God did not judge, it could not possibly be right for him to judge the world!

ULB:

⁵ But if our unrighteousness shows the righteousness of God, what can we say? God is not unrighteous when he is inflicting his wrath, is he? I am speaking according to human logic. ⁶ May it never be! For then how would God judge the world?

translationWords:

- unrighteous, unrighteousness
- righteous, righteousness
- wrath, fury
- God
- judge, judgment
- world, worldly

translationNotes:

- **But if our unrighteousness shows the righteousness of God, what can we say?** - This remark appears in the form of a question to add emphasis. AT: “But some men argue that when we do wrong, people can see more clearly how God does right. What can we say about that?” (See: [Rhetorical Question](#))
- **God is not unrighteous when he is inflicting his wrath, is he?** - This remark appears in the form of a question to add emphasis. AT: “We cannot say that God is not righteous when he punishes people” or “We must still say that God is righteous, even when he punishes people” (See: [Rhetorical Question](#))
- **his wrath** - Here “wrath” is a metonym for God’s punishment. (See: [Metonymy](#))
- **I am speaking according to human logic** - Here “human logic” refers to the way humans would normally speak. AT: “I am saying here what people would normally say” (See: [Assumed Knowledge and Implicit Information](#))
- **For then how would God judge the world?** - Paul uses this question to show that the arguments against the gospel are not valid, since the Jews believe that God will judge all people. AT: “We all know that God will in fact judge the world!” (See: [Rhetorical Question](#))
- **the world** - The “world” is a metonym for the people who live in the world. AT: “anyone in the world” (UDB) (See: [Metonymy](#))

Links:

- [Introduction to Romans](#)
- [Romans 03 General Notes](#)
- [Romans 03 Translation Questions](#)

Romans 3:7-8

UDB:

⁷ But someone might answer, "The fact that God truly keeps his promises becomes very clear because for example, I told a lie and the result is that people praise God because he has mercy! So God should no longer say that I should be punished on account of my having sinned, since people are praising him because of it!" ⁸ If what you, Paul, say is true, then we might as well do evil things in order that good things like that will result!" Some people speak evil about me because they accuse me of speaking like this. God will punish people who say such things about me, and they will deserve for him to punish them!

ULB:

⁷ But if the truth of God through my lie provides abundant praise for him, why am I still being judged as a sinner? ⁸ Why not say, as we are falsely reported to say, and as some affirm that we say, "Let us do evil, so that good may come"? The judgment on them is just.

translationWords:

- true, truth, come true
- God
- praise
- judge, judgment
- sin, sinful, sinner, sinning
- evil, wicked, wickedness
- good, goodness
- judge, judgment
- just, justice, justly

translationNotes:

- **But if the truth of God through my lie provides abundant praise for him, why am I still being judged as a sinner?** - Here Paul imagines someone continuing to reject the Christian gospel. That adversary argues, because his sin shows the righteousness of God, then God should not declare that he is a sinner on judgment day if, for example, he tells lies. (See: [Rhetorical Question](#))
- **Why not say ... come?"** - Here Paul raises a question of his own, to show how ridiculous the argument of his imaginary adversary is. AT: "I might as well be saying ... come!" (See: [Rhetorical Question](#))
- **as we are falsely reported to say** - "some lie to tell others that this is what we are saying"
- **The judgment on them is just** - It will be only fair when God condemns these enemies of Paul, for telling lies about what Paul has been teaching.

Links:

- [Introduction to Romans](#)
- [Romans 03 General Notes](#)
- [Romans 03 Translation Questions](#)

Romans 3:9-10

UDB:

⁹ Shall we conclude that God will treat us more favorably and will treat the non-Jews less favorably? We can certainly not conclude that! The Jews and also the non-Jews have sinned and so they deserve for God to punish them. ¹⁰ The following words that are written in the scriptures support this,

No person is righteous. There is not even one righteous person!

ULB:

⁹ What then? Are we excusing ourselves? Not at all. For we have already accused both Jews and Greeks, all of them, of being under sin. ¹⁰ This is as it is written:

”There is no one righteous, not one.

translationWords:

- Jew, Jewish, Jews
- Greek, Grecian
- sin, sinful, sinner, sinning
- written
- righteous, righteousness

translationNotes:

- **Connecting Statement:** - Paul sums up that all are guilty of sin, none are righteous, and no one seeks God.
- **What then? Are we excusing ourselves?** - Paul asks these questions to emphasize his point. AT: “We Jews should not try to imagine we are going to escape God’s judgment, just because we are Jewish!” (UDB) (See: [Rhetorical Question](#))
- **Not at all** - These words are stronger than a simple “no,” but not as strong as “absolutely not!”
- **This is as it is written** - You can translate this in an active form. AT: “This is as the prophets have written in the Scriptures” (See: [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 03 General Notes](#)
- [Romans 03 Translation Questions](#)

Romans 3:11-12

UDB:

¹¹ There is no one who understands how to live properly. There is no one who seeks to know God!

¹² Absolutely everyone has turned away from God. God considers them depraved. There is no one who acts righteously; no, there is not even one!

ULB:

¹¹ There is no one who understands.

There is no one who seeks after God.

¹² They have all turned away. They together have become useless.

There is no one who does good, no, not even one.

translationWords:

- [God](#)
- [turn, turn away, turn back](#)
- [good, goodness](#)

translationNotes:

- **There is no one who understands** - There is no one who understands what is right. AT: “No one really understands what is right” (See: [Assumed Knowledge and Implicit Information](#))
- **There is no one who seeks after God** - Here the phrase “seeks after God” means to have a relationship with God. AT: “No one sincerely tries to have a right relationship with God” (See: [Assumed Knowledge and Implicit Information](#))
- **They have all turned away** - This is an idiom that means the people do not even want to think about God. They want to avoid him. AT: “They have all turned away from God” (See: [Idiom](#))
- **They together have become useless** - Since no one does what is good, they are useless to God. AT: “Everyone has become useless to God” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 03 General Notes](#)
- [Romans 03 Translation Questions](#)

Romans 3:13-14**UDB:**

¹³ What people say is foul, like the smell that comes from a grave that has been opened. By what people say, they deceive people.

By what they say they injure people, just like the poison of snakes injures people.

¹⁴ They are continually cursing others and saying cruel things.

ULB:

¹³ Their throat is an open grave.

Their tongues have deceived.

The poison of snakes is under their lips.

¹⁴ Their mouths are full of cursing and bitterness.

translationWords:

- tomb, grave, burial place
- tongue
- deceive, deceit, deception, deceptive
- curse, cursed

translationNotes:

- **Their ... Their** - The word “their” refers to the “Jews and Greeks” of 3:9.
- **Their throat is an open grave** - The word “throat” is a metonym for everything that people say that is unrighteous and disgusting. Here “open grave” is a metaphor that refers to the stench of the evil words of the people. (See: [Metonymy](#) and [Metaphor](#))
- **Their tongues have deceived** - The word “tongues” is a metonym for the false words that people speak. AT: “People speak lies” (See: [Metonymy](#))
- **The poison of snakes is under their lips** - Here “poison of snakes” is a metaphor that is used to represent the great harm of the evil words that the people speak. The word “lips” refers to the words of the people. AT: “Their evil words injure people just like the poison of a venomous snake” (See: [Metaphor](#) and [Metonymy](#))
- **Their mouths are full of cursing and bitterness** - Here “mouths” is a metonym that represents the evil words of the people. The word “full” is an exaggeration that is used for emphasis. AT: “They constantly speak curses and cruel words” (See: [Metonymy](#) and [Hyperbole](#))

Links:

- [Introduction to Romans](#)
- [Romans 03 General Notes](#)
- [Romans 03 Translation Questions](#)

Romans 3:15-18**UDB:**

¹⁵ They go quickly to murder people.

¹⁶ Wherever they go they ruin everything and make people miserable.

¹⁷ They have not known how to live peacefully with other people.

¹⁸ They absolutely refuse to honor God!

ULB:

¹⁵ Their feet are swift to pour out blood.

¹⁶ Destruction and suffering are in their paths.

¹⁷ These people have not known a way of peace.

¹⁸ There is no fear of God before their eyes.”

translationWords:

- blood
- suffer, suffering
- peace, peaceful
- fear, afraid, fear of Yahweh
- God

translationNotes:

- **Their ... their ... These people ... their** - These words refer to the Jews and Greeks in [3:9](#).
- **Their feet are swift to pour out blood** - Here “feet” is a synecdoche that represents the people themselves. The word “blood” is a metaphor that refers to killing people. AT: “They are in a hurry to harm and murder people” (See: [Synecdoche](#) and [Metaphor](#))
- **Destruction and suffering are in their paths** - Here “destruction and suffering” are metonyms that represent the harm that these people cause others to suffer. AT: “They try to destroy others and cause them to suffer” (See: [Metonymy](#))
- **a way of peace** - “how to live at peace with others.” A “way” is a road or path.
- **There is no fear of God before their eyes** - Here “fear” is a metonym that represents respect for God and willingness to honor him. AT: “Everyone refuses to give God the respect he deserves” (See: [Synecdoche](#))

Links:

- [Introduction to Romans](#)
- [Romans 03 General Notes](#)
- [Romans 03 Translation Questions](#)

Romans 3:19-20

UDB:

¹⁹ We know that whatever these laws command is to those who are required to obey. This means that Jews or non-Jews are not able to say anything contrary when God demands an answer for having sinned. ²⁰ It is not because people have done the things that God's laws require that God will erase the record of their sins because no one has done those things completely. In fact, the result of our knowing God's laws is that we know clearly that we have sinned.

ULB:

¹⁹ Now we know that whatever the law says, it speaks to the ones who are under the law. This is in order that every mouth may be shut, and so that all the world may become answerable to God. ²⁰ This is because no flesh will be justified by the works of the law in his sight. For through the law comes the knowledge of sin.

translationWords:

- law, law of Moses, God's law, law of Yahweh
- world, worldly
- God
- flesh
- justify, justification
- works, deeds, work, acts
- sin, sinful, sinner, sinning

translationNotes:

- **whatever the law says, it speaks to** - Paul speaks of the law here as if it were alive and had its own voice. AT: "everything that the law says people should do is for" or "all the commands that Moses wrote in the law are for" (See: **Personification**)
- **the ones who are under the law** - "those who must obey the law"
- **in order that every mouth may be shut** - Here "mouth" is a synecdoche that means the words people speak. You can translate this in an active form. AT: "so that no people will be able to say anything valid to defend themselves" (See: **Synecdoche** and **Active or Passive**)
- **that all the world may become answerable to God** - Here "world" is a synecdoche that represents all the people who live in the world. AT: "that God can declare everyone in the world guilty!" (UDB) (See: **Synecdoche**)
- **flesh** - Here "flesh" refers to all human beings.
- **For** - Possible meanings are 1) "Therefore" or 2) "This is because"
- **through the law comes the knowledge of sin** - "when someone knows God's law, he realizes that he has sinned"

Links:

- [Introduction to Romans](#)
- [Romans 03 General Notes](#)
- [Romans 03 Translation Questions](#)

Romans 3:21-22

UDB:

²¹ When God declares us right with him it does not depend on our obeying the law that he gave Moses. It was written about in the laws and by the prophets that God forgives our sins by a different way. ²² God erases the record of our sins because we trust in what Jesus Christ has done for us. God does this for every person who trusts in Christ, because he considers that there is no difference between Jews and non-Jews.

ULB:

²¹ But now apart from the law the righteousness of God has been made known. It was witnessed by the law and the Prophets, ²² that is, the righteousness of God through faith in Jesus Christ for all those who believe. For there is no distinction.

translationWords:

- law, law of Moses, God's law, law of Yahweh
- righteous, righteousness
- witness, eyewitness
- prophet, prophecy, prophesy, seer, prophetess
- faith
- believe, believe in, belief

translationNotes:

- **Connecting Statement:** - The word “but” here shows Paul has completed his introduction and is now beginning to make his main point.
- **now** - The word “now” refers to the time since Jesus came to the earth.
- **apart from the law the righteousness of God has been made known** - You can translate this in an active form. AT: “God has made known a way to be right with him without obeying the law” (See: [Active or Passive](#))
- **It was witnessed by the law and the Prophets** - The words “the law and the Prophets” refer to the parts of scripture that Moses and the prophets wrote in the Jewish scriptures. Paul describes them here as if they were people testifying in court. You can translate this in an active form. AT: “What Moses and the prophets wrote confirms this” (See: [Personification and Active or Passive](#))
- **the righteousness of God through faith in Jesus Christ** - Here “righteousness” means being right with God. AT: “being right with God through trusting Jesus Christ” (See: [Assumed Knowledge and Implicit Information](#))

- **For there is no distinction** - Paul implies that God accepts all people in the same way. AT: “There is no difference at all between the Jews and the Gentiles” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 03 General Notes](#)
- [Romans 03 Translation Questions](#)

Romans 3:23-24

UDB:

²³ All people have done evil, and everyone has failed to accomplish the glorious goals that God set for them. ²⁴ Our record of sins has been erased by his acting kindly to forgive our sins, without our doing anything to earn it. Christ Jesus accomplished this by redeeming us.

ULB:

²³ For all have sinned and come short of the glory of God ²⁴ They are freely justified by his grace through the redemption that is in Christ Jesus.

translationWords:

- [sin, sinful, sinner, sinning](#)
- [glory, glorious](#)
- [God](#)
- [justify, justification](#)
- [grace, gracious](#)
- [redeem, redemption, redeemer](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **and come short of the glory of God** - Here the “glory of God” is a metonym that refers to the image of God and his nature. AT: “and have failed to be like God” (See: [Metonymy](#))
- **They are freely justified by his grace through the redemption that is in Christ Jesus** - Here “justified” refers to being made right with God. You can translate this in an active form. AT: “God has made them right with himself as a free gift, because Christ Jesus has set them free” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 03 General Notes](#)
- [Romans 03 Translation Questions](#)

Romans 3:25-26

UDB:

²⁵ God showed that Christ turned away his anger by shedding his blood when he died, and we must believe in what he did for us. The sacrifice of Christ shows that God acted in a just manner. Otherwise, one might not have thought he was just, because he had overlooked sins that people had previously committed, for he is patient. ²⁶ God appointed Christ to die for us. By doing that, he now shows that he is just, and he shows that he is justly able to erase the record of sins for everyone who trusts in Jesus.

ULB:

²⁵ For God provided Christ Jesus as a propitiation through faith in his blood. He offered Christ as proof of his justice, because of his disregard of previous sins ²⁶ in his patience. This all happened for the demonstration of his righteousness at this present time. This was so he could prove himself just, and to show that he justifies anyone because of faith in Jesus.

translationWords:

- God
- propitiation
- blood
- Christ, Messiah
- righteous, righteousness
- just, justice, justly

translationNotes:

- **in his blood** - This is a metonym for the death of Jesus as a sacrifice for sins. AT: “in his death as a sacrifice for sins” (See: [Metonymy](#))
- **disregard** - Possible meanings are 1) ignoring or 2) forgiving.
- **This all happened for the demonstration of his righteousness at this present time** - “He did this to show how God makes people right with himself”
- **This was so he could prove himself just, and to show that he justifies anyone because of faith in Jesus** - “By this he shows that he is both just and the one who declares everyone righteous who has faith in Jesus”

Links:

- [Introduction to Romans](#)
- [Romans 03 General Notes](#)

- Romans 03 Translation Questions

Romans 3:27-28

UDB:

²⁷ It is not at all because we obey the laws of Moses that God erases the record of our sins. So there is no way that we can boast that God favors us because we obeyed those laws. Instead, it is because we believe in Christ that God erases the record of our sins. ²⁸ So it is clear that God makes someone right with himself if that person trusts in Christ—not if that person obeys the law.

ULB:

²⁷ Where then is boasting? It is excluded. On what grounds? Of works? No, but on the grounds of faith. ²⁸ We conclude then that a person is justified by faith without works of the law.

translationWords:

- [boast, boastful](#)
- [works, deeds, work, acts](#)
- [faith](#)
- [justify, justification](#)
- [law, law of Moses, God's law, law of Yahweh](#)

translationNotes:

- **Where then is boasting? It is excluded** - Paul asks this question to show that there is no reason for people to boast about obeying the law. AT: “So there is no way that we can boast that God favors us because we obeyed those laws. Boasting is excluded” (See: [Rhetorical Question](#))
- **On what grounds? Of works? No, but on the grounds of faith** - Paul asks and answers these rhetorical questions to emphasize that each point he is making is certainly true. You can translate this by including the words that Paul implies, and by using an active form. AT: “On what grounds should we exclude boasting? Should we exclude it because of our good works? No, rather, we should exclude it because of faith” (See: [Rhetorical Question](#) and [Ellipsis](#) and [Active or Passive](#))
- **without** - “apart from” or “with no consideration for”

Links:

- [Introduction to Romans](#)
- [Romans 03 General Notes](#)
- [Romans 03 Translation Questions](#)

Romans 3:29-30

UDB:

²⁹ You who are Jews certainly should not think that you are the only ones whom God will accept! You certainly should realize that he will accept non-Jews, too. Of course, he will accept non-Jews, ³⁰ because, as you firmly believe, there is only one God. It is this same God who will make Jews—who have been circumcised—right with himself because they trust in Christ, and it is also God who will make non-Jews—who have not been circumcised—right with himself, because they also trust in Christ.

ULB:

²⁹ Or is God the God of Jews only? Is he not also the God of Gentiles? Yes, of Gentiles also. ³⁰ If, indeed, God is one, he will justify the circumcision by faith, and the uncircumcision through faith.

translationWords:

- [God](#)
- [Jew, Jewish, Jews](#)
- [Gentile](#)
- [justify, justification](#)
- [circumcise, circumcision](#)
- [uncircumcised, uncircumcision](#)

translationNotes:

- **Or is God the God of Jews only?** - Paul asks this question for emphasis. AT: “You who are Jews certainly should not think that you are the only ones whom God will accept!” (UDB) (See: [Rhetorical Question](#))
- **Is he not also the God of Gentiles? Yes, of Gentiles also** - Paul asks this question to emphasize his point. AT: “He will also accept non-Jews, that is, Gentiles” (See: [Rhetorical Question](#))
- **he will justify the circumcision by faith, and the uncircumcision through faith** - Here “circumcision” is a metonym that refers to Jews and “uncircumcision” is a metonym that refers to non-Jews. AT: “God will make both Jews and non-Jews right with himself through their faith in Christ” (See: [Metonymy](#))

Links:

- [Introduction to Romans](#)
- [Romans 03 General Notes](#)
- [Romans 03 Translation Questions](#)

Romans 3:31

UDB:

³¹ If you say that God makes us right with himself because we trust in Christ, does that mean that the law is now useless? Certainly not. Instead, that law is truly valid.

ULB:

³¹ Do we then nullify the law through faith? May it never be! Instead, we uphold the law.

translationWords:

- law, law of Moses, God's law, law of Yahweh
- faith

translationNotes:

- **Connecting Statement:** - Paul confirms the law though faith.
- **Do we then nullify the law through faith?** - Paul asks this question to add emphasis. AT: "Should we ignore the law because we have faith?" (See: [Rhetorical Question](#))
- **May it never be** - This expression gives the strongest possible negative answer to the preceding rhetorical question. You may have a similar express in your language that you could use here. AT: "This is certainly not true!" or "Certainly not!" (UDB) (See: [Rhetorical Question](#))
- **we uphold the law** - "we obey the law"
- **we** - This pronoun refers to Paul, other believers, and the readers. (See: [Inclusive "We"](#))

Links:

- [Introduction to Romans](#)
- [Romans 03 General Notes](#)
- [Romans 03 Translation Questions](#)

Romans 4 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 4:7-8, which is a quotation from the Old Testament.

Special concepts in this chapter

The purpose of the law of Moses

Paul builds upon material from chapter 3 and explains how Abraham, the father of Israel, was justified. Obedience cannot justify a person, even the great Abraham. The law of Moses does not justify a person, it is a way a person displays their faith in God. It is faith which has always justified a person. (See: [justify](#), [justification](#), [law](#), [law of Moses](#), [God's law](#), [law of Yahweh](#) and [faith](#))

Circumcision

Circumcision was important to the Israelites. It identified a person as a descendant of Abraham and was a sign of the covenant between Abraham and Yahweh. Paul explains that one of the reasons for circumcision was its practice was a display of the Israelite's faith. The practice of circumcision itself was not able to justify anyone. (See: [circumcise](#), [circumcision](#) and [covenant](#))

Important figures of speech in this chapter

Rhetorical Questions

These are frequently used in this chapter. It appears the intent of these rhetorical questions is to make the reader feel guilty, or to convict them of their sin and ultimately bring them to faith in Jesus. (See: [Rhetorical Question](#), [guilt](#), [guilty](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Romans 04:01 Notes](#)

Romans 4:1-3

UDB:

¹ Abraham is the revered ancestor of us Jews. So think about what we can learn from what happened to Abraham. ² If it was because of Abraham's doing good things that God put him right with himself, Abraham would then have had reason to boast about that to people, (but, even so, he would not have had any reason to boast to God about it). ³ Remember that in the scriptures it is written that Abraham believed what God promised to do for him, and that for this reason, God considered Abraham to be right with himself.

ULB:

4 ¹ What then will we say that Abraham, our forefather according to the flesh, found? ² For if Abraham had been justified by works, he would have had a reason to boast, but not before God. ³ For what does the scripture say? "Abraham believed God, and it was counted to him as righteousness."

translationWords:

- Abraham, Abram
- ancestor, father, forefather
- flesh
- justify, justification
- works, deeds, work, acts
- boast, boastful
- word of God, word of Yahweh, word of the Lord, scripture
- believe, believe in, belief
- righteous, righteousness

translationNotes:

- **Connecting Statement:** - Paul confirms that even in the past believers were made right with God by faith and not by the law.
- **What then will we say that Abraham, our forefather according to the flesh, found?** - Paul uses the question to catch the attention of the reader and to start talking about something new. AT: "This is what Abraham our physical ancestor found" (See: [Rhetorical Question](#))
- **For what does the scripture say** - Paul uses this question to add emphasis. He speaks of the Scriptures as if they were alive and could talk. AT: "For we can read in the scripture" (See: [Rhetorical Question](#) and [Personification](#))
- **and it was counted to him as righteousness** - You can translate this in an active form. AT: "and God considered Abraham as a righteous person" (See: [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 04 General Notes](#)
- [Romans 04 Translation Questions](#)

Romans 4:4-5

UDB:

⁴ Now if we receive wages for work that we do, those wages are not considered to be a gift. Instead, they are considered to be what we have earned. Similarly, if we could do something to obligate God to be kind to us, then that would not be a gift. ⁵ But in reality, God makes right with himself people who did not honor him previously. Instead, they now trust in him, and God therefore considers them to be right with himself.

ULB:

⁴ Now for him who works, the recompense is not counted as grace, but as what is owed. ⁵ But for him who does not work but instead believes in the one who justifies the ungodly, his faith is counted as righteousness.

translationWords:

- [grace, gracious](#)
- [believe, believe in, belief](#)
- [justify, justification](#)
- [ungodly, godless, ungodliness, godlessness](#)
- [faith](#)
- [righteous, righteousness](#)

translationNotes:

- **Now for him who works, the recompense is not counted as grace, but as what is owed** - This describes a situation where a person who works expects to be paid for the work. That person does not consider payment a free gift or “grace.”
- **recompense** - “wages” or “pay” or “what he earned by working”
- **what is owed** - You can translate this in an active form. AT: “what his employer owes him” (See: [Active or Passive](#))
- **in the one who justifies** - “in God, who justifies”
- **his faith is counted as righteousness** - You can translate this in an active form. AT: “God considers that person’s faith as righteousness” or “God considers that person righteous because of his faith” (See: [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 04 General Notes](#)

- **Romans 04 Translation Questions**

Romans 4:6-8**UDB:**

⁶ Similarly, it is as David wrote in the Psalms about anyone whom God considers to be right with himself without earning it:

⁷ "How fortunate are the people whose sins God has forgiven, whose sins he no longer looks at. ⁸ How fortunate are the people whose sins he no longer keeps a record of.

ULB:

⁶ David also pronounces blessing on the man to whom God counts righteousness without works. ⁷ He said,

"Blessed are those whose iniquities are forgiven,
and whose sins are covered.

⁸ Blessed is the man against whom the Lord will not count sin."

translationWords:

- David
- bless, blessed, blessing
- righteous, righteousness
- works, deeds, work, acts
- iniquity
- forgive, forgiveness
- sin, sinful, sinner, sinning
- Lord

translationNotes:

- **David also pronounces blessing on the man to whom God counts righteousness without works** - "David also wrote about how God blesses the man whom God makes righteous without works"
- **whose iniquities are forgiven ... whose sins are covered ... against whom the Lord will not count sin** - The same concept is stated in three different ways. You can translate this in an active form. AT: "whose iniquities the Lord has forgiven ... whose sins the Lord has covered ... whose sins the Lord will not count" (See: [Parallelism](#) and [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 04 General Notes](#)
- [Romans 04 Translation Questions](#)

Romans 4:9-10

UDB:

⁹ Being fortunate like this is not something that only we Jews can experience. No, it is also something that non-Jews can experience. We know this, because it is written in the scriptures that Abraham trusted in God, so God considered him to be right with himself. ¹⁰ Think about when God did this for Abraham. He did it before Abraham was circumcised, not after.

ULB:

⁹ Then is this blessing pronounced only on those of the circumcision, or also on those of the uncircumcision? For we say, "Faith was counted to Abraham as righteousness." ¹⁰ So how was it counted? When Abraham was in circumcision, or in uncircumcision? It was not in circumcision, but in uncircumcision.

translationWords:

- **ble**ss, **bles**sed, **bles**sing
- **circumcise**, **circumcision**
- **uncircumcised**, **uncircumcision**
- **faith**
- **righteous**, **righteousness**

translationNotes:

- **Then is this blessing pronounced only on those of the circumcision, or also on those of the uncircumcision?** - This remark appears in the form of a question to add emphasis. AT: "Does God bless only those who are circumcised, or also those who are not circumcised?" (See: **Rhetorical Question**)
- **those of the circumcision** - This is a metonym that refers to the Jewish people. AT: "the Jews" (See: **Metonymy**)
- **those of the uncircumcision** - This is a metonym that refers to the people who are not Jews. AT: "the Gentiles" (See: **Metonymy**)
- **Faith was counted to Abraham as righteousness** - You can translate this in an active form. AT: "God considered the faith of Abraham as righteousness" (See: **Active or Passive**)
- **So how was it counted? When Abraham was in circumcision, or in uncircumcision?** - Paul asks these questions to add emphasis to his remarks. AT: "When did God consider Abraham to be righteous? Was it before his circumcision, or after it?" (See: **Rhetorical Question**)
- **It was not in circumcision, but in uncircumcision** - "It happened before he was circumcised, not after he was circumcised"

Links:

- [Introduction to Romans](#)
- [Romans 04 General Notes](#)
- [Romans 04 Translation Questions](#)

Romans 4:11-12

UDB:

¹¹ God commanded that Abraham be circumcised many years after God had already accepted him. Circumcision was the mark that showed that Abraham already was right with God. So we can learn here that God considered Abraham to be the ancestor of everyone who trusts in him, even of those who are not circumcised. In this way, God considers all these people to be right with himself. ¹² Likewise, God considers Abraham to be the ancestor of all us who are true Jews, that is, all Jews who not only have the mark of circumcision on their bodies, but—much more importantly—who live like our ancestor Abraham did before he was circumcised, when he was simply trusting in God.

ULB:

¹¹ Abraham received the sign of circumcision. This was a seal of the righteousness of the faith that he had already possessed when he was in uncircumcision. The result of this sign was that he became the father of all those who believe, even if they are in uncircumcision. This means that righteousness will be counted for them. ¹² This also meant that Abraham became the father of circumcision for those who come not only from the circumcision, but also for those who follow in the steps of our father Abraham. And this was the faith that he had in uncircumcision.

translationWords:

- ancestor, father, forefather

translationNotes:

- **a seal of the righteousness of the faith that he had already possessed when he was in uncircumcision** - Here “righteousness of the faith” means that God considered him to be righteous. AT: “a visible sign that God considered him righteous because he had believed in God before he was circumcised” (See: [Assumed Knowledge and Implicit Information](#))
- **even if they are in uncircumcision** - “even if they are not circumcised”
- **This means that righteousness will be counted for them** - You can translate this in an active form. AT: “This means that God will consider them righteous” (See: [Active or Passive](#))
- **Abraham became the father of circumcision** - Here “circumcision” refers to those who are true believers in God, both Jews and Gentiles.
- **follow in the steps of our father Abraham** - Here “follow in the steps” is an idiom that means to follow the example of someone. AT: “follow the example of our father Abraham” (See: [Idiom](#))

Links:

- [Introduction to Romans](#)
- [Romans 04 General Notes](#)
- [Romans 04 Translation Questions](#)

Romans 4:13-15

UDB:

¹³ God promised Abraham and his descendants that they would possess the world. But when he promised that, it was not because Abraham was obeying any law. Instead, it was because Abraham believed that God would do what he promised. So God put Abraham right with himself. ¹⁴ If people possess the world because they obey God's law, then it is useless to trust in God for anything, and his promise means nothing. ¹⁵ Remember that in reality, God says in his law that he will punish anyone who does not perfectly obey it. Also remember, however, that for people who have no law, it is impossible to disobey it.

ULB:

¹³ For it was not through the law that the promise was given to Abraham and to his descendants, this promise that they would be heirs of the world. Instead, it was through the righteousness of faith. ¹⁴ For if those belonging to the law are heirs, faith is made empty, and the promise is nullified. ¹⁵ For the law brings about wrath, but where there is no law, neither is there disobedience.

translationWords:

- law, law of Moses, God's law, law of Yahweh
- promise
- descendant, descended from
- heir
- wrath, fury
- disobey, disobedient, disobedience

translationNotes:

- **that the promise was given to Abraham and to his descendants, this promise that they would be heirs of the world** - You can translate this in an active form. AT: "that God promised to Abraham and his descendants that they would inherit the world" (See: [Active or Passive](#))
- **heirs** - The people to whom God has made promises are spoken of as if they were to inherit property and wealth from a family member. (See: [Metaphor](#))
- **Instead, it was through the righteousness of faith** - The words "God gave the promise" are left out of this phrase but they are understood. You can translate this by adding these implied words. AT: "Instead, God gave the promise through faith which he considers as righteousness" (See: [Ellipsis](#))
- **if those belonging to the law are heirs** - Here "belonging to the law" means those who obey the law. AT: "if it is those who obey the law that will inherit the earth" (See: [Assumed Knowledge and Implicit Information](#))

- **faith is made empty, and the promise is nullified** - “faith has no value and the promise is meaningless”
- **but where there is no law, neither is there disobedience** - You can translate this double negative in a positive form. AT: “but where there is no law, there is nothing to disobey” or “because there is something for people to disobey only where there is law” (See: [Double Negatives](#))

Links:

- [Introduction to Romans](#)
- [Romans 04 General Notes](#)
- [Romans 04 Translation Questions](#)

Romans 4:16-17

UDB:

¹⁶ So it is because we trust in God that we will receive the things that he has promised to us as a gift, because he is very kind. He gives these things to everyone whom he regards as a true descendant of Abraham—us Jewish believers, who have God’s law and trust him, and also those non-Jews who do not have God’s laws but who trust in him as Abraham did. For God regards Abraham as the true ancestor of all of us believers. ¹⁷ This is what God said to Abraham in the scriptures: “I will make you the ancestor of many ethnic groups.” Abraham received this directly from God who raises dead people to life and creates things out of nothing.

ULB:

¹⁶ For this reason this happens by faith, so that it might be by grace. As a result, the promise is sure for all the descendants. And these descendants will include not only those who know the law, but also those who are from Abraham’s faith. For he is the father of us all, ¹⁷ as it is written, “I have made you the father of many nations.” Abraham was in the presence of him whom he trusted, that is, God, who gives life to the dead and calls the things that do not exist into existence.

translationWords:

- faith
- grace, gracious
- promise
- descendant, descended from
- law, law of Moses, God’s law, law of Yahweh
- written
- nation

translationNotes:

- **For this reason this happens by faith, so that it might be by grace** - Here “grace” refers to God’s free gift. AT: “Here is the reason we receive the promise when we trust God: it is so that it might be a free gift” (See: [Assumed Knowledge and Implicit Information](#))
- **As a result, the promise is sure for all the descendants** - “So that all the descendants of Abraham might certainly receive the promise”
- **those who know the law** - This refers to the Jewish people who follow the law of Moses.
- **those who are from Abraham’s faith** - This refers to those who have faith like Abraham did before he was circumcised.
- **father of us all** - Here the word “us” refers to Paul and includes all Jewish and non-Jewish believers in Christ. Abraham is the physical ancestor of the Jewish people, but he is also the spiritual father of those who have faith. (See: [Inclusive “We”](#))

- **as it is written** - Where it is written can be made explicit. You can also translate this in an active form. AT: “as someone has written in the Scriptures” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))
- **I have made you** - Here the word “you” is singular and refers to Abraham. (See: [Forms of You](#))
- **Abraham was in the presence of him whom he trusted, that is, God, who gives life to the dead** - Here “of him whom he trusted” refers to God. AT: “Abraham was in the presence of God whom he trusted, who gives life to those who have died” (See: [Assumed Knowledge and Implicit Information](#))
- **calls the things that do not exist into existence** - “created everything from nothing”

Links:

- [Introduction to Romans](#)
- [Romans 04 General Notes](#)
- [Romans 04 Translation Questions](#)

Romans 4:18-19

UDB:

¹⁸ He trusted firmly in this promise of God, even though there was no physical reason for him to expect that he would have descendants because he and his wife were too old to bear children. God had promised Abraham that he would become the ancestor of many ethnic groups by saying, “Your descendents will be like the stars in the sky.” ¹⁹ He did not doubt that God would do what he promised, even though he knew that his body was not able to father a child (he was, after all, about one hundred years old), and he knew that Sarah had never had children, especially now, because she was so old.

ULB:

¹⁸ Despite all outward circumstances, Abraham confidently trusted God for the future. So he became the father of many nations, according to what had been spoken, “Thus will be your descendants.” ¹⁹ He was not weak in faith. Abraham understood that his own body was unable to have children (because he was about a hundred years old). He also acknowledged that Sarah’s womb was not able to bear children.

translationWords:

- Abraham, Abram
- trust, trustworthy, trustworthiness
- nation
- descendant, descended from
- faith
- Sarah, Sarai

translationNotes:

- **Despite all outward circumstances** - The full meaning of “outward circumstances” can be made explicit. AT: “Even though it seemed impossible for him to have descendants” (See: [Assumed Knowledge and Implicit Information](#))
- **So he became the father of many nations** - “And the result of Abraham’s faith was that he became the father of many nations”
- **according to what had been spoken** - You can translate this in an active form. AT: “just as God said to Abraham” (See: [Active or Passive](#))
- **Thus will be your descendants** - The full promise God gave to Abraham can be made explicit. AT: “You will have more descendants than you can count” (See: [Assumed Knowledge and Implicit Information](#))
- **He was not weak in faith** - You can translate this in a positive form. AT: “He remained strong in his faith” (See: [Litotes](#))

Links:

- [Introduction to Romans](#)
- [Romans 04 General Notes](#)
- [Romans 04 Translation Questions](#)

Romans 4:20-22

UDB:

²⁰ He did not doubt at all that God would do what he had promised. Instead, he trusted in God more strongly, and he thanked God for what God was going to do. ²¹ He was also convinced that God was able to do whatever he promised that he was going to do. ²² And that is the reason that God considered Abraham to be right with himself.

ULB:

²⁰ But because of God's promise, Abraham did not hesitate in unbelief. Instead, he was strengthened in faith and gave praise to God. ²¹ He was fully convinced that what God had promised, he was also able to accomplish. ²² Therefore this was also counted to him as righteousness.

translationWords:

- [promise](#)
- [Abraham, Abram](#)
- [faith](#)
- [praise](#)
- [righteous, righteousness](#)

translationNotes:

- **did not hesitate in unbelief** - You can translate this double negative in a positive form. AT: "kept on acting in faith" (See: [Double Negatives](#))
- **he was strengthened in faith** - You can translate this in an active form. AT: "he became stronger in his faith" (See: [Active or Passive](#))
- **He was fully convinced** - "Abraham was completely sure"
- **he was also able to accomplish** - "God was able to do"
- **Therefore this was also counted to him as righteousness** - You can translate this in an active form. AT: "Therefore God counted Abraham's belief as righteousness" or "Therefore God considered Abraham righteous because Abraham believed him" (See: [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 04 General Notes](#)
- [Romans 04 Translation Questions](#)

Romans 4:23-25

UDB:

²³ The words in the scriptures, “God considered him to be right with himself because he trusted in him,” are not only about Abraham. ²⁴ They were also written about us, whom God would consider to be right with himself because we trust in him, the one who caused our Lord Jesus to become alive again after he died. ²⁵ God allowed men to execute Jesus because of our evil deeds. And God caused Jesus to live again because God wanted to put us right with him.

ULB:

²³ Now it was not written only for his benefit, that it was counted for him. ²⁴ It was written also for us, for whom it will be counted, we who believe in him who raised Jesus our Lord from the dead ones. ²⁵ This is the one who was delivered up for our trespasses and was raised for our justification.

translationWords:

- written
- believe, believe in, belief
- raise, rise, risen, arise, arose
- Jesus, Jesus Christ, Christ Jesus
- Lord
- trespass
- justify, justification

translationNotes:

- **Now it was** - “Now” is used here to connect Abraham’s being made right by faith to present-day believer’s being made right by faith in Christ’s death and resurrection.
- **only for his benefit** - “for Abraham only”
- **that it was counted for him** - You can translate this in an active form. AT: “that God counted righteousness to him” or “God considered him righteous” (See: [Active or Passive](#))
- **for us** - The word “us” refers to Paul and includes all believers in Christ. (See: [Inclusive “We”](#))
- **It was written also for us, for whom it will be counted, we who believe** - You can translate this in an active form. AT: “It was also for our benefit, because God will consider us righteous also if we believe” (See: [Active or Passive](#))
- **him who raised** - “God, who raised”
- **This is the one who was delivered up for our trespasses** - You can translate this in an active form. AT: “This is the one whom God handed over to those who killed him” (See: [Active or Passive](#))
- **and was raised for our justification** - You can translate this in an active form. AT: “and whom God brought back to life so God could make us right with him” (See: [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 04 General Notes](#)
- [Romans 04 Translation Questions](#)

Romans 5 General Notes

Structure and formatting

Many scholars view 5:12-17 as some of the most important, but difficult, verses in Scripture to understand. Some of their richness and meaning has undoubtedly been lost in their translation from the original Greek construction.

Special concepts in this chapter

Results of justification

A major aspect of this chapter involves Paul's explanation of the results of justification. These include: peace with God, access to God, confidence about our future destiny, an ability to rejoice in sufferings, eternal salvation and reconciliation with God. (See: [justify, justification](#))

"All sinned"

Scholars are divided over how this worked. Some believe that all of mankind was present in the "seed of Adam," and as the father of all mankind, all of mankind was present when Adam sinned. Other believe Adam served as a representative head for mankind and when he sinned, all of mankind "fell" as a result. Whether people today played an active or passive role in Adam's original sin is one difference between these views. Other passages will help one to come to a conclusion regarding this issue. (See: [seed, sin, sinful, sinner, sinning](#) and [Active or Passive](#))

The second Adam

Adam was the first man and the first "son" of God. He was a creation of God and brought sin and death into the world by eating the forbidden fruit. Paul describes Jesus as the "second Adam" in this chapter and the true son of God. He brings life and overcomes sin and death by his death on the cross. (See: [Son of God, the Son, Son](#) and [death, die, dead](#))

Links:

- [Romans 05:01 Notes](#)

Romans 5:1-2**UDB:**

¹ God has put us right with himself because we trust in our Lord Jesus Christ. So we are now at peace with God. ² Because of what Christ has done for us, it is as if God has opened up a door for us to go to where he will be kind to us. So we rejoice because we are confidently expecting that God will gladly share his greatness with us.

ULB:

5 ¹ Since we are justified by faith, we have peace with God through our Lord Jesus Christ. ² Through him we also have our access by faith into this grace in which we stand. We rejoice in the confidence God gives us for the future, the confidence that we will share in God's glory.

translationWords:

- justify, justification
- faith
- peace, peaceful
- God
- Lord
- Jesus, Jesus Christ, Christ Jesus
- grace, gracious
- rejoice
- confidence, confident
- glory, glorious

translationNotes:

- **Connecting Statement:** - Paul begins to tell many different things that happen when God makes believers right with him.
- **Since** - "Because"
- **we ... our** - All occurrences of "we" and "our" refer to all believers and should be inclusive. (See: **Inclusive "We"**)
- **through our Lord Jesus Christ** - "because of our Lord Jesus Christ"
- **Lord** - Here "Lord" means that Jesus is God.
- **Through him we also have our access by faith into this grace in which we stand** - Here "by faith" refers to our trust in Jesus, which allows us to stand before God. AT: "Because we trust in Jesus, God allows us to come into his presence"

Links:

- [Introduction to Romans](#)
- [Romans 05 General Notes](#)
- [Romans 05 Translation Questions](#)

Romans 5:3-5

UDB:

³ When we suffer because we are joined to Christ, we also rejoice because we know that when we are suffering, we are learning to endure things patiently. ⁴ And we know that when we endure suffering patiently, God approves of us. And when we know that God approves of us, we confidently expect that he will do great things for us. ⁵ And we are very confident that we will receive the things that we wait for, because God loves us very much. His Holy Spirit, whom he gave to us, causes us to understand how much God loves us.

ULB:

³ Not only this, but we also rejoice in our sufferings. We know that suffering produces endurance. ⁴ Endurance produces approval, and approval produces confidence for the future. ⁵ This confidence does not disappoint, because the love of God has been poured into our hearts through the Holy Spirit, who was given to us.

translationWords:

- rejoice
- suffer, suffering
- endure, endurance
- confidence, confident
- love
- God
- Holy Spirit, Spirit of God, Spirit of the Lord

translationNotes:

- **Not only this** - The word “this” refers to the ideas described in 5:1-2.
- **we ... our ... us** - All occurrences of “we,” “our,” and “us” refer to all believers and should be inclusive. (See: [Inclusive “We”](#))
- **approval** - The word “approval” refers to God’s acceptance of us.
- **confidence for the future** - This is the certainty that God will fulfill all his promises for those who trust in Christ.
- **This confidence does not disappoint** - Paul uses personification here as he speaks of “confidence” as if it were alive. AT: “We are very confident that we will receive the things that we wait for” (UDB) (See: [Personification](#))

Links:

- [Introduction to Romans](#)
- [Romans 05 General Notes](#)
- [Romans 05 Translation Questions](#)

Romans 5:6-7

UDB:

⁶ When we were unable to save ourselves, it was Christ who, at the time that God chose, died for us people, although we were not honoring God at all. ⁷ Rarely will anyone die for another person, even if that person were righteous, although for a good person perhaps someone might be courageous enough to die.

ULB:

⁶ For while we were still weak, at the right time Christ died for the ungodly. ⁷ For one will hardly die for a righteous man. That is, perhaps someone would dare to die for a good person.

translationWords:

- [Christ, Messiah](#)
- [ungodly, godless, ungodliness, godlessness](#)
- [righteous, righteousness](#)
- [good, goodness](#)

translationNotes:

- **we** - The word “we” here refers to all believers and so should be inclusive. (See: [Inclusive “We”](#))
- **For one will hardly die for a righteous man** - “It is hard to find someone who is willing to die, even for a righteous man”
- **That is, perhaps someone would dare to die for a good person** - “But you might find someone who is willing to die for such a good person”

Links:

- [Introduction to Romans](#)
- [Romans 05 General Notes](#)
- [Romans 05 Translation Questions](#)

Romans 5:8-9**UDB:**

⁸ Nevertheless, as for God, the way he showed us that he loves us is that Christ died for us while we were still rebelling against God. ⁹ So it is even more certain that Christ will save us from God's anger about sin since we are right with God because Christ died for us and shed his blood for our sins.

ULB:

⁸ But God proves his own love toward us, because while we were still sinners, Christ died for us. ⁹ Much more, then, now that we are justified by his blood, we will be saved by it from the wrath of God.

translationWords:

- God
- love
- sin, sinful, sinner, sinning
- Christ, Messiah
- justify, justification
- blood
- save, safe
- wrath, fury

translationNotes:

- **proves** - You can translate this verb in past tense using “demonstrated” or “showed.”
- **us ... we** - All occurrences of “us” and “we” refer to all believers and should be inclusive. (See: [Inclusive “We”](#))
- **Much more, then, now that we are justified by his blood** - Here “justified” means that God puts us in a right relationship with himself. You can translate this in an active form. AT: “How much more will God do for us now that he has made us right with himself because of the death of Jesus on the cross” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))
- **blood** - This is a metonym for the sacrificial death of Jesus on the cross. (See: [Metonymy](#))
- **saved** - This means that through Jesus' sacrificial death on the cross, God has forgiven us and rescued us from being punished in hell for our sin.
- **the wrath of God** - Here “wrath” is a metonym that refers to God's punishment of those who have sinned against him. AT: “God's punishment” (See: [Metonymy](#))

Links:

- [Introduction to Romans](#)
- [Romans 05 General Notes](#)
- [Romans 05 Translation Questions](#)

Romans 5:10-11

UDB:

¹⁰ Even when we were his enemies God made us to be his friends with because his Son died for us. Since Christ is alive again, it is even more certain that Christ will save us. ¹¹ And that is not all! Now we also rejoice because we have been made friends with God, because of what our Lord Jesus Christ has done for us.

ULB:

¹⁰ For if, while we were enemies, we were reconciled to God through the death of his Son, much more, after having been reconciled, will we be saved by his life. ¹¹ Not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we now have received this reconciliation.

translationWords:

- God
- death, die, dead
- Son of God, the Son, Son
- reconcile, reconciliation
- save, safe
- life, live, living, alive
- rejoice
- Jesus, Jesus Christ, Christ Jesus

translationNotes:

- **we were** - All occurrences of “we” refer to all believers and should be inclusive. (See: [Inclusive “We”](#))
- **his Son ... his life** - “God’s Son ... the life of God’s Son”
- **we were reconciled to God through the death of his Son** - The death of the Son of the God has provided eternal forgiveness and made us friends with God, for all who believe in Jesus. You can translate this in an active form. AT: “God allowed us to have a peaceful relationship with him because his son died for us” (See: [Active or Passive](#))
- **Son** - This is an important title for Jesus, the Son of God. (See: [Translating Son and Father](#))
- **after having been reconciled** - You can translate this in an active form. AT: “now that God has made us his friends again” (See: [Active or Passive](#))

Links:

- [Introduction to Romans](#)

- Romans 05 General Notes
- **Romans 05 Translation Questions**

Romans 5:12-13

UDB:

¹² All people are sinful because Adam, the first man whom God created, sinned long ago. Because he sinned, he eventually died. So all people who have lived since then became sinners, and they all die. ¹³ People in the world sinned before God gave his law to Moses but there was no way to recognize sin against that law.

ULB:

¹² So then, as through one man sin entered into the world, in this way death entered through sin. And death spread to all people, because all sinned. ¹³ For until the law, sin was in the world, but there is no accounting for sin when there is no law.

translationWords:

- [sin, sinful, sinner, sinning](#)
- [world, worldly](#)
- [death, die, dead](#)
- [law, law of Moses, God's law, law of Yahweh](#)
- [law, principle](#)

translationNotes:

- **Connecting Statement:** - Paul explains why death happened even before God gave the law to Moses.
- **through one man sin entered ... death entered through sin** - Paul describes sin as a dangerous thing that came into the world through the actions of “one man,” Adam. This sin then became an opening through which death, pictured here as another dangerous thing, also came into the world. (See: [Personification](#))
- **For until the law, sin was in the world** - This means that the people sinned before God gave the law. AT: “People in the world sinned before God gave his law to Moses” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **but there is no accounting for sin when there is no law** - This means that God did not charge the people with sinning before he gave the law. AT: “but God recorded no sin against the law before he gave the law” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)

- Romans 05 General Notes
- **Romans 05 Translation Questions**

Romans 5:14-15

UDB:

¹⁴ But we know that from the time when Adam lived until the time when Moses lived, all people sinned, and that they died as a consequence. Everyone died, even those who did not break a direct command from God as Adam did. Adam's sin affected all people, just like what Christ did, the one who came later, also affects all people. ¹⁵ But the gift that God gives is not like Adam's sin. Because Adam sinned, everybody dies. But because another single man, Jesus Christ, died for us all, God kindly offers us this gift of everlasting life, although we do not deserve it.

ULB:

¹⁴ Nevertheless, death ruled from Adam until Moses, even over those who did not sin like Adam's disobedience, who is a pattern of him who was to come.

¹⁵ But even so, the free gift is not like the trespass. For if by the trespass of the one the many died, much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound for the many.

translationWords:

- Adam
- Moses
- disobey, disobedient, disobedience
- gift
- trespass

translationNotes:

- **Nevertheless** - "Yet" or "There was no written law from the time of Adam to the time of Moses, but." The word "Nevertheless" links this section with the verses that came immediately before it. (See: [5:13](#))
- **death ruled from Adam until Moses** - Paul is speaking of death as if it were a king who ruled. AT: "people continued to die from the time of Adam until the time of Moses as a consequence of their sin" (See: [Personification](#) and [Metaphor](#))
- **even over those who did not sin like Adam's disobedience** - "even people whose sins were different from Adam's continue to die"
- **who is a pattern of him who was to come** - Adam was a pattern of Christ, who appeared much later. He had much in common with him.
- **For if by the trespass of the one the many died** - Here "one" refers to Adam. AT: "For if by one man's sin, many died" (See: [Assumed Knowledge and Implicit Information](#))

- **much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound for the many** - Here “grace” refers to God’s free gift that he made available to everyone through Jesus Christ. AT: “even more through the man Jesus Christ, who died for us all, did God kindly offer us this gift of everlasting life, although we do not deserve it” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 05 General Notes](#)
- [Romans 05 Translation Questions](#)

Romans 5:16-17

UDB:

¹⁶ And there is another way in which God's gift is different from Adam's sin. Because Adam sinned, all people after him have sinned, and so God declared that all people deserve to be punished. But as a kind gift, God offers to put us right with himself. ¹⁷ All people die because of what one man, Adam, did. But now many of us experience that God has kindly given us a very great gift—which we do not deserve: he has put us right with himself. It is also very certain that we will rule with Christ in heaven. This will happen because of what one man, Jesus Christ, did for us.

ULB:

¹⁶ For the gift is not like the outcome of the one who sinned. For on the one hand, the judgment of condemnation came because of the trespass of one man. But on the other hand, the free gift resulting in justification came after many trespasses. ¹⁷ For if, by the trespass of one, death ruled through the one, much more will those who receive the abundance of grace and of the gift of righteousness rule through the life of the one, Jesus Christ.

translationWords:

- gift
- sin, sinful, sinner, sinning
- judge, judgment
- condemn, condemnation
- trespass
- justify, justification
- death, die, dead
- righteous, righteousness
- Jesus, Jesus Christ, Christ Jesus

translationNotes:

- **For the gift is not like the outcome of the one who sinned** - Here “the gift” refers to God’s freely erasing the record of our sins. AT: “The gift is not like the result of Adam’s sin” (See: [Assumed Knowledge and Implicit Information](#))
- **For on the one hand, the judgment of condemnation came because of the trespass of one man. But on the other hand** - Here Paul gives two reasons why “the gift is not like the result of Adam’s sin.” The phrases “For on the one hand” and “but on the other hand” introduce two different ways of thinking about something. The “judgment of condemnation” implies that we all deserve God’s punishment for our sins. AT: “Because on the one hand, God declared that all people deserve to be punished because of the sin of one man, but on the other hand” (See: [Assumed Knowledge and Implicit Information](#))

- **the free gift resulting in justification** - This refers to how God makes us right with him even when we do not deserve it. AT: “God’s kind gift to put us right with himself” (See: [Assumed Knowledge and Implicit Information](#))
- **after many trespasses** - “after the sins of many”
- **trespass of one** - This refers to the sin of Adam.
- **death ruled** - Here Paul speaks of “death” as a king who ruled. The “rule” of death causes everyone to die. AT: “everyone died” (See: [Personification](#) and [Metaphor](#))
- **life of the one** - This refers to the life of Jesus Christ.

Links:

- [Introduction to Romans](#)
- [Romans 05 General Notes](#)
- [Romans 05 Translation Questions](#)

Romans 5:18-19

UDB:

¹⁸ So, because one man, Adam, disobeyed God's law, all people deserve to be punished. Similarly, because one man, Jesus, acted righteously by obeying God while he lived and died, God offers to put everyone right with himself, for them to live forever. ¹⁹ It was because one person, Adam, disobeyed God that many people became sinners. Similarly, it is because one person, Jesus, obeyed God when he died that he will put many right with himself.

ULB:

¹⁸ So then, as through one trespass all people came to condemnation, even so through one act of righteousness came the justification of life for all people. ¹⁹ For as through the one man's disobedience the many were made sinners, even so through the obedience of the one will the many be made righteous.

translationWords:

- trespass
- condemn, condemnation
- righteous, righteousness
- justify, justification
- disobey, disobedient, disobedience
- sin, sinful, sinner, sinning
- obey, obedient, obedience
- righteous, righteousness

translationNotes:

- **through one trespass** - "through the one sin committed by Adam" or "because of Adam's sin"
- **all people came to condemnation** - Here "condemnation" refers to God's punishment. AT: "all people deserve God's punishment for sin" (See: [Assumed Knowledge and Implicit Information](#))
- **one act** - the sacrifice of Jesus Christ
- **the justification of life for all people** - Here "justification" refers to God's ability to make people right with him. AT: "God's offer to make all people right with him" (See: [Assumed Knowledge and Implicit Information](#))
- **one man's disobedience** - the disobedience of Adam
- **the many were made sinners** - You can translate this in an active form. AT: "many people sinned" (See: [Active or Passive](#))

- **the obedience of the one** - the obedience of Jesus
- **will the many be made righteous** - You can translate this in an active form. AT: “God will make many people right with him” (See: [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 05 General Notes](#)
- [Romans 05 Translation Questions](#)

Romans 5:20-21**UDB:**

²⁰ God gave his law to Moses in order that people might realize how greatly they had sinned; but as people sinned more, God continued to act even more kindly toward them in a way that they did not deserve. ²¹ He did that in order that, unlike people die because they sin, his kind gift might put them right with himself. Then they can live forever because of what Jesus Christ our Lord has done for them.

ULB:

²⁰ But the law came in alongside, in order that the trespass might abound. But where sin abounded, grace abounded even more. ²¹ This happened so that, as sin ruled in death, even so grace might rule through righteousness for everlasting life through Jesus Christ our Lord.

translationWords:

- law, law of Moses, God's law, law of Yahweh
- trespass
- sin, sinful, sinner, sinning
- grace, gracious
- death, die, dead
- righteous, righteousness
- everlasting, eternal, eternity

translationNotes:

- **the law came in alongside** - Here Paul speaks of the law as if it were a person. AT: "God gave his law to Moses" (UDB) (See: [Personification](#))
- **that the trespass might abound** - Paul speaks of "trespass" or sin as if it were alive. AT: "that people might realize how greatly they had sinned" (UDB) (See: [Personification](#))
- **abounded** - "increased"
- **grace abounded even more** - Here "grace" refers to God's undeserved blessings. AT: "God continued to act even more kindly toward them, in a way that they did not deserve" (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **as sin ruled in death** - Here Paul speaks of "sin" as if it were a king that ruled. AT: "as sin resulted in death" (See: [Personification](#) and [Metaphor](#))
- **even so grace might rule through righteousness for everlasting life through Jesus Christ our Lord** - Paul speaks of "grace" here as if it were a king that ruled. AT: "grace gave people everlasting life through the righteousness of Jesus Christ our Lord" (See: [Personification](#) and [Metaphor](#))

- **so grace might rule through righteousness** - Paul speaks of “grace” here as if it were a king that ruled. The word “righteousness” refers to God’s ability to make people right with him. AT: “so God might give his free gift to people to make them right with him” (See: [Personification](#) and [Assumed Knowledge and Implicit Information](#))
- **our Lord** - Paul includes himself, his readers, and all believers. (See: [Inclusive “We”](#))

Links:

- [Introduction to Romans](#)
- [Romans 05 General Notes](#)
- [Romans 05 Translation Questions](#)

Romans 6 General Notes

Structure and formatting

This chapter begins by answering a possible or hypothetical objection to Paul's teaching in chapter 5. (See: [Hypothetical Situations](#))

Special concepts in this chapter

Against the Law

This chapter refutes the teaching that Christians can live however they want after they have received salvation. Scholars call this antinomianism or being "against the law" because people are attempting to live without any type of rules in their life. Paul recalls the great price Jesus paid for a christian's salvation as motivation for godly living. (See: [save, safe](#) and [godly, godliness](#))

Servants of sin

Before coming to faith in Jesus, people are servants or slaves of sin. After salvation, a christian is freed from this bondage and is able to choose to serve Christ in their life. Paul explains that when a Christian chooses to sin, it is because the person has willingly chosen sin. (See: [faith](#) and [sin, sinful, sinner, sinning](#))

Fruit

The imagery of fruit is used in this chapter. The image of fruit usually refers to faith producing acts of righteousness in a person's life. (See: [fruit, fruitful](#) and [righteous, righteousness](#))

Important figures of speech in this chapter

Rhetorical Questions

It appears the intent of the many rhetorical questions is to make the reader feel guilty, or to convict them in their sin and ultimately bring them to faith in Jesus. (See: [Rhetorical Question](#) and [guilt, guilty](#))

Other possible translation difficulties in this chapter

Death

Death is used many different ways in this chapter. Physical death, spiritual death, the reign of sin in the heart of man and to put an end to something. Sin and death are supposed to contrast the new life provided by Christ and the new way a Christian is supposed to live after they receive salvation. (See: [death, die, dead](#))

Links:

- **Romans 06:01 Notes**

Romans 6:1-3

UDB:

¹ Someone might say in reply to what I have written that since God has acted kindly toward us, perhaps we should continue to sin in order that his kindness would be the greater. ² No, certainly not! We are like people who have died, who can no longer do anything evil. So we should not continue to sin. ³ When we were baptized in union with Christ Jesus, God viewed us as dying with Christ on his cross. Do you not know this?

ULB:

6 ¹ What then will we say? Should we continue in sin so that grace may abound? ² May it never be. We who died to sin, how can we still live in it? ³ Do you not know that as many as were baptized into Christ Jesus were baptized into his death?

translationWords:

- sin, sinful, sinner, sinning
- grace, gracious
- death, die, dead
- baptize, baptism
- Jesus, Jesus Christ, Christ Jesus

translationNotes:

- **Connecting Statement:** - Under grace, Paul tells those who believe in Jesus to live a new life as though dead to sin and alive to God.
- **What then will we say? Should we continue in sin so that grace may abound?** - Paul asks these rhetorical questions to get the attention of his readers. AT: "So, what should we say about all of this? We certainly should not keep on sinning so that God will give us more and more grace! (See: [Rhetorical Question](#))
- **we say** - The pronoun "we" refers to Paul, his readers, and other people. (See: [Inclusive "We"](#))
- **We who died to sin, how can we still live in it?** - Here "died to sin" means that those who follow Jesus are now like dead people who cannot be affected by sin. Paul uses this rhetorical question to add emphasis. AT: "We are now like dead people on whom sin has no effect! So we certainly should not keep on sinning!" (See: [Metaphor](#) and [Rhetorical Question](#))
- **Do you not know that as many as were baptized into Christ Jesus were baptized into his death?** - Paul uses this question to add emphasis. AT: "Remember, when someone baptized us to show that we have a relationship with Christ, this also shows that we died with Christ on the cross! (See: [Rhetorical Question](#))

Links:

- [Introduction to Romans](#)
- [Romans 06 General Notes](#)
- [Romans 06 Translation Questions](#)

Romans 6:4-5

UDB:

⁴ So, when we were baptized, God viewed us also as being with Christ in his tomb. God the Father used his power to raise Christ from the dead; in the same way, he made it possible for us to live life in a new way. ⁵ Since God views us as joining with Christ when he died, he will also make us rise with him from the dead.

ULB:

⁴ We were buried, then, with him through baptism into death. This happened in order that just as Christ was raised from the dead ones by the glory of the Father, so also we might walk in newness of life. ⁵ For if we have become united with him in the likeness of his death, we will also be united with his resurrection.

translationWords:

- bury, buried, burial
- baptize, baptism
- Christ, Messiah
- raise, rise, risen, arise, arose
- glory, glorious
- God the Father, heavenly Father, Father
- walk
- life, live, living, alive
- resurrection

translationNotes:

- **We were buried, then, with him through baptism into death** - Here Paul speaks of a believer's baptism in water as if it were a death and burial. AT: "When someone baptized us, it is just like that person buried us with Christ in the tomb" (See: [Metaphor](#))
- **just as Christ was raised from the dead ones by the glory of the Father, so also we might walk in newness of life** - This compares a believer's new spiritual life to Jesus coming back to life physically. The believer's new spiritual life enables that person to obey God. You can translate this in an active form. AT: "just as the Father brought Jesus back to life after he died, we might have new spiritual life and obey God" (See: [Simile](#) and [Active or Passive](#))
- **become united with him in the likeness of his death ... be united with his resurrection** - Paul compares our union with Christ to death. Those who are joined with Christ in death will share in his resurrection. You can translate this in an active form. AT: "died with him ... come back to life with him" (See: [Metaphor](#) and [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 06 General Notes](#)
- [Romans 06 Translation Questions](#)

Romans 6:6-7**UDB:**

⁶ God views us sinners as having died on the cross with Christ, in order to put an end to our sinful nature. As a result, we no longer have to sin. ⁷ For whoever has died no longer has to sin.

ULB:

⁶ We know this, that our old man was crucified with him, in order that the body of sin might be destroyed. This happened so that we should no longer be enslaved to sin. ⁷ He who has died is declared righteous in respect to sin.

translationWords:

- crucify
- enslave, in bondage
- sin, sinful, sinner, sinning
- death, die, dead
- righteous, righteousness

translationNotes:

- **our old man was crucified with him** - The “old man” is a metaphor that refers to the person before he believes in Jesus. Paul describes our old sinful person as dying on the cross with Jesus when we believe in Jesus. You can translate this in an active form. AT: “our sinful person died on the cross with Jesus” (See: [Metaphor](#) and [Active or Passive](#))
- **old man** - This means the person who once was, but who does not exist now.
- **the body of sin** - This is a metonym that refers to the whole sinful person. AT: “our sinful nature” (UDB) (See: [Metonymy](#))
- **might be destroyed** - You can translate this in an active form. AT: “might die” (See: [Active or Passive](#))
- **we should no longer be enslaved to sin** - Paul compares the power sin has over a person to a master who controls a slave. A person without the Holy Spirit is not free to do what pleases God. You can translate this in an active form. AT: “we should no longer choose to do what is sinful” (See: [Metaphor](#) and [Active or Passive](#))
- **He who has died is declared righteous in respect to sin** - Here “righteous” refers to God’s ability to make people right with him. You can translate this in an active form. AT: “When God declares a person right with him, that person is no longer controlled by sin” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 06 General Notes](#)
- [Romans 06 Translation Questions](#)

Romans 6:8-9

UDB:

⁸ Since God views us as having died together with Christ when he died, we believe that we will also live with him. ⁹ We know that since God enabled Christ to live again after he died, Christ will never die again. Nothing will ever be able to make him die again.

ULB:

⁸ But if we have died with Christ, we believe that we will also live together with him. ⁹ We know that Christ has been raised from the dead ones, and that he is no longer dead. Death no longer rules over him.

translationWords:

- [death, die, dead](#)
- [Christ, Messiah](#)
- [believe, believe in, belief](#)

translationNotes:

- **we have died with Christ** - Here “died” refers to the fact that believers are no longer controlled by sin. (See: [Assumed Knowledge and Implicit Information](#))
- **We know that Christ has been raised from the dead ones** - You can translate this in an active form. AT: “We know God brought Christ back to life after he died” (See: [Active or Passive](#))
- **Death no longer rules over him** - Here “death” is described as a king or ruler that has power over people. AT: “He can never die again” (See: [Personification](#))

Links:

- [Introduction to Romans](#)
- [Romans 06 General Notes](#)
- [Romans 06 Translation Questions](#)

Romans 6:10-11

UDB:

¹⁰ When he died, he went free from our sinful world, and he will never die again; but because he lives again, he lives in order to serve God. ¹¹ In the same way, you must view yourselves as God views you: you are dead people, unable to sin any longer, but you are also living people, living to serve God and joined to Christ Jesus.

ULB:

¹⁰ For in regard to the death that he died to sin, he died once for all. However, the life that he lives, he lives it for God. ¹¹ In the same way, you also must consider yourselves to be dead to sin, but alive to God in Christ Jesus.

translationWords:

- [death, die, dead](#)
- [life, live, living, alive](#)
- [God](#)
- [sin, sinful, sinner, sinning](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **For in regard to the death that he died to sin, he died once for all** - The phrase “once for all” means to finish something completely. You can make this full meaning explicit in your translation. AT: “For when he died he broke the power of sin completely” (See: [Idiom](#) and [Assumed Knowledge and Implicit Information](#))
- **In the same way, you also must consider** - “For this reason consider”
- **consider yourselves** - “think of yourselves as” or “see yourselves as”
- **dead to sin** - Just as one cannot force a corpse to do anything, sin has no power to force believers to dishonor God. AT: “as if you were dead to the power of sin” (See: [Metaphor](#))
- **dead to sin, but alive to God** - “dead to the power of sin, but living to honor God”
- **alive to God in Christ Jesus** - “living to honor God through the power Christ Jesus gives you”

Links:

- [Introduction to Romans](#)
- [Romans 06 General Notes](#)
- [Romans 06 Translation Questions](#)

Romans 6:12-14

UDB:

¹² So when you want to sin, do not allow yourselves to do what you want. Remember that your body will die one day. ¹³ Do not use any part of your body to do anything wicked. Instead, present yourselves to God as people who are now alive after belonging to the realm of the dead. Use every part of your body for God. Allow him to use you to do righteous things. ¹⁴ When you desire to sin, do not do it! The laws that God gave Moses did not enable you to stop sinning. But now God controls you and kindly helps you not to sin.

ULB:

¹² Therefore do not let sin rule in your mortal body in order that you may obey its lusts. ¹³ Do not present the parts of your body to sin, to be tools used for unrighteousness. But present yourselves to God, as dead ones who are now living. And present the parts of your body to God as tools to be used for righteousness. ¹⁴ Do not allow sin to rule over you. For you are not under law, but under grace.

translationWords:

- sin, sinful, sinner, sinning
- obey, obedient, obedience
- lust
- unrighteous, unrighteousness
- righteous, righteousness
- law, law of Moses, God's law, law of Yahweh
- grace, gracious

translationNotes:

- **Connecting Statement:** - Paul reminds us that grace rules over us, not the law; we are not sin's slaves, but God's slaves.
- **do not let sin rule ... Do not allow sin to rule** - Paul describes sin as a person's king or master. (See: [Personification](#))
- **your mortal body** - This phrase refers to the physical part of a person, which will die. AT: "you" (See: [Synecdoche](#))
- **in order that you may obey its lusts** - As master, "sin" wants the sinner to obey its commands to do evil things.
- **Do not present the parts of your body to sin, to be tools used for unrighteousness** - The picture is of the sinner offering the "parts of his body" to his master or king. One's "body

parts” are a synecdoche for the whole person. AT: “Do not offer yourselves to sin so that you do what is not right” (See: [Synecdoche](#))

- **But present yourselves to God, as dead ones who are now living** - Here “now living” refers to the believer’s new spiritual life. AT: “But offer yourselves to God, because he has given you new spiritual life” (See: [Assumed Knowledge and Implicit Information](#))
- **present the parts of your body to God as tools to be used for righteousness** - Here “parts of your body” is a synecdoche that refers to the whole person. AT: “let God use you for what is pleasing to him” (See: [Synecdoche](#))
- **Do not allow sin to rule over you** - Paul speaks of “sin” here as if it were a king who rules over people. AT: “Do not let sinful desires control what you do” or “Do not allow yourselves to do the sinful things you want to do” (See: [Personification](#))
- **For you are not under law** - To be “under law” means to be subject to its limitations and weaknesses. You can make the full meaning explicit in your translation. AT: “For you are no longer bound to the law of Moses, which could not give you the power to stop sinning” (See: [Assumed Knowledge and Implicit Information](#))
- **but under grace** - To be “under grace” means that God’s free gift provides the power to keep from sinning. You can make the full meaning explicit in your translation. AT: “but you are bound to God’s grace, which does give you the power to stop sinning” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 06 General Notes](#)
- [Romans 06 Translation Questions](#)

Romans 6:15-16**UDB:**

¹⁵ We might think from this that because the laws God gave Moses did not enable us to stop sinning and God is now treating us kindly anyway, that God permits us to continue sinning. Absolutely not!

¹⁶ If you offer to obey someone, you become his slaves. If you obey when you wish to sin, then you become the slaves of sin and die as a result. But if you obey God, then you become his slaves and, as a result, will do the right things that God wants you to do.

ULB:

¹⁵ What then? Shall we sin because we are not under law, but under grace? May it never be. ¹⁶ Do you not know that the one to whom you present yourselves as servants is the one to which you are obedient, the one you must obey? This is true whether you are servants to sin which leads to death, or servants to obedience which leads to righteousness.

translationWords:

- sin, sinful, sinner, sinning
- law, law of Moses, God's law, law of Yahweh
- grace, gracious
- servant, slave, slavery
- obey, obedient, obedience
- death, die, dead
- righteous, righteousness

translationNotes:

- **What then? Shall we sin because we are not under law, but under grace? May it never be** - Paul is using a question to emphasize that living under grace is not a reason to sin. AT: "However, just because we are bound to grace instead of the law of Moses certainly does not mean we are allowed to sin" (See: [Rhetorical Question](#))
- **May it never be** - "We would never want that to happen!" or "May God help me not to do that!" This expression shows an extremely strong desire that this does not take place. You may have a similar expression in your language that you could use here. See how you translated it in [3:31](#).
- **Do you not know that the one to whom you present yourselves as servants is the one to which you are obedient, the one you must obey?** - Paul uses a question to scold anyone who may think God's grace is a reason to keep sinning. You can translate this as a strong statement. AT: "You should know that you are slaves to the master you choose to obey!" (See: [Rhetorical Question](#))

- **This is true whether you are servants to sin which leads to death, or servants to obedience which leads to righteousness** - Here, Paul describes “sin” and “obedience” as masters that a slave would serve. AT: “You are either a slave to sin, which results in spiritual death, or you are a slave to obedience, which results in doing the things that God wants you to do (See: [Personification](#))

Links:

- [Introduction to Romans](#)
- [Romans 06 General Notes](#)
- [Romans 06 Translation Questions](#)

Romans 6:17-18**UDB:**

¹⁷ In the past you sinned in whatever way you wanted to sin—you were slaves of sin. But then you began to sincerely obey what Christ taught you. I thank God for that. ¹⁸ So now you do not have to sin any longer; sin is no longer your master. Instead, you are slaves of God, who is righteous.

ULB:

¹⁷ But thanks be to God! For you were servants of sin, but you have obeyed from the heart the pattern of teaching that you were given. ¹⁸ You have been made free from sin, and you have been made servants of righteousness.

translationWords:

- God
- servant, slave, slavery
- sin, sinful, sinner, sinning
- obey, obedient, obedience
- heart
- free, freedom, liberty
- enslave, in bondage
- righteous, righteousness

translationNotes:

- **But thanks be to God!** - “But I thank God!”
- **For you were servants of sin** - Here “sin” is described as a master that a slave would serve. Also, “sin” refers to the power that lives in us that makes us choose to do what is sinful. AT: “For you were slaves to the power of sin” (See: [Metaphor](#) and [Metonymy](#))
- **but you have obeyed from the heart** - Here the word “heart” refers to having sincere or honest motives for doing something. AT: “but you truly obeyed” (See: [Metonymy](#))
- **the pattern of teaching that you were given** - Here “pattern” refers to the way of living that leads to righteousness. The believers change their old way of living to match this new way of living that Christian leaders teach to them. You can translate this in an active form. AT: “the teaching that Christian leaders gave you” (See: [Active or Passive](#)).
- **You have been made free from sin** - You can translate this in an active form. AT: “Christ has freed you from the power of sin” (See: [Active or Passive](#))
- **servants of righteousness** - “you are now a servant for doing what is right”

Links:

- [Introduction to Romans](#)
- [Romans 06 General Notes](#)
- [Romans 06 Translation Questions](#)

Romans 6:19-21

UDB:

¹⁹ I am writing to you in a way that ordinary people can understand. In the past you were slaves to your desires so you did all kinds of impure and evil things. But now act justly as God acts, so that he will set you apart for himself as his people. ²⁰ It is true that in the past, you behaved as people who were free from God's power and righteousness (because you did whatever your evil minds told you to do). You did not have to do things that were right. ²¹ But what good was that freedom to you? Doing those things that you are now ashamed of just meant you would have to be apart from God forever.

ULB:

¹⁹ I speak like a man because of the weakness of your flesh. For just as you presented your body parts as slaves to uncleanness and to evil, in the same way now, present your body parts as slaves to righteousness for sanctification. ²⁰ For when you were slaves of sin, you were free from righteousness. ²¹ At that time, what fruit then did you have of the things of which you are now ashamed? For the outcome of those things is death.

translationWords:

- flesh
- servant, slave, slavery
- unclean
- evil, wicked, wickedness
- righteous, righteousness
- sanctify, sanctification
- fruit, fruitful
- shame, shameful, ashamed
- death, die, dead

translationNotes:

- **I speak like a man** - "Here I am using examples from everyday life"
- **because of the weakness of your flesh** - Often Paul uses the word "flesh" as the opposite of "spirit." AT: "because you do not fully understand spiritual things" (See: [Metonymy](#))
- **presented your body parts as slaves to uncleanness and to evil** - Here, "body parts" refers to the whole person. AT: "offered yourselves as slaves to everything that is evil and not pleasing to God" (See: [Synecdoche](#))
- **present your body parts as slaves to righteousness for sanctification** - Here "body parts" refers to the whole person. AT: "offer yourselves as slaves to what is right before God so that he might set you apart and give you the power to serve him" (See: [Synecdoche](#))

- **At that time, what fruit then did you have of the things of which you are now ashamed?**
 - Paul is using a question to emphasize that sinning results in nothing good. AT: “You gained nothing by doing those things that now cause you shame” (See: [Rhetorical Question](#))

Links:

- [Introduction to Romans](#)
- [Romans 06 General Notes](#)
- [Romans 06 Translation Questions](#)

Romans 6:22-23**UDB:**

²² But now you do not have to sin any longer. You are no longer slaves like that. Instead, you have become slaves of God. In return, he has set you apart as his own people, and he will allow you to live forever, with him. ²³ All who do what their evil minds tells them to do receive payment, too, but that payment is death: they will be apart from God forever. But as for God, he pays no wages to his slaves at all. Instead, he gives us a free gift: he allows us to live forever with him, joined to Christ Jesus our Lord.

ULB:

²² But now that you have been made free from sin and are enslaved to God, you have your fruit for sanctification. The result is eternal life. ²³ For the wages of sin are death, but the free gift of God is eternal life in Christ Jesus our Lord.

translationWords:

- free, freedom, liberty
- sin, sinful, sinner, sinning
- enslave, in bondage
- God
- fruit, fruitful
- sanctify, sanctification
- everlasting, eternal, eternity
- death, die, dead
- gift
- Jesus, Jesus Christ, Christ Jesus
- Lord

translationNotes:

- **But now that you have been made free from sin and are enslaved to God** - You can translate this in an active form. AT: “But now that Christ has freed you from sin and has bound you to God” (See: [Active or Passive](#))
- **The result is eternal life** - “and the result of all of this is that you will live forever with God”
- **For the wages of sin are death** - The word “wages” refers to a payment given to someone for their work. “For if you serve sin, you will receive spiritual death as payment” or “For if you continue sinning, God will punish you with spiritual death”
- **but the free gift of God is eternal life in Christ Jesus our Lord** - “but God freely gives eternal life to those who belong to Christ Jesus our Lord”

Links:

- [Introduction to Romans](#)
- [Romans 06 General Notes](#)
- [Romans 06 Translation Questions](#)

Romans 7 General Notes

Structure and formatting

“Or do you not know”

This phrase is used to mark the narrative and shifts the topic of the discussion. It connects this discussion with the previous teaching.

Special concepts in this chapter

“We have been released from the law”

Paul explains that the law of Moses is no longer in effect. While this is true, the principles behind the law are a reflection of the character of God and are timeless. (See: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Important figures of speech in this chapter

Marriage

Marriage is a common metaphor used in Scripture. Here it is used to describe the church’s relationship to the law of Moses. (See: [Metaphor](#))

Other possible translation difficulties in this chapter

Flesh

This is a complex issue and it is possible that “flesh” is a metaphor for a person’s sinful nature. It is not the physical part of man that is sinful and it appears Paul is teaching that while man remains alive (“in the flesh”), he will remain sinful regardless of his effort, but his new nature will be fighting against his old nature. (See: [flesh](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Romans 07:01 Notes](#)

Romans 7:1

UDB:

¹ My fellow believers, you know about laws. So you certainly know that people have to obey laws only while they are alive.

ULB:

7 ¹ Or do you not know, brothers (for I am speaking to people who know about law), that the law controls a person for as long as he lives?

translationWords:

- brother
- law, principle

translationNotes:

- **Connecting Statement:** - Paul explains how the law controls those who want to live under the law.
- **do you not know, brothers ... that the law controls a person for as long as he lives?** - Paul asks this question to add emphasis. AT: “So you certainly know that people have to obey laws only while they are alive” (UDB) (See: [Rhetorical Question](#))
- **brothers** - Here this means fellow Christians, including both men and women.
- **the law controls a person for as long as he lives** - Paul gives an example of this in [7:2-3](#).

Links:

- [Introduction to Romans](#)
- [Romans 07 General Notes](#)
- [Romans 07 Translation Questions](#)

Romans 7:2-3

UDB:

² For example, a woman must be faithful to her husband as long as he is alive. But if her husband dies, she is does not have to act any longer as if she were married. The law releases her from the marriage. ³ So if she goes to another man while her husband is alive, she will be an adulteress. But if her husband dies, she no longer has to obey that law. Then if she marries another man, she will not be an adulteress.

ULB:

² For the married woman is bound by law to the husband while he lives, but if the husband dies, she is released from the law of marriage. ³ So then, while her husband is living, if she lives with another man, she will be called an adulteress. But if the husband dies, she is free from the law, so she is not an adulteress if she lives with another man.

translationWords:

- [law, principle](#)
- [life, live, living, alive](#)
- [death, die, dead](#)
- [free, freedom, liberty](#)
- [adultery, adulterous, adulterer, adulteress](#)

translationNotes:

- **the married woman** - This refers to any woman who is married.
- **she will be called an adulteress** - You can translate this in an active form. AT: “God will consider her an adulteress” or “people will call her an adulteress” (See: [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 07 General Notes](#)
- [Romans 07 Translation Questions](#)

Romans 7:4-5

UDB:

⁴ In the same way, my brothers and sisters, when you died with Christ on his cross, the law of God could no longer control you. You were free to join Christ, so that you might honor God. You can do this because you are alive again. God has joined you to Christ, and he has raised Christ from the dead. ⁵ When we were doing what our evil thoughts told us to do, when we learned God's law, we wanted to sin more and more. So we did evil things that would lead God to separate us from him forever.

ULB:

⁴ Therefore, my brothers, you were also made dead to the law through the body of Christ. This is so that you could be joined to another, that is, to him who was raised from the dead ones, in order that we might produce fruit for God. ⁵ For when we were in the flesh, the sinful passions were activated in our members through the law to produce fruit to death.

translationWords:

- [fruit, fruitful](#)
- [God](#)
- [flesh](#)
- [sin, sinful, sinner, sinning](#)

translationNotes:

- **Therefore** - This relates back to [7:1](#).
- **brothers** - Here this means fellow Christians, including both men and women.
- **you were also made dead to the law through the body of Christ** - You can translate this in an active form. AT: "you also died to the law when through Christ you died on the cross" (See: [Active or Passive](#))
- **we might produce fruit for God** - Here "fruit" is a metaphor for actions that please God. AT: "we might be able to do things pleasing to God" (See: [Metaphor](#))
- **produce fruit to death** - Here "fruit" is a metaphor that refers to living a sinful life. (See: [Metaphor](#))

Links:

- [Introduction to Romans](#)
- [Romans 07 General Notes](#)
- [Romans 07 Translation Questions](#)

Romans 7:6

UDB:

⁶ But now God has freed us from having to obey law of Moses—it is as though we have died, and the law can no longer tell us what to do. God has done this for us so that we may worship him in a new way that the Spirit shows us, rather than in the old way that the law required.

ULB:

⁶ But now we have been released from the law. We have died to that by which we were held. This is so that we might serve in newness of the Spirit, and not in oldness of the letter.

translationWords:

- law, law of Moses, God's law, law of Yahweh
- death, die, dead
- serve, service
- Holy Spirit, Spirit of God, Spirit of the Lord

translationNotes:

- **Connecting Statement:** - Paul reminds us that God does not make us holy by the law.
- **we have been released from the law** - You can translate this in an active form. AT: "God has released us from the law" (See: [Active or Passive](#))
- **we** - This pronoun refers to Paul and the believers. (See: [Inclusive "We"](#))
- **to that by which we were held** - This refers to the law. You can translate this in an active form. AT: "to the law which held us" (See: [Active or Passive](#))
- **the letter** - This refers to the law of Moses. AT: "the law of Moses" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 07 General Notes](#)
- [Romans 07 Translation Questions](#)

Romans 7:7-8

UDB:

⁷ Could we say that people want to sin more if they know God's laws? Then those laws themselves must be evil. No, of course not! The law is not evil! But it is true that I did not really know what sin was until I learned about it in the law. For example, I did not realize that it is evil to desire what is not yours until I learned that the law says, "You must not desire what is not yours."⁸ And because of what that commandment stated, my sinful desire to have things that belong to others caused me to covet in many ways. But where there is no law, there is no sin.

ULB:

⁷ What will we say then? Is the law itself sin? May it never be. However, I would never have known sin, if it were not through the law. For I would not have known covetousness unless the law said, "You must not covet."⁸ But sin took the opportunity through the commandment and brought about every lust in me. For without the law, sin is dead.

translationWords:

- law, law of Moses, God's law, law of Yahweh
- sin, sinful, sinner, sinning
- lust
- command, to command, commandment

translationNotes:

- **What will we say then?** - Paul is introducing a new topic. (See: [Rhetorical Question](#))
- **May it never be** - "Of course that is not true!" This expression gives the strongest possible negative answer to the preceding rhetorical question. You may have a similar expression in your language that you could use here. See how you translated this in [9:14](#).
- **I would never have known sin, if it were not through the law ... But sin took the opportunity ... brought about every lust** - Paul is comparing sin to a person who can act. (See: [Personification](#))
- **sin** - "my desire to sin"
- **lust** - This word includes both the desire to have what belongs to other people and wrong sexual desire.
- **without the law, sin is dead** - "if there were no law, there would be no breaking of the law, so there would be no sin"

Links:

- [Introduction to Romans](#)
- [Romans 07 General Notes](#)
- [Romans 07 Translation Questions](#)

Romans 7:9-10

UDB:

⁹ Formerly, when I did not know what God's law required, I used to sin without worrying about what I was doing. But when I became aware that God had given us his law, I suddenly realized that I was sinning, ¹⁰ and I realized that I was apart from God. The law that was supposed to allow me to live forever, if I obeyed it, was leading me to die instead.

ULB:

⁹ At one time I was alive without the law, but when the commandment came, sin regained life, and I died. ¹⁰ The commandment that was to bring life turned out to be death for me.

translationWords:

- [life, live, living, alive](#)
- [law, law of Moses, God's law, law of Yahweh](#)
- [command, to command, commandment](#)
- [sin, sinful, sinner, sinning](#)
- [death, die, dead](#)

translationNotes:

- **sin regained life** - This can mean 1) "I realized that I was sinning" (UDB) or 2) "I strongly desired to sin" (See: [Personification](#))
- **The commandment that was to bring life turned out to be death for me** - Paul speaks of God's condemnation as if it resulted primarily in physical death. AT: "God gave me the commandment so I would live, but it killed me instead" (See: [Metaphor](#))

Links:

- [Introduction to Romans](#)
- [Romans 07 General Notes](#)
- [Romans 07 Translation Questions](#)

Romans 7:11-12

UDB:

¹¹ When I wanted to sin, I thought that I would live forever if I obeyed the law enough. But I was mistaken: I thought I could keep sinning at the same time. In fact, God was going to separate me from him forever because I did not truly obey the law. ¹² So we know that the law that God gave to Moses is perfectly good. Everything that God commands us to do is also without fault, just, and good.

ULB:

¹¹ For sin took the opportunity through the commandment and deceived me. Through the commandment it killed me. ¹² So the law is holy, and the commandment is holy, righteous, and good.

translationWords:

- [sin, sinful, sinner, sinning](#)
- [command, to command, commandment](#)
- [deceive, deceit, deception, deceptive](#)
- [law, law of Moses, God's law, law of Yahweh](#)
- [holy, holiness](#)
- [righteous, righteousness](#)
- [good, goodness](#)

translationNotes:

- **For sin took the opportunity through the commandment and deceived me. Through the commandment it killed me** - As in [7:7-8](#), Paul is describing sin as a person who can do 3 things: take the opportunity, deceive, and kill. AT: "Because I wanted to sin, I deceived myself into thinking that I could sin and obey the commandment at the same time, but God punished me for disobeying the commandment by separating me from him" (See: [Personification](#))
- **sin** - "my desire to sin"
- **took the opportunity through the commandment** - Paul is comparing sin to a person who can act. See how you translated this in [7:8](#). (See: [Personification](#))
- **it killed me** - Paul speaks of God's condemnation on sinners as if it resulted primarily in physical death. AT: "it separated me from God" (See: [Metaphor](#))
- **holy** - Morally perfect, without sin

Links:

- [Introduction to Romans](#)

- Romans 07 General Notes
- **Romans 07 Translation Questions**

Romans 7:13-14

UDB:

¹³ Could we say then that the law that God gave Moses, which is good, drove us away from God! Certainly it did not do that! But instead, the law, which is good, made me want to sin. I knew that as a result, I was far away from God. And also, because I learned what God had commanded, I knew that what I was doing was truly sinful.

¹⁴ We know that the law came from God and changes our attitude. But I am a person whose attitude tends toward sin. It is as though I had been forced to become a slave of my desire to sin—I had to do whatever my desires told me to do.

ULB:

¹³ So did what is good become death to me? May it never be. But sin, in order that it might be shown to be sin through what is good, brought about death in me. This was in order that through the commandment, sin might become sinful beyond measure. ¹⁴ For we know that the law is spiritual, but I am of the flesh. I have been sold under slavery to sin.

translationWords:

- death, die, dead
- sin, sinful, sinner, sinning
- command, to command, commandment
- spirit, spiritual
- servant, slave, slavery

translationNotes:

- **Connecting Statement:** - Paul talks about the struggle inside his inner man between sin in his inner man and his mind with the law of God—between sin and good.
- **So** - Paul is introducing a new topic.
- **did what is good become death to me?** - Paul uses this question to add emphasis. (See: [Rhetorical Question](#))
- **what is good** - This refers to God's law.
- **become death to me** - "cause me to die"
- **May it never be** - This expression gives the strongest possible negative answer to the preceding rhetorical question. You may have a similar expression in your language that you could use here. AT: "Of course that is not true!" (See: [Rhetorical Question](#))
- **sin ... brought about death in me** - Paul is viewing sin as though it were a person who could act. (See: [Personification](#))

- **brought about death in me** - “separated me from God”
- **through the commandment** - “because I disobeyed the commandment”

Links:

- [Introduction to Romans](#)
- [Romans 07 General Notes](#)
- [Romans 07 Translation Questions](#)

Romans 7:15-16**UDB:**

¹⁵ The things that I do, I often do not understand. That is, sometimes it is the good things that I want to do that I do not do. And sometimes it is the evil things that I detest that I do. ¹⁶ Since I do the evil things that I do not want to do, I agree that the law of God directs me in the right way.

ULB:

¹⁵ For what I do, I do not really understand. For what I want to do, I do not do, and what I hate, I do. ¹⁶ But if I do what I do not want, I agree with the law that the law is good.

translationWords:

- [law, law of Moses, God's law, law of Yahweh](#)
- [good, goodness](#)

translationNotes:

- **Connecting Statement:** - Paul talks about the struggle inside his inner man between his flesh and the law of God—between sin and good.
- **For what I do, I do not really understand** - Here Paul exaggerates to add emphasis. AT: “I am not sure why I do some of the things that I do” (See: [Hyperbole](#))
- **For** - “because”
- **what I want to do, I do not do** - Paul exaggerates again to add emphasis. AT: “I do not always do what I want to do” (See: [Hyperbole](#))
- **what I hate, I do** - Paul again exaggerates to add emphasis. AT: “the things that I know are not good are the things that I sometimes do” (See: [Hyperbole](#))
- **But** - “However”
- **I agree with the law** - “I know God's law is good”

Links:

- [Introduction to Romans](#)
- [Romans 07 General Notes](#)
- [Romans 07 Translation Questions](#)

Romans 7:17-18

UDB:

¹⁷ So, it is not because I wish to sin that I sin. Instead, I sin because the desire to sin causes me to sin. ¹⁸ I know that when I follow my own attitude I can do nothing good. I know this because I want to do what is good, but I do not do what is good.

ULB:

¹⁷ But now it is no longer I who do it, but the sin that lives in me. ¹⁸ For I know that in me, that is in my flesh, lives no good thing. For the desire for good is with me, but I cannot do it.

translationWords:

- [sin, sinful, sinner, sinning](#)
- [life, live, living, alive](#)
- [flesh](#)
- [good, goodness](#)

translationNotes:

- **the sin that lives in me** - Paul describes sin as a living being that has the power to influence him. (See: [Personification](#))
- **my flesh** - Here “flesh” is a metonym for the sinful nature. AT: “my sinful nature” (See: [Metonymy](#))

Links:

- [Introduction to Romans](#)
- [Romans 07 General Notes](#)
- [Romans 07 Translation Questions](#)

Romans 7:19-21

UDB:

¹⁹ I do not do the good things that I want to do. Instead, it is evil things that I do not want to do that I do. ²⁰ When I do evil things that I do not want to do, it is not that really I that do those things. Instead, my attitude that favors sin is making me sin. ²¹ I find, then, that what always happens is that when I want to do what is good, there is an evil desire present within me that prevents me from doing good.

ULB:

¹⁹ For the good that I want I do not do, but the evil that I do not want, that I do. ²⁰ Now if I do what I do not want to do, then it is no longer I who am acting, but rather sin that lives in me. ²¹ I find, then, the principle in me that I want to do what is good, but that evil is actually present in me.

translationWords:

- good, goodness
- evil, wicked, wickedness
- sin, sinful, sinner, sinning
- life, live, living, alive
- law, principle

translationNotes:

- **good** - “good deeds” or “good actions”
- **evil** - “evil deeds” or “evil actions”
- **rather sin that lives in me** - Paul speaks of “sin” as if it were alive and living inside him. (See: [Personification](#))
- **that evil is actually present in me** - Paul speaks of “evil” here as if it were alive and living inside him. (See: [Personification](#))

Links:

- [Introduction to Romans](#)
- [Romans 07 General Notes](#)
- [Romans 07 Translation Questions](#)

Romans 7:22-23

UDB:

²² In my new attitude I am very happy about the law of God. ²³ Nevertheless, I sense that there is a different power that is in my body. It is opposed to what with my mind I desire to do, and it makes me do what my old sinful attitude wants me to do.

ULB:

²² For I rejoice in the law of God with the inner man. ²³ But I see a different principle in my body parts. It fights against that new principle in my mind. It takes me captive by the principle of sin that is in my body parts.

translationWords:

- rejoice
- law, law of Moses, God's law, law of Yahweh
- law, principle
- sin, sinful, sinner, sinning
- body

translationNotes:

- **the inner man** - This is the newly-revived spirit of a person who trusts in Christ. (See: [Metaphor](#))
- **But I see a different principle in my body parts. It fights against that new principle in my mind. It takes me captive** - "I am able only to do what my old nature tells me to do, not to live the new way the Spirit shows me"
- **new principle** - This is the new spiritually alive nature.
- **a different principle in my body parts** - This is the old nature, the way people are when they are born.
- **the principle of sin that is in my body parts** - "my sinful nature"

Links:

- [Introduction to Romans](#)
- [Romans 07 General Notes](#)
- [Romans 07 Translation Questions](#)

Romans 7:24-25

UDB:

²⁴ When I consider this, I feel that I am a very wretched person. I want someone to set me free from the control of what my body desires, in order that I might not be separated from God. ²⁵ I thank God that it is by Jesus Christ our Lord that he sets us free from the control of what our bodies desire. So with our minds, I on the one hand want to obey God's law. But also, I often let our sinful desires control me because of my old sinful attitude.

ULB:

²⁴ I am a miserable man! Who will deliver me from this body of death? ²⁵ But thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind. However, with the flesh I serve the principle of sin.

translationWords:

- death, die, dead
- God
- Jesus, Jesus Christ, Christ Jesus
- Lord
- serve, service
- law, law of Moses, God's law, law of Yahweh
- flesh
- law, principle
- sin, sinful, sinner, sinning

translationNotes:

- **Who will deliver me from this body of death?** - Paul uses this question to express great emotion. If your language has a way of showing great emotion through an exclamation or a question, use it here. AT: "I want someone to set me free from the control of what my body desires!" (UDB) (See: [Rhetorical Question](#))
- **this body of death** - This is a metaphor that means a body that will experience physical death. (See: [Metaphor](#))
- **But thanks be to God through Jesus Christ our Lord** - This is the answer to the question in 7:24.
- **So then, I myself serve the law of God with my mind. However, with the flesh I serve the principle of sin** - The mind and flesh are used here to show how they compare to serve either God's law or the principle of sin. With the mind or intellect one can choose to please and obey God and with the flesh or physical nature to serve sin. AT: "My mind chooses to please God, but my flesh chooses to obey sin" (See: [Metaphor](#))

Links:

- [Introduction to Romans](#)
- [Romans 07 General Notes](#)
- [Romans 07 Translation Questions](#)

Romans 8 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 8:36, which is a quotation from the Old Testament.

The first verse of this chapter forms a transitional sentence. It concludes the teaching of chapter 7 and anticipates the material of chapter 8.

Special concepts in this chapter

Indwelling of the Spirit

The Holy Spirit is said to live inside a person or inside their heart. The presence of the Spirit is a sign of a person's salvation. (See: [save, safe](#))

"These are sons of God"

While Jesus is the Son of God in a unique way, Christians are also said to be children of God by adoption. (See: [Son of God, the Son, Son](#) and [adoption](#))

Important figures of speech in this chapter

Metaphor

Verses 38 and 39 form an extended metaphor producing a poetic presentation of Paul's teaching. It explains that nothing can separate a person from the love of God in Jesus. (See: [Metaphor](#))

On the one hand ... on the other hand

These phrases are used to speak of two things simultaneously. These two things are usually contrasted with each other, but it is not necessary that they contrast.

Other possible translation difficulties in this chapter

No condemnation

This phrase must be translated carefully to avoid doctrinal confusion. People are still guilty of their sin and God disapproves of their actions, even after they come to faith in Jesus. Their sins are still punished but the punishment has been paid for sin and this is what Paul expresses here. There are several possible meanings to the word "condemn." Here "condemn" emphasizes that people who believe in Jesus are no longer punished eternally for their sin by being "condemned to hell." (See: [guilt, guilty, faith](#) and [condemn, condemnation](#))

Flesh

This is a complex issue and it is possible that “flesh” is a metaphor for a person’s sinful nature. It is not the physical part of man that is sinful and it appears that Paul is teaching that while man remains alive (“in the flesh”), he will remain sinful regardless of his effort. His new nature will fight against his old nature. (See: [flesh](#))

Links:

- [Romans 08:01 Notes](#)

Romans 8:1-2

UDB:

¹ So God will not condemn and punish those who are joined to Christ Jesus. ² God's Spirit causes us to live in a new way because we are joined to Christ Jesus. In this way, I no longer have to sin when I think about sinning, and I will no more be separated from God.

ULB:

8 ¹ There is therefore now no condemnation for those who are in Christ Jesus. ² For the principle of the Spirit of life in Christ Jesus has made me free from the principle of sin and death.

translationWords:

- [condemn, condemnation](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [sin, sinful, sinner, sinning](#)
- [death, die, dead](#)

translationNotes:

- **Connecting Statement:** - Paul gives the answer to the struggle he has with sin and good.
- **There is therefore now no condemnation for those who are in Christ Jesus** - Here “condemnation” refers to punishing people. AT: “God will not condemn and punish those who are joined to Christ Jesus” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **therefore** - “for that reason” or “because what I have just told you is true”
- **the principle of the Spirit of life in Christ Jesus** - This refers to God's Spirit. AT: “God's Spirit in Christ Jesus” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **the principle of sin and death** - This refers to our sinful nature that forces us to sin.

Links:

- [Introduction to Romans](#)
- [Romans 08 General Notes](#)
- [Romans 08 Translation Questions](#)

Romans 8:3-5

UDB:

³ We tried to obey God's law in order to live with God, but it was useless to think that we could—we could not stop sinning. So God helped us instead: he sent his own Son into the world in order that his Son might atone for our sin. His Son came having a body that was like the body of us who sin. His Son came to offer himself as a sacrifice for our sin. When he did this, he also showed that our sins are truly wicked, and that anyone who sins deserves to be punished. ⁴ So we can now fulfill all that God required in his law. We do this, not by our acting the way our old evil attitude desires, but instead by living as God's Spirit desires us to live. ⁵ People who live by their evil attitudes think about pay attention to those attitudes. But people who live by what God's Spirit wants think about the things of the Spirit instead.

ULB:

³ For what the law was unable to do because it was weak through the flesh, God did. He sent his own Son in the likeness of sinful flesh to be an offering for sin, and he condemned sin in the flesh. ⁴ He did this in order that the requirements of the law might be fulfilled in us, we who walk not according to the flesh, but according to the Spirit. ⁵ Those who live according to the flesh pay attention to the things of the flesh, but those who live according to the Spirit pay attention to the things of the Spirit.

translationWords:

- law, law of Moses, God's law, law of Yahweh
- flesh
- God
- Son of God, the Son, Son
- sin, sinful, sinner, sinning
- sacrifice, offering
- condemn, condemnation
- fulfill
- walk
- Holy Spirit, Spirit of God, Spirit of the Lord

translationNotes:

- **For what the law was unable to do because it was weak through the flesh, God did -** Here the law is described as a person who could not break the power of sin. AT: "For the law did not have the power to stop us from sinning, because the power of sin within us was too strong. But God did stop us from sinning" (See: [Personification](#))

- **through the flesh** - “because of people’s sinful nature”
- **He ... sent his own Son in the likeness of sinful flesh ... an offering for sin ... he condemned sin** - The Son of God forever satisfied God’s holy anger against our sin by giving his own body and human life as the eternal sacrifice for sin.
- **Son** - This is an important title for Jesus, the Son of God. (See: [Translating Son and Father](#))
- **in the likeness of sinful flesh** - “who looked like any other sinful human being”
- **to be an offering for sin** - “so that he could die as a sacrifice for our sins”
- **and he condemned sin in the flesh** - “and God broke the power of sin through the body of his Son”
- **the requirements of the law might be fulfilled in us** - You can translate this in an active form. AT: “we might fulfill what the law requires” (See: [Active or Passive](#))
- **we who walk not according to the flesh** - “we who do not obey our sinful desires”
- **but according to the Spirit** - “but who obey the Holy Spirit”

Links:

- [Introduction to Romans](#)
- [Romans 08 General Notes](#)
- [Romans 08 Translation Questions](#)

Romans 8:6-8

UDB:

⁶ Those who think about and are concerned about what their evil attitude desires will not live forever. But those who want what God's Spirit desires will live forever and have peace. ⁷ Let me explain this. To the extent that people want what their evil attitude desires, they are acting contrary to God. They do not obey his law. In fact, they are not even able to obey his law. ⁸ The people who do what their evil attitude tells them cannot please God.

ULB:

⁶ For the mentality of the flesh is death, but the mentality of the Spirit is life and peace. ⁷ This is because the mentality of the flesh is hostile toward God, for it is not subject to God's law, nor is it able to be. ⁸ Those who are in the flesh are not able to please God.

translationWords:

- [flesh](#)
- [death, die, dead](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [life, live, living, alive](#)
- [peace, peaceful](#)
- [law, law of Moses, God's law, law of Yahweh](#)

translationNotes:

- **Connecting Statement:** - Paul continues to contrast the flesh with the Spirit we now have.
- **the mentality of the flesh ... the mentality of the Spirit** - Here Paul speaks of both the "flesh" and the "spirit" as if they were living persons. AT: "the way sinful people think ... the way people who listen to the Holy Spirit think" (See: [Personification](#))
- **death** - Here this means the separation of a person from God.
- **Those who are in the flesh** - This refers to people who do what their evil nature tells them to do.

Links:

- [Introduction to Romans](#)
- [Romans 08 General Notes](#)
- [Romans 08 Translation Questions](#)

Romans 8:9-10

UDB:

⁹ But we do not have to let our old evil nature control us. Instead, we can let God's Spirit control us, because he lives within us. If the Spirit who comes from Christ does not live in people, they do not belong to Christ. ¹⁰ But since Christ is living in you by his Spirit, God views your bodies as dead, so you no longer have to sin. And he views your spirits as alive, because he has put you right with himself.

ULB:

⁹ However, you are not in the flesh but in the Spirit, if it is true that God's Spirit lives in you. But if someone does not have the Spirit of Christ, he does not belong to him. ¹⁰ If Christ is in you, the body is dead in respect to sin, but the spirit is alive in respect to righteousness.

translationWords:

- Holy Spirit, Spirit of God, Spirit of the Lord
- Christ, Messiah
- spirit, spiritual
- righteous, righteousness

translationNotes:

- **in the flesh** - "acting according to your sinful natures." See how "the flesh" was translated in 8:5.
- **in the Spirit** - "acting according to the Holy Spirit"
- **Spirit ... God's Spirit ... Spirit of Christ** - These all refer to the Holy Spirit.
- **if it is true that** - This phrase does not mean Paul doubts that some of them have God's Spirit. Paul wants them to realize that they all have God's Spirit. AT: "since" or "because"
- **If Christ is in you** - How Christ lives in a person could be made explicit. AT: "If Christ lives in you through the Holy Spirit" (See: [Assumed Knowledge and Implicit Information](#))
- **the body is dead in respect to sin** - Possible meanings are 1) a person is spiritually dead to the power of sin or 2) the physical body will still die because of sin. (See: [Idiom](#))
- **the spirit is alive in respect to righteousness** - Possible meanings are 1) a person is spiritually alive because God has given him power to do what is right or 2) God will bring the person back to life after he dies because God is righteous and gives believers eternal life. (See: [Idiom](#))

Links:

- [Introduction to Romans](#)
- [Romans 08 General Notes](#)
- [Romans 08 Translation Questions](#)

Romans 8:11

UDB:

¹¹ God caused Jesus to live again after he died. And because his Spirit lives in you, God will also make your bodies, which now are sure to die, live again. He caused Christ to live again after he died, and he will make you live again by causing his Spirit to do it.

ULB:

¹¹ If the Spirit of him who raised Jesus from the dead ones lives in you, he who raised Christ from the dead ones will give life also to your mortal bodies through his Spirit, who lives in you.

translationWords:

- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [raise, rise, risen, arise, arose](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [death, die, dead](#)
- [Christ, Messiah](#)

translationNotes:

- **If the Spirit ... lives in you** - Paul assumes that the Holy Spirit lives in his readers. AT: “Since the Spirit ... lives in you”
- **of him who raised** - “of God, who raised”
- **raised** - Here this means to cause a dead person to become alive again.
- **mortal bodies** - “physical bodies” or “bodies, which will die someday”

Links:

- [Introduction to Romans](#)
- [Romans 08 General Notes](#)
- [Romans 08 Translation Questions](#)

Romans 8:12-13

UDB:

¹² Therefore, my fellow believers, we are obligated live as the Spirit directs us. What we are not obligated to live as our old evil nature wants us to. ¹³ If you do what your old evil nature wants, you will surely not live forever with God. But if the Spirit stops you from doing those things, then you will live forever.

ULB:

¹² So then, brothers, we are debtors, but not to the flesh to live according to the flesh. ¹³ For if you live according to the flesh, you are about to die, but if by the Spirit you put to death the body's actions, you will live.

translationWords:

- brother
- flesh
- life, live, living, alive
- death, die, dead
- Holy Spirit, Spirit of God, Spirit of the Lord

translationNotes:

- **So then** - "Because what I have just told you is true"
- **brothers** - Here this means fellow Christians, including both men and women.
- **we are debtors** - Paul is speaking of obedience as if it were paying back a debt. AT: "we need to obey" (See: [Metaphor](#))
- **but not to the flesh to live according to the flesh** - Again Paul speaks of obedience as if it were paying back a debt. You can include the implied word "debtors." AT: "but we are not debtors to the flesh, and we do not have to obey our sinful desires" (See: [Ellipsis](#) and [Metaphor](#))
- **For if you live according to the flesh** - "Because if you live only to please your sinful desires"
- **you are about to die** - "you will certainly be separated from God"
- **but if by the Spirit you put to death the body's actions** - Paul speaks of the "old man," crucified with Christ, as the person who is responsible for his sinful desires. AT: "but if by the power of the Holy Spirit you stop obeying your sinful desires" (See: [Metaphor](#))

Links:

- [Introduction to Romans](#)

- Romans 08 General Notes
- **Romans 08 Translation Questions**

Romans 8:14-15

UDB:

¹⁴ We who obey the Spirit of God are God's children. ¹⁵ This is because you have received from God a Spirit who does not make you fear God again. You are not like slaves who fear their masters. On the contrary, this Spirit has made us God's children. The Spirit now enables us to cry out to God, "You are my Father!"

ULB:

¹⁴ For as many as are led by the Spirit of God, these are sons of God. ¹⁵ For you did not receive the spirit of bondage again so as to fear. Instead, you received the spirit of adoption, by which we cry, "Abba, Father!"

translationWords:

- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [sons of God](#)
- [enslave, in bondage](#)
- [fear, afraid, fear of Yahweh](#)
- [adoption](#)
- [God the Father, heavenly Father, Father](#)

translationNotes:

- **For as many as are led by the Spirit of God** - You can translate this in an active form. AT: "For all the people whom the Spirit of God leads" (See: [Active or Passive](#))
- **sons of God** - Here this means all believers in Jesus and is often translated as "children of God."
- **For you did not receive the spirit of bondage again so as to fear** - You can translate this in an active form. AT: "For God did not give you a spirit that enslaves you again to the power of sin and the fear of God's judgment" (See: [Active or Passive](#))
- **by which we cry** - "which causes us to cry out"
- **Abba, Father** - "Abba" is "Father" in the Aramaic language. (See: [Translate Unknowns](#) and [How to Translate Names](#))

Links:

- [Introduction to Romans](#)
- [Romans 08 General Notes](#)
- [Romans 08 Translation Questions](#)

Romans 8:16-17

UDB:

¹⁶ The Spirit himself confirms what our spirits say, that we are God's children. ¹⁷ Because we are God's children, we also will one day receive what God has promised us. And we will receive this together with Christ. But we must suffer for doing good as Christ did, in order that God may honor us.

ULB:

¹⁶ The Spirit himself bears witness with our spirit that we are children of God. ¹⁷ If we are children, then we are also heirs, heirs of God. And we are joint heirs with Christ, if indeed we suffer with him so that we may also be glorified with him.

translationWords:

- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [witness, eyewitness](#)
- [spirit, spiritual](#)
- [children, child](#)
- [heir](#)
- [suffer, suffering](#)
- [glorify](#)

translationNotes:

- **heirs of God** - Paul speaks of the Christian believers as if they will inherit property and wealth from a family member. AT: "we also will one day receive what God has promised us" (UDB) (See: [Metaphor](#))
- **we are joint heirs with Christ** - Paul speaks of the Christian believers as if they will inherit property and wealth from a family member. God will give to us what he gives to Christ. AT: "we will also receive what God has promised us and Christ together" (UDB) (See: [Metaphor](#))
- **that we may also be glorified with him** - God will honor Christian believers when he honors Christ. You can translate this in an active form. AT: "that God may glorify us along with him" (See: [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 08 General Notes](#)
- [Romans 08 Translation Questions](#)

Romans 8:18-19

UDB:

¹⁸ I think that what we suffer during the present time is not worth paying attention to, because the future splendor that God will reveal to us will be so great. ¹⁹ The things that God has created are very eagerly waiting for the time when he will reveal who his true children are.

ULB:

¹⁸ For I consider that the sufferings of this present time are not worthy to be compared with the glory that will be revealed to us. ¹⁹ For the eager expectation of the creation waits for the revealing of the sons of God.

translationWords:

- suffer, suffering
- worthy, worth, unworthy, worthless
- glory, glorious
- reveal, revelation
- create, creation, Creator
- sons of God

translationNotes:

- **Connecting Statement:** - Paul reminds us as believers that our bodies will be changed at the redemption of our bodies in this section which ends in [8:25](#).
- **For** - This emphasizes “I consider.” It does not mean “because.”
- **I consider that ... are not worthy to be compared with** - You can translate this in an active form. AT: “I cannot compare the sufferings of this present time with” (See: [Active or Passive](#))
- **will be revealed** - You can translate this in an active form. AT: “God will reveal” or “God will make known” (See: [Active or Passive](#))
- **the eager expectation of the creation waits for** - Paul describes everything that God created as a person who eagerly waits for something. (See: [Personification](#))
- **for the revealing of the sons of God** - You can translate this in an active form. AT: “for the time when God will reveal his children” (See: [Active or Passive](#))
- **sons of God** - Here this means all believers in Jesus. You can also translate this as “children of God.”

Links:

- [Introduction to Romans](#)

- Romans 08 General Notes
- **Romans 08 Translation Questions**

Romans 8:20-22**UDB:**

²⁰ God caused the things that he created to be unable to achieve what he had intended. That was not because they wanted to fail. On the contrary, God made them that way because he was certain ²¹ that the things he created will one day no longer die, decay, and fall apart. He will free these things from that, in order that he can do the same wonderful things for these things that he will do for his children. ²² We know that until now it is as though all things that God created have been groaning together, and they want him to do those same wonderful things for them. But now it is just like a woman who is having the pains that come before she gives birth to a child.

ULB:

²⁰ For the creation was subjected to futility, not of its own will, but of him who subjected it. It is in the confident assurance ²¹ that the creation itself will be delivered from slavery to decay, and that it will be brought into the freedom of the glory of the children of God. ²² For we know that the whole creation groans and labors in pain together even now.

translationWords:

- create, creation, Creator
- will of God
- confidence, confident
- deliver, deliverer, deliverance
- servant, slave, slavery
- free, freedom, liberty
- glory, glorious
- children, child
- labor pains, in labor

translationNotes:

- **For the creation was subjected to futility** - You can translate this in an active form. AT: “For God caused what he had created to be unable to achieve what he intended” (UDB) (See: [Active or Passive](#))
- **not of its own will, but of him who subjected it** - Here Paul describes “creation” as a person who can desire. AT: “not because this is what the created things wanted, but because it is what God wanted” (See: [Personification](#))
- **It is in the confident assurance that the creation itself will be delivered** - You can translate this in an active form. AT: “Because God knew that he would save creation” (See: [Active or Passive](#))

- **from slavery to decay** - Paul speaks of the uselessness of all things affected by sin as if they were a dead body rotting away. He then speaks about all things experiencing this as if they were slaves to a master. AT: “from rotting and dying” (See: [Metaphor](#))
- **into the freedom of the glory of the children of God** - “and he will free them when he gives honor to his children”
- **For we know that the whole creation groans and labors in pain together even now** - The creation is compared to a woman groaning while giving birth to a baby. AT: “For we know that everything that God created wants to be free and groans for it like a woman giving birth” (See: [Metaphor](#))

Links:

- [Introduction to Romans](#)
- [Romans 08 General Notes](#)
- [Romans 08 Translation Questions](#)

Romans 8:23-25

UDB:

²³ Not only do those things groan, but we ourselves also groan inwardly. We who have God's Spirit, who is like a partial gift we have received as we wait for everything that God will give us, we groan inwardly. We groan while we wait eagerly for the time when we will receive our full rights as God's adopted children. That will include his freeing our bodies from the things that hinder us on earth. He will do this by giving us new bodies. ²⁴ For God saved us because we had confidence in him. If we had now the things for which we have been waiting, we would not need to wait for them any longer. After all, if you possess something that you have been expecting to get, you certainly do not need to wait for it any longer. ²⁵ But because we keep waiting expectantly to receive what we do not yet have, we wait for it eagerly and patiently.

ULB:

²³ Not only that, but even we ourselves, who have the firstfruits of the Spirit—even we ourselves groan within ourselves, waiting for our adoption, the redemption of our body. ²⁴ For by this confidence we were saved. But what we are confident will happen has not yet been seen, for who confidently waits for what he already sees? ²⁵ But if we are confident about what we do not yet see, then we wait with patience for it.

translationWords:

- firstfruits
- Holy Spirit, Spirit of God, Spirit of the Lord
- adoption
- redeem, redemption, redeemer
- confidence, confident

translationNotes:

- **who have the firstfruits of the Spirit** - Paul compares believers' receiving the Holy Spirit to the firstfruits and vegetables of the season to grow. This emphasizes that the Holy Spirit is only the beginning of what God will give to believers. (See: [Metaphor](#))
- **waiting for our adoption, the redemption of our body** - Here "our adoption" means when we become full members of God's family, as adopted children. The word "redemption" means when God saves us. AT: "waiting for when we are fully members of God's family and he saves our bodies from decay and death" (See: [Assumed Knowledge and Implicit Information](#) and [Metaphor](#))
- **For by this confidence we were saved** - You can translate this in an active form. AT: "For God saved us because we were confident in him" (See: [Active or Passive](#))

- **But what we are confident will happen has not yet been seen, for who confidently waits for what he already sees?** - Paul uses a question to help his audience understand what “confidence” is. AT: “But if we are confidently waiting, that means we do not yet have what we want. No one can confidently wait if he already has what he wants” (See: [Rhetorical Question](#))

Links:

- [Introduction to Romans](#)
- [Romans 08 General Notes](#)
- [Romans 08 Translation Questions](#)

Romans 8:26-27

UDB:

²⁶ Similarly, God's Spirit helps us when we are weak. We do not know what is proper for us to pray. But God's Spirit knows; as he prays for us, he groans in a way that cannot be expressed in words. ²⁷ God, who examines our inner attitude and mind, understands what his Spirit desires. His Spirit prays for us who belong to God exactly as God wants him to pray.

ULB:

²⁶ In the same way, the Spirit also helps in our weakness. For we do not know how we should pray, but the Spirit himself intercedes for us with inexpressible groans. ²⁷ He who searches the hearts knows the mind of the Spirit, because he intercedes on behalf of the believers according to the will of God.

translationWords:

- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [pray, prayer](#)
- [intercede, intercession](#)
- [heart](#)
- [believer](#)
- [will of God](#)

translationNotes:

- **Connecting Statement:** - Though Paul has been emphasizing that there is a struggle in believers between the flesh and the Spirit, he affirms that the Spirit is aiding us.
- **inexpressible groans** - "groanings that we cannot express in words"
- **He who searches the hearts** - This refers to God. Here "searches the hearts" means "examines our thoughts and feelings." AT: "God, who knows all our thoughts and feelings" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 08 General Notes](#)
- [Romans 08 Translation Questions](#)

Romans 8:28-30

UDB:

²⁸ And we know that for those who love God, he works out all things that happen to them in a way that does us good. He does this for those whom he has chosen, because that was what he planned to do. ²⁹ God knew previously that we would believe in him. We are those who God also decided previously would have a character like his Son's character. The result is that Christ is God's firstborn Son, and those who are God's children are the many younger brothers of Jesus. ³⁰ And the ones God decided previously who would be like his Son, he also called them to be with him. And the ones he called to be with him, he also made them to be right with himself. And to the ones whom he has put right with himself, he also will give them honor.

ULB:

²⁸ We know that for those who love God, he works all things together for good, for those who are called according to his purpose.[1]Some older versions read, *All things work together for good.* ²⁹ Because those whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers. ³⁰ Those whom he predestined, these he also called. Those whom he called, these he also justified. Those whom he justified, these he also glorified.

translationWords:

- love
- God
- works, deeds, work, acts
- good, goodness
- call, calling, called, call out
- foreknew, foreknowledge
- predestine, predestined
- image of God, image
- Son of God, the Son, Son
- firstborn
- brother
- justify, justification
- glorify

translationNotes:

- **Connecting Statement:** - Paul reminds the believers that nothing can separate them from God's love.

- **for those who are called** - You can translate this in an active form. AT: “for those whom God chose” (See: [Active or Passive](#))
- **those whom he foreknew** - “those whom he knew before he even created them”
- **he also predestined** - “he also made it their destiny” or “he also planned in advance”
- **to be conformed to the image of his Son** - God planned from before the beginning of creation to grow those who believe in Jesus, the Son of God, into persons who are like Jesus. You can translate this in an active form. AT: “that he would change them to be like his Son” (See: [Active or Passive](#))
- **Son** - This is an important title for Jesus, the Son of God. (See: [Translating Son and Father](#))
- **that he might be the firstborn** - “so that his Son would be the firstborn”
- **among many brothers** - Here “brothers” refers to all believers, both male and female. AT: “among many brothers and sisters who belong to the family of God” ([Assumed Knowledge and Implicit Information](#))
- **Those whom he predestined** - “Those whom God made plans for in advance”
- **these he also justified** - Here “justified” is in the past tense to emphasize that this will certainly happen. AT: “these he also put right with himself” (See: [Assumed Knowledge and Implicit Information](#))
- **these he also glorified** - The word “glorified” is in the past tense to emphasize that this will certainly happen. AT: “these he will also glorify” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 08 General Notes](#)
- [Romans 08 Translation Questions](#)

Romans 8:31-32

UDB:

³¹ So I will tell you what we must learn from all these things that God does for us. Because God is acting on our behalf, no one can win against us! ³² God did not spare even his very own Son. Instead, he turned him over to others to cruelly kill him in order that all we who believe in him may benefit from his dying for us. Because God did that, he will also certainly give us freely everything that we need to live for him.

ULB:

³¹ What then shall we say about these things? If God is for us, who is against us? ³² He who did not spare his own Son but delivered him up on behalf of us all, how will he not also with him freely give us all things?

translationWords:

- [God](#)
- [Son of God, the Son, Son](#)
- [deliver, deliverer, deliverance](#)

translationNotes:

- **What then shall we say about these things? If God is for us, who is against us?** - Paul uses questions to emphasize the main point of what he said previously. AT: “This is what we should know from all of this: since God is helping us, no one can defeat us” (See: [Rhetorical Question](#))
- **He who did not spare his own Son** - God the Father sent the Son of God, Jesus Christ, to the cross as the holy, infinite sacrifice necessary to satisfy God’s infinite, holy nature against the sin of humanity. Here “Son” is an important title for Jesus, the Son of God. (See: [Translating Son and Father](#))
- **but delivered him up** - “but handed him over to his enemies”
- **how will he not also with him freely give us all things?** - Paul is using a question for emphasis. AT: “he will certainly and freely give us all things!” (See: [Rhetorical Question](#))

Links:

- [Introduction to Romans](#)
- [Romans 08 General Notes](#)
- [Romans 08 Translation Questions](#)

Romans 8:33-34

UDB:

³³ No one can accuse us before God of doing wrong, for he has chosen us to belong to him. He is the one who has put us right with himself. ³⁴ No one can condemn us any longer. Christ is the one who died for us—and more than that, he also was raised from the dead—and he is ruling with God in the place of honor, and he is the one who is pleading for us.

ULB:

³³ Who will bring any accusation against God's chosen ones? God is the one who justifies. ³⁴ Who is the one who will condemn? Christ is the one who died for us, and more than that, he also was raised. He is ruling with God in the place of honor, and he is the one who is interceding for us.

translationWords:

- [accuse, accusation, accuser](#)
- [chosen one, choose, chosen people, Chosen One, the elect](#)
- [justify, justification](#)
- [condemn, condemnation](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [raise, rise, risen, arise, arose](#)
- [right hand](#)
- [intercede, intercession](#)

translationNotes:

- **Who will bring any accusation against God's chosen ones? God is the one who justifies** - Paul uses a question for emphasis. AT: "No one can accuse us before God because he is the one who makes us right with him" (See: [Rhetorical Question](#))
- **Who is the one who will condemn?** - Paul uses a question for emphasis. He does not expect an answer. AT: "No one will condemn us!" (See: [Rhetorical Question](#))
- **and more than that, he also was raised** - You can translate this in an active form. AT: "whom even more importantly God raised from the dead" or "who even more importantly came back to life" (See: [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 08 General Notes](#)
- [Romans 08 Translation Questions](#)

Romans 8:35-36

UDB:

³⁵ Absolutely no one and nothing can cause Christ to stop loving us! Even if someone afflicts us, or even someone harms us, or even if we have nothing to eat, or even if we do not have enough clothes, or even if we live in a dangerous situation, or even if someone will kill us. ³⁶ Such things may happen to us, just as it is written that David said to God, “Because we are your people, others repeatedly attempt to kill us. They consider that we are only people to be killed, like a butcher considers that sheep are only animals to be slaughtered.”

ULB:

³⁵ Who will separate us from the love of Christ? Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword? ³⁶ Just as it is written,

”For your benefit we are killed all day long.

We were considered as sheep for the slaughter.”

translationWords:

- love
- Christ, Messiah
- tribulation
- persecute, persecution
- sword
- written
- sheep, ram, ewe

translationNotes:

- **Who will separate us from the love of Christ?** - This question seems to ask about a person, but the following answer presents events, not persons. So Paul is perhaps speaking of events as if they were people. AT: “No one will ever be able to separate us from the love of Christ” or “Nothing will ever be able to separate us from the love of Christ” (See: [Rhetorical Question](#) and [Personification](#)).
- **Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword?** - Here “sword” is a metonym that represents someone who kills. AT: “It is not possible even if someone causes us trouble, hurts us, takes away our clothes and food, or even kills us” (See: [Metonymy](#))
- **Tribulation, or distress** - These words both mean the same thing. (See [Doublet](#))
- **For your benefit** - Here “your” is singular and refers to God. AT: “For you” (See: [Forms of You](#))

- **we are killed all day long** - Here “we” refers to the one who wrote this part of Scripture and includes all those who remain loyal to God. The phrase “all day long” is an exaggeration to emphasize how much danger they are in. Paul uses this part of Scripture to show that all who belong to God should expect difficult times. AT: “our enemies continually seek to kill us” (See: [Inclusive “We”](#) and [Hyperbole](#) and [Active or Passive](#))
- **We were considered as sheep for the slaughter** - Here Paul compares to livestock those whom people kill because they are loyal to God. You can translate this in an active form. AT: “Our lives have no more value to them than the sheep they kill” (See: [Simile](#) and [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 08 General Notes](#)
- [Romans 08 Translation Questions](#)

Romans 8:37-39**UDB:**

³⁷ But even though all these bad things happen to us, we win completely over these things because Christ, who loves us, helps us. ³⁸ I am completely convinced that neither anything from the realm of the dead, nor what happens to us while we live, nor angels, nor demons, nor present events, nor future events, nor powerful beings, ³⁹ nor powerful beings in the sky or below it, nor anything else that God has created can cause God to stop loving us. God showed us that he loves us by sending Jesus Christ our Lord to die for us.

ULB:

³⁷ In all these things we are more than conquerors through the one who loved us. ³⁸ For I have been convinced that neither death, nor life, nor angels, nor governments, nor things present, nor things to come, nor powers, ³⁹ nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

translationWords:

- death, die, dead
- life, live, living, alive
- angel, archangel
- power, powers
- create, creation, Creator
- love
- God
- Jesus, Jesus Christ, Christ Jesus
- Lord

translationNotes:

- **we are more than conquerors** - “we have complete victory”
- **through the one who loved us** - You can make explicit the kind of love that Jesus showed. AT: “because of Jesus, who loved us so much he was willing to die for us” (See: [Assumed Knowledge and Implicit Information](#))
- **I have been convinced** - “I am convinced” or “I am confident”
- **governments** - Possible meanings are 1) demons (UDB) or 2) human kings and rulers.
- **nor powers** - Possible meanings are 1) spiritual beings with power or 2) human beings with power.

Links:

- [Introduction to Romans](#)
- [Romans 08 General Notes](#)
- [Romans 08 Translation Questions](#)

Romans 9 General Notes

Structure and formatting

This chapter marks a noticeable shift in Paul's argument. His focus is now on the nation of Israel in chapters 9-11.

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent all the lines of 9:25-26, 29, 33, which are quotations from the Old Testament.

Special concepts in this chapter

Flesh

Flesh is used in this chapter to exclusively refer to people who are physically related to Paul. This would make them Israelites. There is a difference here between Paul's use of "brother" as both a physical relationship (with fellow Israelites) and a spiritual relationship (with fellow Christians). The term "children of God" is also related to this teaching. (See: [flesh](#))

Predestination

Many scholars believe this chapter gives an extensive teaching on a subject known as "predestination." This is related to the biblical concept of "to predestine," but some take this to indicate that God has chosen some to be eternally saved from before the foundation of the world. Since this is a source of theological diversity, extra care should be taken in translation, especially with regards to elements of causation in this chapter. (See: [predestine](#), [predestined](#) and [save](#), [safe](#))

Important figures of speech in this chapter

Stone of Stumbling

Paul explains that while the Gentiles accepted Jesus as their savior by faith, the Jews desired to earn their salvation and rejected Jesus. Jesus is described as a stone one stumbles over when walking. This "stone of stumbling" causes them to "fall." (See: [Metaphor](#))

Other possible translation difficulties in this chapter

"It is not everyone in Israel who truly belongs to Israel"

Some scholars believe this refers to the physical descendants of Abraham who do not follow the spiritual path of Abraham. Others believe it means that the "true" Israel is now known as the church. This would indicate that the Israelites in some sense should no longer be known as Israelites (at least spiritually). It is necessary to say that at least one of the usages of Israel in this

phrase is a spiritual Israel. Context favors the former understanding because ethnic Israel still has a future in this chapter. This is reflected in the UDB. (See: [spirit](#), [spiritual](#))

Links:

- [Romans 09:01 Notes](#)

Romans 9:1-2**UDB:**

¹ Because I am joined to Christ, I will tell you the truth. I am not lying! My conscience confirms what I say because the Holy Spirit controls me. ² I tell you that I grieve very greatly and deeply about my fellow Israelites.

ULB:

⁹ ¹ I tell the truth in Christ. I do not lie, and my conscience bears witness with me in the Holy Spirit, ² that for me there is great sorrow and unceasing pain in my heart.

translationWords:

- [true, truth, come true](#)
- [in Christ, in Jesus, in the Lord, in him](#)
- [conscience](#)
- [witness, eyewitness](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [heart](#)

translationNotes:

- **Connecting Statement:** - Paul tells of his personal desire that the people of the nation of Israel will be saved. Then he emphasizes the different ways in which God has prepared them to believe.
- **I tell the truth in Christ. I do not lie** - These two expressions mean basically the same thing. Paul uses them to emphasize that he is telling the truth. (See: [Doublet](#))
- **and my conscience bears witness with me in the Holy Spirit** - “The Holy Spirit controls my conscience and confirms what I say”
- **that for me there is great sorrow and unceasing pain in my heart** - Here “unceasing pain in my heart” is an idiom that Paul uses to share his emotional distress. AT: “I tell you that I grieve very greatly and deeply” (See: [Idiom](#))
- **great sorrow and unceasing pain** - These two expressions mean basically the same thing. Paul uses them together to emphasize how great his emotions are. (See: [Doublet](#))

Links:

- [Introduction to Romans](#)
- [Romans 09 General Notes](#)
- [Romans 09 Translation Questions](#)

Romans 9:3-5**UDB:**

³ I personally would be willing to let God curse me and, keep me apart from Christ forever if that would help my fellow Israelites, my natural kinsmen, to believe in Christ. ⁴ They, like me, are Israelites. God chose them to be his children. It is to them that he showed how wonderful he is. It is with them that he made the covenants. It is to them that he gave the law. They are the ones who have the worship of God. They are the ones to whom God promised many things. ⁵ It was our ancestors, Abraham, Isaac, and Jacob, whom God chose to begin our nation. And, most importantly, it was from us Israelites that the Christ was born as a human being. He is God, the one who is worthy that we praise him forever! This is true!

ULB:

³ For I could wish that I myself would be cursed and set apart from Christ for the sake of my brothers, those of my own race according to the flesh. ⁴ They are Israelites. They have adoption, the glory, the covenants, the gift of the law, the worship of God, and the promises. ⁵ Theirs are the ancestors from whom Christ has come with respect to the flesh—he who is God over all. May he be praised forever. Amen.

translationWords:

- curse, cursed
- Christ, Messiah
- brother
- flesh
- Israel, Israelites, nation of Israel
- adoption
- glory, glorious
- covenant
- gift
- law, law of Moses, God's law, law of Yahweh
- worship
- God
- promise
- bless, blessed, blessing
- amen, truly

translationNotes:

- **For I could wish that I myself would be cursed and set apart from Christ for the sake of my brothers, those of my own race according to the flesh** - You can translate this in

an active form. AT: “I personally would be willing to let God curse me and, keep me apart from Christ forever if that would help my fellow Israelites, my own people group, to believe in Christ” (See: [Active or Passive](#))

- **brothers** - Here this means fellow Christians, including both men and women.
- **They are Israelites** - “They, like me, are Israelites. God chose them to be Jacob’s descendants” (UDB)
- **They have adoption** - Here Paul uses the metaphor of “adoption” to indicate that the Israelites are like God’s children. AT: “They have God as their father” (See: [Metaphor](#))
- **Theirs are the ancestors from whom Christ has come with respect to the flesh** - Here “Christ has come with respect to the flesh” means that Christ is a physical descendant of the Israelite ancestors. AT: “Christ has come physically as a descendant from their ancestors” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 09 General Notes](#)
- [Romans 09 Translation Questions](#)

Romans 9:6-7

UDB:

⁶ God promised to Abraham, Isaac, and Jacob that their descendants would all inherit his blessings. But although most of my fellow Israelites have rejected Christ, that does not prove that God has failed to do the things that he promised. For it is not all people who are descended from Jacob and who call themselves the people of Israel whom God considers to be truly his people. ⁷ And it is also not all of Abraham's natural descendants that God considers to be Abraham's true descendants. Instead, God considers only some of them to be Abraham's true descendants. This agrees with what he told Abraham: "It is Isaac, not any of your other sons, whom I will consider to be the true father of your descendants."

ULB:

⁶ But it is not as though the promises of God have failed. For it is not everyone in Israel who truly belongs to Israel. ⁷ Neither are all Abraham's descendants truly his children. But, "It is through Isaac that your descendants will be called."

translationWords:

- [promise](#)
- [Israel, Israelites, nation of Israel](#)
- [Abraham, Abram](#)
- [Isaac](#)

translationNotes:

- **Connecting Statement:** - Paul emphasizes that those who are born in the family of Israel can really only be a true part of Israel through faith.
- **But it is not as though the promises of God have failed** - "But God has not failed to keep his promises" or "God has kept his promises"
- **For it is not everyone in Israel who truly belongs to Israel** - God did not make his promises to all the physical descendants of Israel (or Jacob), but to his spiritual descendants, that is, those who trust in Jesus.
- **Neither are all Abraham's descendants truly his children** - "Nor are they all children of God just because they are Abraham's descendants"

Links:

- [Introduction to Romans](#)

- Romans 09 General Notes
- **Romans 09 Translation Questions**

Romans 9:8-9

UDB:

⁸ What I mean is, not all of Abraham’s descendants are the people that God accepts as his own children. Instead, only the people that God had in mind when he promised to give Abraham descendants—it is these people whom he considers to be Abraham’s true descendants and his own children. ⁹ This is what God promised Abraham: “About this time next year I will come back to you, and Sarah your wife will bear a son.” God promised this, and he made it happen.

ULB:

⁸ That is, the children of the flesh are not the children of God. But the children of the promise are regarded as descendants. ⁹ For this is the word of promise: “At this time I will come, and a son will be given to Sarah.”

translationWords:

- [children, child](#)
- [son, son of](#)
- [Sarah, Sarai](#)

translationNotes:

- **the children of the flesh are not** - Here “children of the flesh” is a metonym that refers to the physical descendants of Abraham. AT: “not all of Abraham’s descendants” (UDB) (See: [Metonymy](#))
- **children of God** - This is a metaphor that refers to people who are spiritual descendants, those who have faith in Jesus. (See: [Metaphor](#))
- **children of the promise** - This refers to people who will inherit the promises that God gave to Abraham.
- **a son will be given to Sarah** - You can translate this in an active form to express that God will give a son to Sarah. AT: “I will give Sarah a son” (See: [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 09 General Notes](#)
- [Romans 09 Translation Questions](#)

Romans 9:10-13

UDB:

¹⁰ It was similar with Rebecca, the wife of Isaac, Abraham's son, when Rebecca conceived twins. ¹¹ Before the twins, Jacob and Esau, were born, ¹² when neither one had yet done anything good or bad, God said to Rebecca, "The older one will serve the younger one, contrary to normal custom." God said this in order that we might know this: that when he plans to do something, he chooses the people because he wants to choose them, not because they have done anything for him. ¹³ It is just what God said in the scriptures: "I chose Jacob, the younger son. I rejected Esau, the older son."

ULB:

¹⁰ Not only this, but after Rebecca also had conceived by one man, our father Isaac— ¹¹ for the children were not yet born and had not yet done anything good or bad, so that the purpose of God according to choice might stand, not because of actions, but because of him who calls— ¹² it was said to her, "The older will serve the younger." ¹³ It is just as had been written: "Jacob I loved, but Esau I hated."

translationWords:

- [Rebekah](#)
- [ancestor, father, forefather](#)
- [good, goodness](#)
- [call, calling, called, call out](#)
- [Jacob, Israel](#)
- [Esau](#)

translationNotes:

- **Rebecca** - "Rebecca" is the new testament spelling of "Rebekah". (See: [How to Translate Names](#) and [Textual Variants](#))
- **our father Isaac ... It is just** - In your culture you may need to place 9:11 after 9:12 to make them easier to understand. AT: "our father Isaac, it was said to her, 'The older will serve the younger.' Now the children were not yet born ... because of him who calls. It is just"
- **our father** - Paul refers to Isaac as "our father" because Isaac was the ancestor of Paul and of the Jewish believers in Rome. (See: [Inclusive "We"](#))
- **conceived** - "became pregnant"
- **for the children were not yet born and had not yet done anything good or bad** - "before the children were born and before they had done anything, whether good or bad"

- **so that the purpose of God according to choice might stand** - “so that what God wants to happen according to His choice will happen”
- **for the children were not yet born** - “before the children were born”
- **and had not yet done anything good or bad** - “not because of anything they had done”
- **because of him** - because of God
- **it was said to her, “The older will serve the younger.”** - “God said to Rebecca, ‘The older son will serve the younger son’ ”
- **Jacob I loved, but Esau I hated** - God did not literally hate Esau, but he loved Jacob much more than he loved Esau. (See: [Hyperbole](#))

Links:

- [Introduction to Romans](#)
- [Romans 09 General Notes](#)
- [Romans 09 Translation Questions](#)

Romans 9:14-16

UDB:

¹⁴ Someone might ask me, “Is God unjust by choosing only certain people?” I would reply, “He is certainly not unjust!” ¹⁵ God told Moses, “I will pity and help anyone whom I choose!” ¹⁶ So God chooses people, not because they want God to choose them or because they try hard to please him. Instead, he chooses people because he himself has mercy on undeserving ones.

ULB:

¹⁴ What then will we say? Is there unrighteousness with God? May it never be. ¹⁵ For he says to Moses, “I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” ¹⁶ So then, it is not because of him who wills, nor because of him who runs, but because of God, who shows mercy.

translationWords:

- [unrighteous, unrighteousness](#)
- [Moses](#)
- [mercy, merciful](#)
- [compassion, compassionate](#)

translationNotes:

- **What then will we say?** - Paul is using the question to get the attention of his readers. (See: [Rhetorical Question](#))
- **May it never be** - “That is not possible!” or “Certainly not!” This expression strongly denies that this could happen. You may have a similar expression in your language that you could use here.
- **For he says to Moses** - Paul speaks about God’s talking with Moses as if it is being done in the present time. AT: “For God said to Moses” (See: [Metaphor](#))
- **it is not because of him who wills, nor because of him who runs** - “it is not because of what people want or because they try hard”
- **nor because of him who runs** - Paul speaks of a person who does good things in order to gain God’s favor as if that person were running a race. (See: [Metaphor](#))

Links:

- [Introduction to Romans](#)
- [Romans 09 General Notes](#)
- [Romans 09 Translation Questions](#)

Romans 9:17-18

UDB:

¹⁷ Moses recorded that God had told Pharaoh, “This is why I made you king of Egypt: It was so I might fight against you and everyone in the world will help others respect my reputation.” ¹⁸ So we know that God kindly helps the ones he wants to act kindly toward. And we also know that he makes stubborn anyone who he wants to be stubborn, such as Pharaoh.

ULB:

¹⁷ For the scripture says to Pharaoh, “For this very purpose I raised you up, so that I might demonstrate my power in you, and so that my name might be proclaimed in all the earth.” ¹⁸ So then, God has mercy on whom he wishes, and whom he wishes, he makes stubborn.

translationWords:

- [word of God, word of Yahweh, word of the Lord, scripture](#)
- [Pharaoh, king of Egypt](#)
- [power, powers](#)
- [name](#)
- [proclaim, proclamation](#)

translationNotes:

- **For the scripture says** - Here the scripture is personified as if God were talking to Pharaoh. AT: “The scripture records that God said” (See: [Personification](#))
- **I ... my** - God is referring to himself.
- **you** - singular (See: [Forms of You](#))
- **and so that my name might be proclaimed in all the earth** - You can translate this in an active form. AT: “and that people might proclaim my name in all the earth” (See: [Active or Passive](#) and [Hyperbole](#))
- **my name** - This metonym refers to God in all of his being. (See: [Metonymy](#))
- **and whom he wishes, he makes stubborn** - God makes stubborn whoever he wishes to make stubborn.

Links:

- [Introduction to Romans](#)
- [Romans 09 General Notes](#)
- [Romans 09 Translation Questions](#)

Romans 9:19-21**UDB:**

¹⁹ Maybe one of you will say to me, “Because God determines ahead of time everything that people do and no one can resist what God has wished, it is not right for God to punish those who sin.”

²⁰ I would reply, “You are only a human being, so you have no right to criticize God! He is like a man who makes clay pots. A pot has no right to ask its maker, “Why did you make me like this?” ²¹ Instead, the potter certainly has the right to take a lump of clay and use part of it to make a beautiful pot that people will value highly—and then use the rest of the clay for a pot that someone will use every day. Certainly God has the same right.

ULB:

¹⁹ You will say then to me, “Why does he still find fault? For who has ever withstood his will?” ²⁰ On the contrary, man, who are you who answers against God? Will what has been molded say to the one who molds it, “Why did you make me this way?” ²¹ Does the potter not have the right over the clay to make from the same lump a container for special use, and another container for daily use?

translationWords:

- will of God

translationNotes:

- **You will say then to me** - Paul is talking to the critics of his teaching as though he were only talking to one person. You may need to use the plural here. (See: [Forms of You](#))
- **Why does he still find fault? For who has ever withstood his will?** - These are rhetorical questions that Paul uses to add emphasis. You can translate all of these questions as strong statements. (See: [Rhetorical Question](#))
- **he ... his** - The words “he” and “his” here refer to God.
- **Will what has been molded say ... daily use?** - Paul uses the potter’s right to make any kind of container he wants from the clay as a metaphor for the creator’s right to do whatever he wants with his creation. Paul asks these questions to emphasize his point. (See: [Metaphor](#) and [Rhetorical Question](#))
- **Why did you make me this way?** - The word “you” here refers to God. Paul uses this question to add emphasis. You can translate it as a strong statement. AT: “God, you should not have made me this way!” (See: [Rhetorical Question](#))

Links:

- [Introduction to Romans](#)
- [Romans 09 General Notes](#)
- [Romans 09 Translation Questions](#)

Romans 9:22-24

UDB:

²² Although God desires to show that he is angry about sin, and although he desires to make clear that he can powerfully punish people who have sinned, he tolerated very patiently the people who caused him to be angry and who deserved to be destroyed. ²³ God has been patient in order that he might make clear how very wonderfully he acts toward those upon whom he has mercy, whom he prepared ahead of time in order that they might live with him. ²⁴ That means us whom he chose—not only us Jews, but also non-Jews.

ULB:

²² What if God, who is willing to show his wrath and to make his power known, endured with much patience containers of wrath prepared for destruction? ²³ What if he did this in order that he might make known the riches of his glory upon containers of mercy, which he had previously prepared for glory? ²⁴ What if he did this also for us, whom he also called, not only from among the Jews, but also from among the Gentiles?

translationWords:

- wrath, fury
- endure, endurance
- glory, glorious
- call, calling, called, call out
- Jew, Jewish, Jews
- Gentile

translationNotes:

- **he ... his** - The words “he” and “his” here refer to God.
- **containers of wrath ... containers of mercy** - Paul speaks of people as if they were containers. AT: “people who deserve wrath ... people who deserve mercy” (See: [Metaphor](#))
- **the riches of his glory** - Paul compares God’s wonderful actions here to great “riches.” AT: “his glory, which is of great value,” (See: [Metaphor](#))
- **which he had previously prepared for glory** - Here “glory” refers to life in heaven with God. AT: “whom he prepared ahead of time in order that they might live with him” (See: [Assumed Knowledge and Implicit Information](#))
- **also for us** - The word “us” here refers to Paul and fellow believers. (See: [Inclusive “We”](#))
- **called** - Here “called” means God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.

Links:

- [Introduction to Romans](#)
- [Romans 09 General Notes](#)
- [Romans 09 Translation Questions](#)

Romans 9:25-26**UDB:**

²⁵ God has the right to choose from among both Jews and non-Jews, as the prophet Hosea wrote:

”Many people who were not my people—I will say they are my people.

Many people whom I did not love before, I will say that I now love them.”

²⁶ And another prophet wrote: ”Where God told them before, ‘You are not my people,’ in those same places they are told that they will become children of the true God.”

ULB:

²⁵ As he says also in Hosea:

”I will call my people who were not my people,
and her beloved who was not beloved.

²⁶ And it will be that where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’”

translationWords:

- **beloved**
- **sons of God**

translationNotes:

- **Connecting Statement:** - In this section Paul explains how Israel’s unbelief as a nation was told ahead of time by the prophet Hosea.
- **As he says also in Hosea** - Here “he” refers to God. AT: “As God says also in the book that Hosea wrote” (See: **Assumed Knowledge and Implicit Information**)
- **Hosea** - Hosea was a prophet. (See: **How to Translate Names**)
- **I will call my people who were not my people** - “I will choose for my people those who were not my people”
- **her beloved who was not beloved** - Here “her” refers to Hosea’s wife, Gomer, who represents the nation of Israel. You can translate this in an active form. AT: “I will choose her whom I did not love to be one whom I love” (See: **Active or Passive**)
- **sons of the living God** - The word “living” may refer to the fact that God is the only “true” God, and not like the false idols. AT: “children of the true God” (UDB).

Links:

- [Introduction to Romans](#)
- [Romans 09 General Notes](#)
- [Romans 09 Translation Questions](#)

Romans 9:27-29**UDB:**

²⁷ Isaiah also exclaimed concerning the Israelites: "Even though the Israelites are so many that no one can count them, like sand particles beside the ocean, only a small part of them will be saved, ²⁸ because the Lord will punish completely and speedily the people who live in that land, as he said that he would do."

²⁹ Isaiah also wrote, "If the Lord of the heavenly armies had not mercifully allowed some of our descendants to survive, we would have become like the people of the cities of Sodom and Gomorrah, whom he completely destroyed."

ULB:

²⁷ Isaiah cries out concerning Israel, "If the number of the children of Israel were as the sand of the sea, it will be a remnant that will be saved. ²⁸ For the Lord will carry out his word on the earth, soon and completely. ²⁹ And it is as Isaiah said before,

"If the Lord of hosts had not left descendants behind for us,
we would have become like Sodom,
and have been made like Gomorrah.

translationWords:

- **Isaiah**
- **remnant**
- **save, safe**
- **Lord**
- **word**
- **Yahweh of hosts, God of hosts, host**
- **Sodom**
- **Gomorrah**

translationNotes:

- **cries out** - "calls out"
- **as the sand of the sea** - Here Paul compares the number of the people of Israel to the number of grains of sand in the sea. AT: "too many to count" (See: **Simile**)
- **will be saved** - Paul uses the word "saved" in a spiritual sense. If God saves a person, it means that through believing in Jesus' death on the cross, God has forgiven him and rescued him from being punished for his sin. You can translate this in an active form. AT: "God will save" (See: **Active or Passive**)

- **word** - This refers to everything God has said or commanded.
- **us ... we** - Here the words “us” and “we” refer to Isaiah and include the Israelites. (See: [Inclusive “We”](#))
- **we would have become like Sodom, and have been made like Gomorrah** - You can make more explicit how the Israelites would have been like Sodom and Gomorrah. You can also translate this in an active form. AT: “God would have destroyed all of us, like he destroyed the cities of Sodom and Gommorah” (See: [Assumed Knowledge and Implicit Information](#) and [How to Translate Names](#) and [Simile](#) and [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 09 General Notes](#)
- [Romans 09 Translation Questions](#)

Romans 9:30-31

UDB:

³⁰ We must conclude this: Although the non-Jews were not trying to be holy, they discovered that God would put them right with himself if they trusted in Christ. ³¹ But the people of Israel did indeed try to be holy by obeying God's law, but they were not able to.

ULB:

³⁰ What will we say then? That the Gentiles, who were not pursuing righteousness, obtained righteousness, the righteousness by faith. ³¹ But Israel, who did pursue a law of righteousness, did not arrive at it.

translationWords:

- [Gentile](#)
- [righteous, righteousness](#)
- [faith](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **What will we say then?** - Paul uses this question to get the attention of his readers. AT: "This is what we must say" (See: [Rhetorical Question](#))
- **That the Gentiles** - "We will say that the Gentiles"
- **who were not pursuing righteousness** - "who were not trying to please God"
- **the righteousness by faith** - Here "by faith" refers to placing one's trust in Christ. You can make this explicit in your translation. AT: "because God made them right with him when they trusted in Christ" (See: [Assumed Knowledge and Implicit Information](#))
- **did not arrive at it** - This means that the Israelites could not please God by trying to keep the law. You can make this explicit in your translation. AT: "were not able to please God by keeping the law because they could not keep it" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 09 General Notes](#)
- [Romans 09 Translation Questions](#)

Romans 9:32-33

UDB:

³² They were not able to, because they tried to do things to please God. They lost their balance when they refused to trust God to forgive them by putting their trust in Christ. ³³ This is what a prophet said would happen: “Listen! I am placing in Israel one who is like a stone on which people will stumble. What he does will make people angry. Nevertheless, those who believe in him will not be ashamed.”

ULB:

³² Why not? Because they did not pursue it by faith, but by works. They stumbled over the stone of stumbling, ³³ as it has been written,

”Look, I am laying in Zion a stone of stumbling and a rock of offense.
He who believes in it will not be ashamed.”

translationWords:

- works, deeds, work, acts
- stumble
- stumbling block, stone of stumbling
- written
- Zion, Mount Zion
- believe, believe in, belief
- shame, shameful, ashamed

translationNotes:

- **Why not?** - This is an ellipsis. You can include the implied words in your translation. Paul asks this question to get the attention of his readers. AT: “Why could they not attain righteousness?” (See: [Ellipsis](#) and [Rhetorical Question](#))
- **by works** - This refers to things that people do to try to please God. You can make this explicit in your translation. AT: “by trying to do things that would please God” or “by keeping the Law” (See: [Assumed Knowledge and Implicit Information](#))
- **as it has been written** - You can indicate that Isaiah wrote this. You can also translate it in an active form. AT: “as Isaiah the prophet wrote” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))
- **in Zion** - Here Zion is a metonym that represents Israel. AT: “in Israel” (See: [Metonymy](#))
- **stone of stumbling and a rock of offense** - Both of these phrases mean basically the same thing and are metaphors that refer to Jesus and his death on the cross. It was as if the people

stumbled over a stone because they were disgusted when they considered Jesus' death on the cross. (See: [Doublet](#) and [Metaphor](#))

- **believes in it** - Because the stone stands for a person, you may need to translate "believes in him."

Links:

- [Introduction to Romans](#)
- [Romans 09 General Notes](#)
- [Romans 09 Translation Questions](#)

Romans 10 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 10:8,18-20, which are quotations from the Old Testament.

Special concepts in this chapter

God's righteousness

Paul teaches here that while many Jews were earnest in the beliefs, they did not gain righteous. God's righteousness cannot be earned, it must be given by Christ through faith. (See: [righteous](#), [righteousness](#) and [faith](#))

Important figures of speech in this chapter

Rhetorical questions

Paul uses many rhetorical questions to convince his reader that, because salvation is not restricted to the Hebrew people, Christians must be ready to go and share the gospel with the whole world. (See: [Rhetorical Question](#) and [save, safe](#))

Other possible translation difficulties in this chapter

"I will provoke you to jealousy by what is not a nation"

This prophecy explains that one function of the church is to provoke the Hebrew people to jealousy so they would return to worshiping God. This will happen in the future. (See: [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#), [jealous](#), [jealousy](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Romans 10:01 Notes](#)

Romans 10:1-3**UDB:**

¹ My fellow believers, what I greatly desire and what I pray to God earnestly for is that he will save my own people, the Jews. ² I declare truthfully about them that although they earnestly go after God, they do not understand how to go after him in the right way. ³ They do not know how God puts people right with himself. They want to put themselves right with God, so they do not accept what God wishes to do for them.

ULB:

10 ¹ Brothers, my heart's desire and my request to God is for them, for their salvation. ² For I testify about them that they have a zeal for God, but not according to knowledge. ³ For they do not know of God's righteousness, and they seek to establish their own righteousness. They did not submit to the righteousness of God.

translationWords:

- brother
- heart
- God
- salvation
- testimony, testify
- zeal, zealous
- righteous, righteousness

translationNotes:

- **Connecting Statement:** - Paul continues stating his desire for Israel to believe but emphasizes that both those who are Jews as well as everyone else can only be saved by faith in Jesus.
- **Brothers** - Here this means fellow Christians, including both men and women.
- **my heart's desire** - "my greatest desire"
- **is for them, for their salvation** - "is that God will save the Jews"
- **I testify about them** - "I declare truthfully about them" (UDB)
- **For they do not know of God's righteousness** - Here "righteousness refers to the way God puts people right with himself. You can make this explicit in the translation. AT: "For they do not know how God puts people right with himself" (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **They did not submit to the righteousness of God** - "They did not accept God's way of putting people right with himself"

Links:

- [Introduction to Romans](#)
- [Romans 10 General Notes](#)
- [Romans 10 Translation Questions](#)

Romans 10:4-5**UDB:**

⁴ Christ has perfectly obeyed the law in order to put everyone who believes in him right with God. So the law is no longer necessary.

⁵ Moses wrote about people who tried to obey all of God's laws: "It is the people who have done perfectly the things that the law requires who will live forever."

ULB:

⁴ For Christ is the fulfillment of the law for righteousness for everyone who believes. ⁵ For Moses writes about the righteousness that comes from the law: "The man who does the righteousness of the law will live by this righteousness."

translationWords:

- Christ, Messiah
- fulfill
- law, law of Moses, God's law, law of Yahweh
- righteous, righteousness
- believe, believe in, belief
- Moses

translationNotes:

- **For Christ is the fulfillment of the law** - "For Christ completely fulfilled the law"
- **for righteousness for everyone who believes** - Here "believes" means "trusts." AT: "in order that he may make everyone who trusts in him right before God" (See: [Assumed Knowledge and Implicit Information](#))
- **the righteousness that comes from the law** - Paul speaks of "righteousness" as if it were alive and able to move. AT: "how the law makes a person right before God" (See: [Personification](#))
- **The man who does the righteousness of the law will live by this righteousness** - In order to be made right with God through the law, a person would have to keep the law perfectly, which is not possible. AT: "The person who perfectly obeys the law will live because the law will make him right before God" (See: [Assumed Knowledge and Implicit Information](#))
- **will live** - The words "will live" can refer to 1) eternal life or 2) mortal life in fellowship with God.

Links:

- [Introduction to Romans](#)
- [Romans 10 General Notes](#)
- [Romans 10 Translation Questions](#)

Romans 10:6-7**UDB:**

⁶ But those whom God puts right with himself because they trust in Christ—to them Moses says, “No one should try to go to heaven,” that is, in order to bring Christ down to us. ⁷ Moses also says this to them: “No one should try to go down to where the dead are,” that is, in order to bring Christ back from the dead for us.

ULB:

⁶ But the righteousness that comes from faith says this, “Do not say in your heart, ‘Who will ascend into heaven?’ (that is, to bring Christ down). ⁷ And do not say, ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead ones.)

translationWords:

- righteous, righteousness
- faith
- heart
- heaven, sky, heavens, heavenly
- Christ, Messiah
- abyss
- death, die, dead

translationNotes:

- **But the righteousness that comes from faith says this** - Here “righteousness” is described as a person who can speak. AT: “But Moses writes this about how faith makes a person right before God” (See: [Personification](#))
- **Do not say in your heart** - Moses was addressing the people as if he were speaking to only one person. AT: “Do not say to yourself” (See: [Forms of You](#))
- **Who will ascend into heaven?** - Moses uses a question to teach his audience. His previous instruction of, “Do not say” requires a negative answer to this question. You can translate this question as a statement. AT: “No one is able to go up to heaven” (See: [Rhetorical Question](#))
- **that is, to bring Christ down** - “in order that they might have Christ come down to earth”
- **Who will descend into the abyss** - Moses uses a question to teach his audience. His previous instruction of, “Do not say” requires a negative answer to this question. You can translate this as a statement. AT: “No person can go down and enter the place where the spirits of dead persons are” (See: [Rhetorical Question](#))
- **that is, to bring Christ up from the dead ones** - “in order that they might bring Christ back from the dead”
- **dead** - Here “dead” means physical death.

Links:

- [Introduction to Romans](#)
- [Romans 10 General Notes](#)
- [Romans 10 Translation Questions](#)

Romans 10:8-10**UDB:**

⁸ But instead, those who believe in Christ can say what Moses wrote: “You can find out about God’s message very easily. You can speak about it and think about it.” This is the message that we proclaim: that people must believe in Christ. ⁹ This message is that if anyone of you confirms that Jesus is Lord, and if you truly believe that God raised him from the dead, he will save you. ¹⁰ If people believe these things, God will put them right with himself. And for those who state publicly that Jesus is Lord—God will save them.

ULB:

⁸ But what does it say?

”The word is near you,
in your mouth and in your heart.”

That is the word of faith, which we proclaim. ⁹ For if with your mouth you acknowledge Jesus as Lord, and believe in your heart that God raised him from the dead ones, you will be saved. ¹⁰ For with the heart man believes for righteousness, and with the mouth he acknowledges for salvation.

translationWords:

- word
- heart
- faith
- proclaim, proclamation
- Lord
- believe, believe in, belief
- raise, rise, risen, arise, arose
- save, safe
- salvation

translationNotes:

- **But what does it say?** - The word “it” refers to “the righteousness” of 10:6. Here Paul describes “righteousness” as a person who can speak. Paul uses a question to emphasize the answer he is about to give. AT: “But this is what Moses says” (See: **Personification** and **Rhetorical Question**)
- **The word is near you** - Paul speaks of God’s “message” as if it were a person who can move. AT: “The message is right here” (See: **Personification**)

- **in your mouth** - The word “mouth” is a synecdoche that refers to what a person says. AT: “it is in what you say” (See: [Synecdoche](#))
- **and in your heart** - The phrase “in your heart” is an idiom that refers to what a person thinks and believes. AT: “and it is in what you think and believe” (See: [Idiom](#))
- **if with your mouth you acknowledge Jesus as Lord** - “if you confess that Jesus is Lord”
- **believe in your heart** - “accept as true”
- **raised him from the dead** - Here this means that God caused Jesus to become alive again.
- **you will be saved** - You can translate this in an active form. AT: “God will save you” (See: [Active or Passive](#))
- **For with the heart man believes for righteousness, and with the mouth he acknowledges for salvation** - Here “heart” is a metonym that represents the mind or will. AT: “For it is with the mind that a person trusts and is right before God, and it is with the mouth that a person confesses and God saves him” (See: [Metonymy](#))
- **with the mouth** - Here “mouth” is a synecdoche that represents a person’s capacity to speak. (See: [Synecdoche](#))

Links:

- [Introduction to Romans](#)
- [Romans 10 General Notes](#)
- [Romans 10 Translation Questions](#)

Romans 10:11-13

UDB:

¹¹ It is written in the scriptures about the Christ, “Whoever believes in him will not be disappointed or ashamed.” ¹² In this way, God treats the Jews and the non-Jews the same. Because he is the same Lord for all people who believe in him, he greatly helps all who ask him to help them. ¹³ This is just like what the scriptures say: “The Lord God will save all those who ask him.”

ULB:

¹¹ For scripture says, “Everyone who believes on him will not be put to shame.” ¹² For there is no difference between Jew and Greek. For the same Lord is Lord of all, and he is rich to all who call upon him. ¹³ For everyone who calls on the name of the Lord will be saved.

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- believe, believe in, belief
- shame, shameful, ashamed
- Jew, Jewish, Jews
- Greek, Grecian
- Lord
- call, calling, called, call out
- name
- save, safe

translationNotes:

- **For scripture says** - Paul speaks of the Scripture as if it were alive and had a voice. You can make explicit who wrote the Scripture that Paul uses here. AT: “For Isaiah wrote in the Scriptures” (See: [Personification](#) and [Assumed Knowledge and Implicit Information](#))
- **Everyone who believes on him will not be put to shame** - This is equivalent to: “Everyone who does not believe will be shamed.” The negative is used here for emphasis. You can translate this in an active form. AT: “God will honor everyone who believes in him” (See: [Active or Passive](#))
- **For there is no difference between Jew and Greek** - Paul implies that God will treat all people the same. You can make this explicit in your translation. AT: “In this way, God treats the Jews and the non-Jews the same” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **and he is rich to all who call upon him** - Here “he is rich” means that God blesses richly. You can make this explicit in your translation. AT: “and he richly blesses all who trust in him” (See: [Assumed Knowledge and Implicit Information](#))

- **For everyone who calls on the name of the Lord will be saved** - Here the word “name” is a metonym for Jesus. You can translate this in an active form. AT: “The Lord will save everyone who trusts in him” (See: [Metonymy](#) and [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 10 General Notes](#)
- [Romans 10 Translation Questions](#)

Romans 10:14-15

UDB:

¹⁴ Most people have certainly not believed in Christ, and some people might try to explain why they have not done so. They might say, "People certainly cannot ask Christ to help them if they have not first believed in him! And they certainly cannot believe in him if they have not heard about him! And they certainly cannot hear about him if someone does not preach to them about him!" ¹⁵ And those who could preach to them about Christ, certainly cannot do so if God does not send them. But if some believers preached to them, it would be just like the scriptures say: "It is wonderful when people come and bring good news!"

ULB:

¹⁴ How then can they call on him in whom they have not believed? And how can they believe in him of whom they have not heard? And how can they hear without a preacher? ¹⁵ And how can they preach, unless they are sent?—As it is written, "How beautiful are the feet of those who proclaim glad tidings of good things!"

translationWords:

- call, calling, called, call out
- believe, believe in, belief
- preach
- send, send out, sent
- written
- proclaim, proclamation
- good, goodness

translationNotes:

- **How then can they call on him in whom they have not believed?** - Paul uses a question to emphasize the importance of taking the good news of Christ to those who have not heard. The word "they" refers to those who do not yet belong to God. AT: "Those who do not believe in God cannot call on him" (See: [Rhetorical Question](#))
- **And how can they believe in him of whom they have not heard?** - Paul uses another question for the same reason. AT: "And they cannot believe in him if they have not heard his message" or "And they cannot believe in him if they have not heard the message about him" (See: [Rhetorical Question](#))
- **believe in** - Here this means to acknowledge that what that person has said is true.
- **And how can they hear without a preacher?** - Paul uses another question for the same reason. AT: "And they cannot hear the message if someone does not tell them" (See: [Rhetorical Question](#))

- **And how can they preach, unless they are sent?** - Paul uses another question for the same reason. The word “they” refers to those who belong to God. AT: “And they cannot tell other people the message unless someone sends them” (See: [Active or Passive](#) and [Rhetorical Question](#))
- **How beautiful are the feet of those who proclaim glad tidings of good things** - Paul uses “feet” to represent those who travel and bring the message to those who have not heard it. AT: “It is wonderful when messengers come and tell us the good news!” (See: [Metonymy](#))

Links:

- [Introduction to Romans](#)
- [Romans 10 General Notes](#)
- [Romans 10 Translation Questions](#)

Romans 10:16-17

UDB:

¹⁶ I would reply in this way to those who say such things: God has indeed sent people to preach the message about Christ. But not all the people of Israel have paid attention to the good news! It is like what Isaiah said when he felt very discouraged: “Lord, it seems as if hardly anyone believed what they heard us preach!” ¹⁷ So then, I tell you that people are believing in Christ because they hear about him, and people are hearing the message because others are preaching about Christ!

ULB:

¹⁶ But they did not all listen to the gospel. For Isaiah says, “Lord, who has believed our message?”

¹⁷ So faith comes from hearing, and hearing by the word of Christ.

translationWords:

- [good news, gospel](#)
- [Isaiah](#)
- [believe, believe in, belief](#)
- [faith](#)
- [word](#)
- [Christ, Messiah](#)

translationNotes:

- **But they did not all listen** - Here “they” refers to the Jews. “But not all Jews listened”
- **Lord, who has believed our message?** - Paul is using this question to emphasize that Isaiah prophesied in the Scriptures that many Jews would not believe in Jesus. You can translate this as a statement. AT: “Lord, so many of them do not believe our message” (See: [Rhetorical Question](#)) * **believe** - to accept or trust that something is true
- **our message** - Here, “our” refers to God and Isaiah.
- **faith comes from hearing** - Here “faith” refers to “believing in Christ” (UDB)

Links:

- [Introduction to Romans](#)
- [Romans 10 General Notes](#)
- [Romans 10 Translation Questions](#)

Romans 10:18**UDB:**

¹⁸ But if someone said to those people, “Of course the Israelites have heard this message,” I would say, “Yes, indeed! It is like what the scriptures say:

“The people living all over the world have seen the creation, and what it proves about who God is—even the people living in the most remote places in the world have understood this!”

ULB:

¹⁸ But I say, “Did they not hear?” Yes, most certainly.

”Their sound has gone out into all the earth,
and their words to the ends of the world.”

translationWords:

- [word](#)
- [world, worldly](#)

translationNotes:

- **But I say, “Did they not hear?” Yes, most certainly** - Paul uses a question for emphasis. You can translate this as a statement. AT: “But, I say the Jews certainly have heard the message about Christ” (See: [Rhetorical Question](#) and [Direct and Indirect Quotations](#))
- **Their sound has gone out into all the earth, and their words to the ends of the world** - Both of these statements mean basically the same thing and Paul uses them for emphasis. The word “their” refers to the sun, moon, and stars. Here they are described as human messengers that tell people about God. This refers to how their existence shows God’s power and glory. You can make explicit that Paul is quoting Scripture here. AT: “As the Scriptures record, ‘The sun, moon, and the stars are proof of God’s power and glory, and everyone in the world sees them and knows the truth about God’ ” (See: [Parallelism](#) and [Personification](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 10 General Notes](#)
- [Romans 10 Translation Questions](#)

Romans 10:19**UDB:**

¹⁹ Furthermore, it is true that the Israelites really did hear this message. They understood it, too, but they refused to believe it. Remember that Moses was the first one to warn the people like this. He told them that God said, “You think that the non-Jewish nations are not real nations at all. But some of them will believe in me, and I will bless them. Then you will envy them and be angry at them, people who you do not think understand me.”

ULB:

¹⁹ Moreover, I say, “Did Israel not know?” First Moses says,

”I will provoke you to jealousy by what is not a nation.

By means of a nation without understanding, I will stir you up to anger.”

translationWords:

- Israel, Israelites, nation of Israel
- Moses
- jealous, jealousy
- nation
- angry, anger

translationNotes:

- **Moreover, I say, “Did Israel not know?”** - Paul uses a question for emphasis. The word “Israel” is a metonym for the people who lived in the nation of Israel. AT: “Again I tell you the people of Israel did know the message” (See: [Rhetorical Question](#) and [Metonymy](#))
- **First Moses says, ”I will provoke you ... I will stir you up** - This means that Moses wrote down what God said. “I” refers to God, and “you” refers to the Israelites. AT: “First Moses says that God will provoke you ... God will stir you up” (See: [Forms of You](#) and [Direct and Indirect Quotations](#))
- **by what is not a nation** - “by those you do not consider to be a real nation” (UDB) or “by people who do not belong to any nation”
- **By means of a nation without understanding** - Here “without understanding” means that the people do not know God. AT: “By a nation with people who do not know me or my commands” (See: [Assumed Knowledge and Implicit Information](#))
- **I will stir you up to anger** - “I will make you angry” or “I will cause you to become angry”
- **you** - This refers to the nation of Israel. (See: [Forms of You](#))

Links:

- [Introduction to Romans](#)
- [Romans 10 General Notes](#)
- [Romans 10 Translation Questions](#)

Romans 10:20-21**UDB:**

²⁰ Remember also that God said very boldly through Isaiah, “The non-Jews who did not try to know me will surely find me! I will surely reveal what I am like to those who did not ask for me!”

²¹ But God also speaks about the Israelites. He says, “For a long time I have held out my arms to the people who disobeyed and rebelled against me, in order to invite them to return to me.”

ULB:

²⁰ And Isaiah is very bold and says,

”I was found by those who did not seek me.

I appeared to those who did not ask for me.”

²¹ But to Israel he says, “All the day long I reached out my hands to a disobedient and resistant people.”

translationWords:

- **Isaiah**
- **bold, boldly, boldness**
- **hand, right hand, to hand over**
- **disobey, disobedient, disobedience**
- **people group, peoples, the people, a people**

translationNotes:

- **General Information:** - Here the words “I,” “me,” and “my” refer to God.
- **And Isaiah is very bold and says** - This means the prophet Isaiah wrote what God had said.
- **I was found by those who did not seek me** - Prophets often speak of things in the future as if they have already happened. This emphasizes that the prophecy will certainly come true. You can translate this in an active form. AT: “Even though the Gentile people will not look for me, they will find me” (See: **Active or Passive**)
- **I appeared** - “I made myself known”
- **he says** - “He” refers to God, who is speaking through Isaiah.
- **All the day long** - This phrase is used to emphasize God’s continual effort. “continually”
- **I reached out my hands to a disobedient and resistant people** - “I tried to welcome you and to help you, but you refused my help and continued to disobey”

Links:

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Romans 11 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 11:9-10,26-27,34-35, which are quotations from the Old Testament.

Special concepts in this chapter

Engrafting

Paul uses the image of “engrafting” to refer to the place of the Gentiles and Jews in the plans of God. Grafting is the process whereby one plant is permanently made to be a part of another plant. While the Gentiles are grafted into the plans of God as a wild branch and partake of some blessings, the Jews remain the major focus of God’s plans in the history of the world.

Other possible translation difficulties in this chapter

“Did God reject his people? May it never be”

Whether Israel (the physical descendants of Abraham, Isaac and Jacob) has a future in the plans of God, or they have been replaced in the plans of God by the church is a major theological issue in chapters 9-11. This phrase is an important part of this section of Romans. It seems to indicate that Israel remains distinct from the church. Not all scholars arrive at this conclusion. Despite their current rejection of Jesus as their Messiah, Israel has not exhausted the grace and mercy of God. (See: [Christ, Messiah, grace, gracious](#) and [mercy, merciful](#))

Links:

- [Romans 11:01 Notes](#)

Romans 11:1-3**UDB:**

¹ If I should ask, “Has God rejected his people the Jews?” The answer would be, “Certainly not! Remember that I also belong to the people of Israel. I am a descendant of Abraham, and I belong to the tribe of Benjamin, but God has not rejected me! ² No, God has not rejected his people, whom he chose long ago to be people whom he would bless in a special way. Remember that Elijah mistakenly complained to God about the people of Israel, as the scriptures say: ³ “Lord, they have killed the rest of your prophets, and they have destroyed your altars. I am the only one who believes in you who remains alive, and now they are trying to kill me!”

ULB:

11 ¹ I say then, did God reject his people? May it never be. For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin. ² God did not reject his people, whom he foreknew. Do you not know what the scripture says about Elijah, how he pleaded with God against Israel? ³ “Lord, they have killed your prophets, they have broken down your altars. I alone am left, and they are seeking my life.”

translationWords:

- God
- people of God, my people
- Israel, Israelites, nation of Israel
- descendant, descended from
- Abraham, Abram
- tribe
- Benjamin
- foreknew, foreknowledge
- word of God, word of Yahweh, word of the Lord, scripture
- Elijah
- Israel, Israelites, nation of Israel
- Lord
- prophet, prophecy, prophesy, seer, prophetess
- altar

translationNotes:

- **Connecting Statement:** - Though Israel as a nation has rejected God, God wants them to understand salvation comes by grace without works.
- **I say then** - “I, Paul, say then”

- **did God reject his people?** - Paul asks this question so that he can answer the questions of other Jews who are upset that God has included the Gentiles among his people, while the hearts of the Jewish people have been hardened. (See: [Rhetorical Question](#))
- **May it never be** - “That is not possible!” or “Certainly not!” This expression strongly denies that this could happen. You may have a similar expression in your language that you could use here. See how you translated this in [9:14](#).
- **tribe of Benjamin** - This refers to the tribe descended from Benjamin, one of the 12 tribes into which God divided the people of Israel.
- **whom he foreknew** - “whom he knew ahead of time”
- **Do you not know what the scripture says about Elijah, how he pleaded with God against Israel?** - You can translate this in an active form. AT: “Surely you know what the Scriptures record about when Elijah pleaded with God against Israel” (See: [Rhetorical Question](#))
- **what the scripture says** - Paul is referring to the Scriptures as if they were able to speak. (See: [Personification](#))
- **they have killed** - “They” refers to the people of Israel.
- **I alone am left** - The pronoun “I” here refers to Elijah.
- **seeking my life** - “desiring to kill me”

Links:

- [Introduction to Romans](#)
- [Romans 11 General Notes](#)
- [Romans 11 Translation Questions](#)

Romans 11:4-5

UDB:

⁴ God answered him like this: “You are not the only one left who is faithful to me. I have taken care to keep for myself seven thousand men in Israel, men who have not worshiped the false god Baal.”

⁵ So, similarly, there is also at this time a leftover group of us Jews who have become believers. God has chosen us to become believers only because he acts kindly toward us, in ways that we do not deserve.

ULB:

⁴ But what does God’s answer say to him? “I have reserved for myself seven thousand men who have not bent the knee to Baal.” ⁵ Even so then, at this present time also there is a remnant because of the choice of grace.

translationWords:

- [God](#)
- [Baal](#)
- [remnant](#)
- [grace, gracious](#)

translationNotes:

- **But what does God’s answer say to him?** - Paul is using this question to bring the reader to his next point. AT: “How does God answer him?” (See: [Rhetorical Question](#))
- **him** - The pronoun “him” refers to Elijah.
- **seven thousand men** - “7,000 men” (See: [Numbers](#))
- **remnant** - Here this means a small part of people whom God chose to receive his grace.

Links:

- [Introduction to Romans](#)
- [Romans 11 General Notes](#)
- [Romans 11 Translation Questions](#)

Romans 11:6-8

UDB:

⁶ Since it is because he acts kindly toward those whom he chooses, it is not because they have done good things that he has chosen them. If God chose people because they did good deeds, then he would not need to act kindly toward them.

⁷ Since God chose only some people of Israel, this makes us know that most of the Jews failed to get what they were looking for—(although the Jews whom God chose did get it). Most of the Jews remained unwilling to understand what God was telling them. ⁸ This is exactly what the prophet Isaiah had written about: “God caused them to be stubborn. They should be able to understand the truth about Christ, but they cannot. They should obey God when he speaks, but they do not. It is like that to this very day.”

ULB:

⁶ But if it is by grace, it is no longer by works. Otherwise grace would no longer be grace.[1]Some old copies read, *But if it is by works, then is it no more grace; otherwise work is no more work.* ⁷ What then? The thing that Israel was seeking, it did not obtain, but the chosen obtained it, and the rest were hardened. ⁸ It is just as it is written: “God has given them a spirit of dullness, eyes so that they should not see, and ears so that they should not hear, to this very day.”

translationWords:

- grace, gracious
- works, deeds, work, acts
- Israel, Israelites, nation of Israel
- chosen one, choose, chosen people, Chosen One, the elect
- written
- God
- spirit, spiritual

translationNotes:

- **But if it is by grace** - Paul continues to explain how God’s mercy works. AT: “But since God’s mercy works by grace” (See: [Assumed Knowledge and Implicit Information](#))
- **What then?** - “What should we conclude?” Paul asks this question to move his reader to his next point. You can translate this as a statement. AT: “This is what we need to remember” (See: [Rhetorical Question](#))
- **God has given them a spirit of dullness, eyes so that they should not see, and ears so that they should not hear** - This is a metaphor about the fact that the people are spiritually dull. They are not able to hear or receive spiritual truth. (See: [Metaphor](#))

- **spirit of** - Here this means “having the characteristics of,” such as the “spirit of wisdom.”
- **eyes so that they should not see** - The concept of seeing with one’s eyes was considered to be equivalent to gaining understanding.
- **ears so that they should not hear** - The concept of hearing with the ears was considered to be equivalent to obedience.

Links:

- [Introduction to Romans](#)
- [Romans 11 General Notes](#)
- [Romans 11 Translation Questions](#)

Romans 11:9-10**UDB:**

⁹ The Jews remind me of what King David said, when he asked God to cause his enemies' senses to be dull: "Make them stupid, like animals that fall into nets or traps! May they feel as safe as if they were at their banquets, but let those feasts be times when you will catch them, and they will sin, with the result that you will destroy them.

¹⁰ May they not see the danger when it comes to them. May you always make them suffer because of their troubles."

ULB:

⁹ And David says,

"Let their table be made a net, a trap,
a stumbling block, and retaliation against them.

¹⁰ Let their eyes be darkened so that they may not see.
Always keep their backs bent."

translationWords:

- David
- stumbling block, stone of stumbling

translationNotes:

- **Let their table be made a net, a trap** - "Table" is a metonym that represents feasting, and "net" and "trap" are metaphors that represent punishment. You can translate this in an active form. AT: "Please, God, make their feasts a trap that catches them" (See: [Metonymy](#) and [Metaphor](#) and [Active or Passive](#))
- **a stumbling block** - Paul speaks of someone sinning as if he were falling down. A "stumbling block" is anything that causes a person to trip so that he falls down. AT: "something that tempts someone to sin" (See: [Metaphor](#))
- **and retaliation against them** - "something that allows you to take revenge on them"
- **Always keep their backs bent** - David asks God to turn his enemies into slaves who always carry heavy loads on their backs. (See: [Metaphor](#))

Links:

- [Introduction to Romans](#)
- [Romans 11 General Notes](#)
- [Romans 11 Translation Questions](#)

Romans 11:11-12

UDB:

¹¹ If I should ask, “When the Jews sinned by not believing in Christ, did that mean they will always be apart from God?” I would reply, “No, they have certainly not separated themselves from God permanently! Instead, because they sinned, God is saving non-Jews in order to cause the Jews to envy the way he blesses non-Jews, so that they will ask Christ to save them.” ¹² When the Jews rejected Christ, the result was that God abundantly blessed the other people in the world by offering them the opportunity to believe. And when the Jews failed spiritually, the result was that God abundantly blessed the non-Jews. Since that is true, think how wonderful it will be when the complete number of the Jews whom God has chosen will believe in Christ !

ULB:

¹¹ I say then, “Did they stumble so as to fall?” May it never be. Instead, by their failure, salvation has come to the Gentiles, in order to provoke them to jealousy. ¹² Now if their failure is the riches of the world, and if their loss is the riches of the Gentiles, how much greater will their completion be?

translationWords:

- [stumble](#)
- [salvation](#)
- [Gentile](#)
- [jealous, jealousy](#)
- [world, worldly](#)

translationNotes:

- **Connecting Statement:** - With Israel as a nation rejecting God, Paul warns the Gentiles to be careful they do not make the same mistake.
- **Did they stumble so as to fall?** - Paul uses this question to add emphasis. AT: “Has God rejected them forever because they sinned?” (See: [Rhetorical Question](#))
- **May it never be** - “That is not possible!” or “Certainly not!” This expression strongly denies that this could happen. You may have a similar expression in your language that you could use here. See how you translated this in [9:14](#).
- **provoke ... to jealousy** - Translate this phrase the same way you did in [10:19](#).
- **if their failure is the riches of the world, and if their loss is the riches of the Gentiles** - Both of these phrases mean basically the same thing. If you need to, you can combine them in your translation. AT: “when the Jews failed spiritually, the result was that God abundantly blessed the non-Jews” (See: [Doublet](#))

- **the riches of the world** - Because the Jews rejected Christ, God richly blessed the Gentiles by giving them the opportunity to receive Christ.
- **the world** - Here the “world” is a metonym that refers to the people who live in the world, especially the Gentiles.

Links:

- [Introduction to Romans](#)
- [Romans 11 General Notes](#)
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Romans 11:13-14

UDB:

¹³ Now it is to you non-Jews that I am saying what follows. I am the one who is the apostle to non-Jews such as you, and I highly value this work that God appointed me to do. ¹⁴ But I also hope that by my labors I will make my fellow Jews jealous, with the result that some of them will believe and thus be saved.

ULB:

¹³ And now I am speaking to you Gentiles. As long as I am an apostle to Gentiles, I take pride in my ministry. ¹⁴ Perhaps I will provoke to jealousy those who are of my own flesh. Perhaps we will save some of them.

translationWords:

- [Gentile](#)
- [apostle, apostleship](#)
- [minister, ministry](#)
- [jealous, jealousy](#)
- [flesh](#)
- [save, safe](#)

translationNotes:

- **provoke to jealousy** - Translate this phrase the same way you did in [10:19](#).
- **those who are of my own flesh** - This refers to “my fellow Jews” (UDB).
- **Perhaps we will save some of them** - God will save those who believe. AT: “Perhaps some will believe and God will save them” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 11 General Notes](#)
- [Romans 11 Translation Questions](#)

Romans 11:15-16

UDB:

¹⁵ God has rejected most of my fellow Jews because they refused to believe, with the result that he made peace between himself and other people in the world. If that is what happened after most of the Jews rejected Christ, think about the excellent things that will happen after they trust in him. It will be like they have risen from the realm of the dead! ¹⁶ Just like the whole lump of dough will belong to God if people offer to God the bread baked from the first part of it, so the Jews will belong to God because their ancestors belonged to God. And just like the branches of a tree will belong to God if the root belongs to God, so the descendants of our great Jewish ancestors who belonged to God will also some day belong to God.

ULB:

¹⁵ For if the rejection of those is the reconciliation of the world, what will their reception be but life from the dead ones? ¹⁶ If the firstfruits are reserved, so is the lump of dough. If the root is reserved, so are the branches.

translationWords:

- reject
- reconcile, reconciliation
- world, worldly
- life, live, living, alive
- death, die, dead
- firstfruits
- holy, holiness

translationNotes:

- **those** - This pronoun refers to Jewish unbelievers.
- **the world** - Here “the world” is a metonym for the people who live in the world. AT: “the people in the world” (UDB) (See: [Metonymy](#))
- **what will their reception be but life from the dead?** - Paul asks this question to add emphasis. You can translate it in an active form. AT: “how will God receive them when they believe in Christ? It will be like they have come back to life from the dead!” (See: [Active or Passive](#)) (See: [Rhetorical Question](#))
- **If the firstfruits are reserved, so is the lump of dough** - Paul is speaking of Abraham, Isaac, and Jacob, the Israelites’ ancestors, as if they were the first grain or “firstfruits” to be harvested. He is also speaking of the Israelites who are descendants of those men as if they were a “lump of dough” that they made from the grain. (See: [Metaphor](#))

- **If the root is reserved, so are the branches** - Paul is speaking of Abraham, Isaac, and Jacob, the Israelites' ancestors, as if they were the root of a tree, and the Israelites who are descendants of those men, as if they were the tree's "branches." (See: [Metaphor](#))
- **reserved** - The people always dedicated to God the first crops that they harvested. Here "firstfruits" stands for the first people to believe in Christ. (See: [Metaphor](#))

Links:

- [Introduction to Romans](#)
- [Romans 11 General Notes](#)
- [Romans 11 Translation Questions](#)

Romans 11:17-18

UDB:

¹⁷ God has rejected many of the Jews, like people break off dead branches of a tree. And each of you non-Jews whom God has accepted is like a branch of a uncultivated olive tree that someone spliced into the trunk of a cultivated olive tree. God has caused you to benefit from how he blessed our first Jewish ancestors, just as branches benefit from the sap from the root of a cultivated olive tree. ¹⁸ However, you non-Jews must not despise the Jews whom God rejected, even though they are like the branches that someone breaks off from the tree! If you want to boast because of how God has saved you, remember this: Branches do not feed a root. Instead, the root feeds the branches. Similarly, God has helped you because of what you have received from the Jews! You have given the Jews nothing that helps them.

ULB:

¹⁷ But if some of the branches were broken off, if you, a wild olive branch, were grafted in among them, and if you shared with them in the rich root of the olive tree, ¹⁸ do not boast over the branches. But if you do boast, it is not you who supports the root, but the root that supports you.

translationWords:

- olive
- boast, boastful

translationNotes:

- **if you, a wild olive branch** - The pronoun “you,” and the phrase “a wild olive branch,” refer to the Gentile people who have accepted salvation through Jesus. (See: [Forms of You](#) and [Metaphor](#))
- **But if some of the branches were broken off** - Here Paul refers to the Jews who rejected Jesus as “broken branches.” You can translate this in an active form. AT: “But if someone broke off some of the branches” (See: [Metaphor](#) and [Active or Passive](#))
- **were grafted in among them** - Here Paul speaks of the Gentile Christians as if they were “grafted branches.” You can translate this in an active form. AT: “God attached you to the tree among the remaining branches” (See: [Metaphor](#) and [Active or Passive](#))
- **the rich root of the olive tree** - Here “the rich root” is a metaphor that refers to the promises of God. (See: [Metaphor](#))
- **do not boast over the branches** - Here “the branches” is a metaphor that stands for the Jewish people. AT: “do not say you are better than the Jewish people God has rejected” (See: [Metaphor](#))

- **it is not you who supports the root, but the root that supports you** - Again Paul implies that the Gentile believers are branches. God saves them only because of the covenant promises that he made to the Jews. (See: [Metaphor](#))

Links:

- [Introduction to Romans](#)
- [Romans 11 General Notes](#)
- [Romans 11 Translation Questions](#)

Romans 11:19-21

UDB:

¹⁹ Maybe you will say to me, “God rejected the Jews like people break bad branches off a tree and throw them away, and he has done this in order that he might accept us non-Jews, just like people put branches of a wild olive tree into the trunk of a good tree.” ²⁰ I would reply that this is true. However, it is because the Jews did not believe in Christ, God rejected them. As for you, it is only because you believe in Christ that you stand strong! So do not become proud, but instead be filled with awe! ²¹ Since God did not spare those unbelieving Jews, who grew up like a tree’s natural branches that came from the root, then know, if you do not believe, he will not spare you either!

ULB:

¹⁹ You will say then, “Branches were broken off so that I might be grafted in.” ²⁰ That is true. Because of their unbelief they were broken off, but you stand firm because of your faith. Do not think too highly of yourself, but fear. ²¹ For if God did not spare the natural branches, neither will he spare you.

translationWords:

- true, truth, come true
- unbeliever, unbelief
- faith
- fear, afraid, fear of Yahweh
- God

translationNotes:

- **Branches were broken off** - Here “branches” refers to the Jews who rejected Jesus and whom God has now rejected. You can translate this in an active form. AT: “God broke branches off” (See: [Metaphor](#) and [Active or Passive](#))
- **I might be grafted in** - Paul uses this phrase to refer to the Gentile believers whom God has accepted. You can translate this in an active form. AT: “he might attach me in” (See: [Metaphor](#) and [Active or Passive](#))
- **their ... they** - The pronouns “their” and “they” refer to the Jewish people who did not believe.
- **but you stand firm because of your faith** - Paul speaks of the Gentile believers remaining faithful as if they were standing firm and no one could move them. AT: “but you remain because of your faith” (See: [Metaphor](#))
- **For if God did not spare the natural branches, neither will he spare you** - Here the “natural branches” refers to the Jewish people who rejected Jesus. AT: “Since God did not spare those unbelieving Jews, who grew up like a tree’s natural branches that came from the root, then know, if you do not believe, he will not spare you either (UDB) (See: [Metaphor](#))

Links:

- [Introduction to Romans](#)
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Romans 11:22

UDB:

²² Note then, that God acts kindly, but he also acts severely. He has acted severely toward the Jews who have refused to trust in Christ. God has acted kindly toward you, but he will act severely if you do not keep trusting in Christ.

ULB:

²² Look at, then, the kind actions and the severity of God. On the one hand, severity came on the Jews who fell. But on the other hand, God's kindness comes on you, if you continue in his kindness. Otherwise you also will be cut off.

translationWords:

- [God](#)
- [Jew, Jewish, Jews](#)
- [cut off](#)

translationNotes:

- **the kind actions and the severity of God** - Paul is reminding the Gentile believers that although God may act very kindly toward them, he will not hesitate to judge and punish them.
- **severity came on the Jews** - Paul speaks of "severity" as if it were alive and in motion. You can make explicit that God had to deal harshly with the Jewish people. AT: "God dealt harshly with the Jews" (See: [Personification, Assumed Knowledge and Implicit Information](#) and [Abstract Nouns](#))
- **Otherwise you also will be cut off** - Paul again uses the metaphor of a branch, which God can "cut off" if he needs to. You can translate this in an active form. AT: "Otherwise God will cut you off" (See: [Metaphor](#) and [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 11 General Notes](#)
- [Romans 11 Translation Questions](#)

Romans 11:23-24**UDB:**

²³ And if the Jews believe in Christ, God will also put them back into the tree again, because God is able to do that. ²⁴ You non-Jews who were previously apart from God have benefited from the ways in which God blessed the Jews. That is like taking branches that someone has cut from a wild olive tree—a tree that just grew without anyone planting it— and, contrary to what people usually do, splicing them into a cultivated olive tree. So God will much more readily receive back the Jews because they belonged to him before! That will be like putting the original branches that someone cut off, back into the olive tree to which they originally belonged!

ULB:

²³ And also, if they do not continue in their unbelief, they will be grafted back in. For God is able to graft them in again. ²⁴ For if you were cut out of what is by nature a wild olive tree, and contrary to nature were grafted into a good olive tree, how much more will these Jews, who are the natural branches, be grafted back into their own olive tree?

translationWords:

- unbeliever, unbelief
- God
- good, goodness

translationNotes:

- **if they do not continue in their unbelief** - The phrase “do not continue in their unbelief” is a double negative. You can translate this in a positive form. AT: “if the Jews start believing in Christ” (See: [Double Negatives](#))
- **they will be grafted back in** - Paul speaks of the Jews as branches that could be grafted back into a tree if they start to believe in Jesus. You can translate this in an active form. AT: “God will graft them back in” (See: [Metaphor](#) and [Active or Passive](#))
- **graft** - This is a common process where the end of a live branch of one tree is inserted into another tree so that the new branch will continue to grow in that tree.
- **For if you were cut out of what is by nature a wild olive tree, and contrary to nature were grafted into a good olive tree, how much more will these Jews, who are the natural branches, be grafted back into their own olive tree?** - Paul continues speaking of the Gentile believers and Jews as if they were branches of a tree. You can translate this in an active form. AT: “For if God had cut you out of what is by nature a wild olive tree, and contrary to nature had grafted you into a good olive tree, how much more will he graft these Jews, who are the natural branches, into their own olive tree?” (See: [Metaphor](#) and [Active or Passive](#))

- **branches** - Paul is speaking of the Jews and Gentiles as if they were branches. The “natural branches” represent the Jews, and the “grafted branches” represent the Gentile believers. (See: [Metaphor](#))
- **they ... them** - All occurrences of “they” or “them” refer to the Jews.

Links:

- [Introduction to Romans](#)
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Romans 11:25**UDB:**

²⁵ My non-Jewish fellow believers, I certainly want you to understand this secret truth, so that you do not think you know everything: Many people of Israel will continue to be stubborn until all the non-Jews whom God has chosen have believed in Jesus.

ULB:

²⁵ For I do not want you to be unaware, brothers, of this mystery, in order that you will not be wise in your own thinking. This mystery is that a partial hardening has occurred in Israel, until the completion of the Gentiles come in.

translationWords:

- [brother](#)
- [mystery, hidden truth](#)
- [wise, wisdom](#)
- [Israel, Israelites, nation of Israel](#)
- [Gentile](#)

translationNotes:

- **I do not want you to be unaware** - Here Paul uses a double negative. You can translate this in a positive form. AT: “I very much want you to be aware” (See: [Double Negatives](#))
- **brothers** - Here “brothers” means fellow Christians, including both men and women.
- **I** - The pronoun “I” refers to Paul.
- **you ... you ... your** - The pronouns “you” and “your” refer to the Gentile believers.
- **in order that you will not be wise in your own thinking** - Paul does not want the Gentile believers to think they are wiser than the Jewish unbelievers. AT: “so that you will not think you are wiser than you are” (See: [Assumed Knowledge and Implicit Information](#))
- **a partial hardening has occurred in Israel** - Paul speaks of “hardening” or stubbornness as if it were a hardening of physical organs in the body. Some Jews have refused to accept salvation through Jesus. AT: “many people of Israel continue to be stubborn” (See: [Metaphor](#))
- **until the completion of the Gentiles come in** - The word “until” here implies that some Jews will believe after God has finished bringing the Gentiles into the church.

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Romans 11:26-27**UDB:**

²⁶ And then God will save whole Israel. Then these words in the scriptures will become true:

“The one who sets his people free will come from where God is among the Jews. He will forgive the sins of the Israelite people.”

²⁷ And as God says,

“The covenant that I will make with them is one by which I will forgive their sins.”

ULB:

²⁶ Thus all Israel will be saved, just as it is written:

”Out of Zion will come the Deliverer.

He will remove ungodliness from Jacob.

²⁷ And this will be my covenant with them,
when I will take away their sins.”

translationWords:

- Israel, Israelites, nation of Israel
- save, safe
- written
- Zion, Mount Zion
- deliver, deliverer, deliverance
- ungodly, godless, ungodliness, godlessness
- Jacob, Israel
- covenant
- sin, sinful, sinner, sinning

translationNotes:

- **Connecting Statement:** - Paul says that a deliverer will come out of Israel to the glory of God.
- **Thus all Israel will be saved** - Here Paul speaks very generally. He does not mean that every person in Israel will be saved. You can translate this in an active form. AT: “Thus God will save many in Israel” (See: [Hyperbole](#) and [Active or Passive](#))
- **just as it is written** - You can translate this in an active form. AT: “just as the scriptures record” (See: [Active or Passive](#))

- **Out of Zion** - Here “Zion” is used as a metonym for the place where God dwells. AT: “From where God is among the Jews” (UDB) (See: [Metonymy](#))
- **the Deliverer** - “the one who sets his people free” (UDB)
- **He will remove ungodliness** - Paul speaks of ungodliness as if it were an object that someone could remove, perhaps like someone removes a garment. (See: [Metaphor](#))
- **from Jacob** - Here “Jacob” is used as a metonym for Israel. AT: “from the Israelite people” (UDB) (See: [Metonymy](#))
- **I will take away their sins** - Here Paul speaks of sins as if they were objects that someone could take away. AT: “I will remove the burden of their sins” (See: [Metaphor](#))

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Romans 11:28-29**UDB:**

²⁸ The Jews rejected the good news about Christ and now God treats them as his enemies. But that has helped you non-Jews. But because they are the people whom God chose, God still loves them because of what he promised to do for their ancestors. ²⁹ He still loves them, because he never changed his mind about what he has promised to give them, and about how he has called them to be his own people.

ULB:

²⁸ On the one hand concerning the gospel, they are enemies on your behalf. On the other hand according to God's choice, they are beloved because of the ancestors. ²⁹ For the gifts and the call of God are unchangeable.

translationWords:

- good news, gospel
- God
- beloved
- gift
- call, calling, called, call out

translationNotes:

- **On the one hand ... On the other hand** - This is a pair of phrases used to compare two different facts about a subject. Paul uses these phrases to explain that God has rejected the Jews, but he also still loves them.
- **concerning the gospel** - You can make explicit that God treated the Jews as enemies because they rejected Jesus. AT: "because the Jews rejected the good news about Christ" (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **they are enemies on your behalf** - God's love for the Gentiles was so great that his love for the Jews seemed like hatred in comparison. (See: [Hyperbole](#))
- **they are beloved because of the ancestors** - You can translate this in an active form. AT: "God still loves them because of what he promised to do for their ancestors" (See: [Active or Passive](#))
- **For the gifts and the call of God are unchangeable** - Paul speaks of the spiritual and material blessings that God promised to give his people as if they were gifts. The call of God refers to the fact that God called the Jews to be his people. AT: "For God never changed his mind about what he has promised to give them, and about how he has called them to be his people" (See: [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
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Romans 11:30-32

UDB:

³⁰ You non-Jews once disobeyed God, but now he has acted mercifully toward you because the Jews disobeyed him. ³¹ Similarly, now they have disobeyed God. The result is that in the very same way in which he acted mercifully toward you, he will act mercifully toward them again. ³² God has declared and proved that all people, both Jews and non-Jews, have been disobedient to him. He has declared that because he wants to act mercifully toward us all.

ULB:

³⁰ For you were formerly disobedient to God, but now you have received mercy because of their disobedience. ³¹ In the same way, now these Jews have been disobedient. The result was that by the mercy shown to you they may also now receive mercy. ³² For God has shut up all into disobedience, in order that he might show mercy on all.

translationWords:

- [disobey, disobedient, disobedience](#)
- [God](#)
- [mercy, merciful](#)

translationNotes:

- **you were formerly disobedient** - “you did not obey in the past”
- **you have received mercy because of their disobedience** - Here mercy means God’s undeserved blessings. AT: “because the Jews have rejected Jesus, you have received blessings that you did not deserve” (See: [Assumed Knowledge and Implicit Information](#))
- **you** - This refers to Gentile believers, and is plural. (See: [Forms of You](#))
- **God has shut up all into disobedience** - God has treated people who disobey him like prisoners who are unable to escape from prison. AT: “God has made prisoners of those who disobey him. Now they cannot stop disobeying God” (See: [Metaphor](#))

Links:

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Romans 11:33-34

UDB:

³³ I marvel how great are the wise things that God has done and what he has always known! No one can understand them or know them fully. ³⁴ I remember the scriptures that say, “No one has ever known what the Lord thinks. No one has ever been able to give him advice.”

ULB:

³³ Oh, the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways beyond discovering!

³⁴ ”For who has known the mind of the Lord?

Or who has become his adviser?

translationWords:

- wise, wisdom
- know, knowledge, make known
- judge, judgment
- Lord

translationNotes:

- **Oh, the depth of the riches both of the wisdom and the knowledge of God!** - Here “wisdom” and “knowledge” mean basically the same thing. AT: “How amazing are the many benefits of both God’s wisdom and knowledge!” (See: [Doublet](#))
- **How unsearchable are his judgments, and his ways beyond discovering** - “We are completely unable to understand the things that he has decided and find out the ways in which he acts toward us”
- **For who has known the mind of the Lord?** - Paul uses this question to emphasize his point. You can translate this as a statement. AT: “No one has ever known what the Lord thinks” (UDB) (See: [Rhetorical Question](#))
- **Or who has become his adviser?** - Paul uses this question to emphasize his point. You can translate this as a statement. AT: “He does not need anyone to give him advice” (See: [Rhetorical Question](#))

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Romans 11:35-36**UDB:**

³⁵ And, “No one has given anything to God in a way that God had to reward him.”

³⁶ God is the one who created all things. He is also the one who sustains all things. The reason that he created them was that they might praise him. May all people honor him forever! May it be so!

ULB:

³⁵ Or who has first given anything to God,
so it will be paid back to him?”

³⁶ For from him, and through him, and to him, are all things. To him be the glory forever. Amen.

translationWords:

- [God](#)
- [glory, glorious](#)
- [forever](#)
- [amen, truly](#)

translationNotes:

- **Or who has first given anything to God, so it will be paid back to him?** - Paul uses this question to emphasize his point. AT: “No one has ever given anything to God that he did not first receive from God” (See: [Rhetorical Question](#)) * **For from him ... through him, ... to him** - Here, all occurrences of “him” refers to God.
- **To him be the glory forever** - This expresses Paul’s desire for all people to honor God. You can make this explicit in your translation. AT: “May all people honor him forever!” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

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Romans 12 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 12:20, which is a quotation from the Old Testament.

Many scholars believe Paul uses the word “therefore” in [12:1](#) to refer to all of chapters 1-11. Having given such a great explanation of the Christian doctrine, Paul is now going on to say “therefore, in light of these doctrinal truths, go and live this way.” The remainder of Romans focuses on living out one’s Christian faith. Paul uses many different commands in this section to give these practical instructions. (See: [faith](#))

Special concepts in this chapter

Christian living

Under the law of Moses, people were required to offer sacrifices of animals or grain in the temple, now Christians are required to live their lives as a type of sacrifice to God. Physical sacrifices are no longer required. (See: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Important figures of speech in this chapter

Body of Christ

The body of Christ is an important metaphor or image used in Scripture to refer to the church. Its significance lies in the fact that each member of the church plays a unique and important function. Christians need each other. (See: [body](#) and [Metaphor](#))

Links:

- [Romans 12:01 Notes](#)

Romans 12:1-2

UDB:

¹ My fellow believers, since God has acted mercifully toward you in so many ways, I appeal to all of you that you present yourselves like a sacrifice that is alive, a sacrifice that you give to God alone and that pleases him. This is the only right way to worship him. ² Do not let unbelievers guide you in how you behave. Instead, let God change your way of thinking and make it new, in order that you may know what he wants you to do, so you may know how to act in ways that please him, the ways in which he himself acts.

ULB:

12 ¹ I urge you therefore, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God. This is your reasonable service. ² Do not be conformed to this world, but be transformed by the renewal of your mind. Do this to know what is the good, acceptable, and perfect will of God.

translationWords:

- brother
- mercy, merciful
- God
- body
- life, live, living, alive
- sacrifice, offering
- holy, holiness
- serve, service
- world, worldly
- good, goodness
- perfect
- will of God

translationNotes:

- **Connecting Statement:** - Paul tells what the life of a believer should be and how believers should serve.
- **I urge you therefore, brothers, by the mercies of God** - Here “brothers” refers to fellow believers, both male and female. AT: “Fellow believers, because of the great mercy that God has given you I very much want you” (See: [Assumed Knowledge and Implicit Information](#))

- **to present your bodies a living sacrifice** - Here Paul uses the word “bodies” to refer to the whole person. Paul is comparing a believer in Christ who completely obeys God to the animals that the Jews killed and then offered to God. AT: “to offer yourselves completely to God while you are alive as if you were a dead sacrifice on a temple altar” (See: [Synecdoche](#) and [Metaphor](#))
- **holy, acceptable to God** - Possible meanings are 1) “a sacrifice that you give to God alone and that pleases him” (UDB) or 2) “acceptable to God because it is morally pure” (See: [Doublet](#))
- **This is your reasonable service** - “This is the right way to worship God”
- **Do not be conformed to this world** - Possible meanings are 1) “Do not behave as the world behaves” or 2) “Do not think the way the world does.” (See: [Metaphor](#))
- **Do not be conformed** - Possible meanings are 1) “Do not let the world tell you what to do and think” or 2) “Do not allow yourself to act and do what the world does.” (See: [Active or Passive](#))
- **this world** - This refers to unbelievers who live in the world. (See: [Metonymy](#))
- **but be transformed by the renewal of your mind** - You can translate this in an active form. AT: “but let God change the way you think and behave” (See: [Active or Passive](#))

Links:

- [Introduction to Romans](#)
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Romans 12:3

UDB:

³ Because God has kindly appointed me to be his apostle, which I did not deserve, I say this to every one of you: Do not think you are better than you really are. Instead, think about yourselves in a sensible way, a way that is the same as the way in which God has allowed you to trust in him.

ULB:

³ For I say, because of the grace that was given to me, that everyone who is among you should not think more highly of themselves than they ought to think. Instead, they should think in a wise way, just as God has given out to each one a certain amount of faith.

translationWords:

- [grace, gracious](#)
- [wise, wisdom](#)
- [faith](#)

translationNotes:

- **because of the grace that was given to me** - Here “grace” refers to God’s choosing Paul to be an apostle and leader of the church. You can make this explicit in your translation. You can also translate this in an active form. AT: “because God freely chose me to be an apostle” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))
- **that everyone who is among you should not think more highly of themselves than they ought to think** - “that no one among you should think they are better than other people”
- **Instead, they should think in a wise way** - “But you should be wise in how you think about yourselves”
- **just as God has given out to each one a certain amount of faith** - Paul implies here that believers have different abilities that correspond to their faith in God. AT: “since God has given each of you different abilities because of your trust in him” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
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Romans 12:4-5

UDB:

⁴ Although a person has one body, it consists of many parts. All of the parts are necessary for the body, but they do not all function the same way. ⁵ Similarly, we, although we are many, are united into one group because we are joined to Christ, and we belong to one another. So no one should act as though he is more important than the others!

ULB:

⁴ For we have many members in one body, but not all the members have the same function. ⁵ In the same way, we who are many are one body in Christ, and are individually members of each other.

translationWords:

- [member](#)
- [body](#)
- [Christ, Messiah](#)

translationNotes:

- **For** - Paul uses this word to show that he will now explain why some Christians should not think they are better than others.
- **we have many members in one body** - Paul refers to all the believers in Christ as if they were different parts of the human body. He does this to illustrate that although believers may serve Christ in different ways, each person belongs to Christ and serves in an important way. (See: [Metaphor](#))
- **members** - These are such things as eyes, stomachs, and hands.
- **are individually members of each other** - Paul speaks of the believers as if God had physically joined them together like the parts of the human body. You can translate this in an active form. AT: "God has joined each believer together with all other believers" (See: [Metaphor](#) and [Active or Passive](#))

Links:

- [Introduction to Romans](#)
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Romans 12:6-8

UDB:

⁶ Instead, since each one of us can do different things because God makes us different from each other, we should do them eagerly and cheerfully! Those of us to whom God gives messages for others should speak in a way that fits our trust in God. ⁷ Those whom God has enabled to serve others should do that. Those whom God has enabled to teach his truth should do that. ⁸ Those whom God has enabled to encourage others should do it wholeheartedly. Those whom God has enabled to give things to others, should do so without holding back. Those whom God has enabled to manage others should do it, and do it with care. Those whom God has enabled to help the needy should do it cheerfully.

ULB:

⁶ We have different gifts according to the grace that was given to us. If one's gift is prophecy, let it be done according to the proportion of his faith. ⁷ If one's gift is service, let him serve. If one has the gift of teaching, let him teach. ⁸ If one's gift is encouragement, let him encourage. If one's gift is giving, let him do it generously. If one's gift is leading, let it be done with care. If one's gift is in showing mercy, let it be done with cheerfulness.

translationWords:

- gift
- grace, gracious
- prophet, prophecy, prophesy, seer, prophetess
- faith
- serve, service
- teacher, Teacher
- mercy, merciful

translationNotes:

- **We have different gifts according to the grace that was given to us** - Paul speaks of believers' different abilities as being free gifts from God. You can translate this in an active form. AT: "God has freely given each of us the ability to do different things for him" (See: [Metaphor](#))
- **let it be done according to the proportion of his faith** - Possible meanings are 1) "let him speak prophecies that do not go beyond the amount of faith God has given us" or 2) "let him speak prophecies that agree with the teachings of our faith."
- **If one's gift is giving** - Here "giving" refers to giving money and other things to people. You can make this meaning explicit in your translation. AT: "If one has the gift of giving money or other goods to people in need" (See: [Assumed Knowledge and Implicit Information](#))

Links:

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Romans 12:9-10**UDB:**

⁹ The way you must love people is to love them sincerely! Hate what is evil! Continue to eagerly do what God considers to be good! ¹⁰ Love one another as members of the same family do; and in regard to honoring one another, you should be the first ones to do it!

ULB:

⁹ Let love be without hypocrisy. Abhor what is evil; hold on to that which is good. ¹⁰ Concerning love of the brothers, be affectionate to one another. Concerning honor, respect one another.

translationWords:

- love
- hypocrite, hypocrisy
- evil, wicked, wickedness
- good, goodness
- brother
- honor, to honor

translationNotes:

- **Let love be without hypocrisy** - You can translate this in an active form. AT: “You must love people sincerely and truly” (See: [Active or Passive](#))
- **love** - The word Paul uses here refers to the kind of love that comes from God and focuses on the good of others, even when it does not benefit oneself.
- **Concerning love of the brothers, be affectionate** - Here Paul begins a list of nine items, each of the form “Concerning ... be” to tell the believers what kind of people they should be. You may need to translate some of the items as “Concerning ... do.” The list continues to [12:13](#).
- **Concerning love of the brothers** - “As for how you love your fellow believers”
- **love** - This is another word that means brotherly love or love for a friend or family member. This is natural human love between friends or relatives.
- **be affectionate** - You can translate this in an active form. AT: “show affection” (See: [Active or Passive](#))
- **Concerning honor, respect one another** - “Honor and respect one another” or “Honor your fellow believers by respecting them”

Links:

- [Introduction to Romans](#)
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Romans 12:11-13**UDB:**

¹¹ Do not be lazy. Instead, be eager to serve God! Be enthusiastic as you serve the Lord! ¹² Rejoice because you are confidently awaiting what God will do for you! When you suffer, be patient! Keep praying and never give up! ¹³ If any of God's people lacks anything, share with them what you have! Be creative in hosting others!

ULB:

¹¹ Concerning diligence, do not be hesitant. Concerning the spirit, be eager. Concerning the Lord, serve him. ¹² Rejoice in the confidence you have about the future. Be patient in your troubles. Keep on praying. ¹³ Share in the needs of the believers. Find many ways to show hospitality.

translationWords:

- [spirit, spiritual](#)
- [Lord](#)
- [serve, service](#)
- [confidence, confident](#)
- [rejoice](#)
- [pray, prayer](#)
- [believer](#)

translationNotes:

- **Concerning diligence, do not be hesitant. Concerning the spirit, be eager. Concerning the Lord, serve him** - “Do not be lazy in your duty, but be eager to follow the Spirit and to serve the Lord”
- **Rejoice in the confidence you have about the future** - Paul implies here that the believers can be confident that God will help them. AT: “Be happy because you are confident that God will always help you” (See: [Assumed Knowledge and Implicit Information](#))
- **Be patient in your troubles** - “Wait patiently whenever you have troubles”
- **Share in the needs of the believers** - This is the last item in the list that began in [12:9](#). “When fellow Christians are in trouble, help them with what they need”
- **Find many ways to show hospitality** - “Always welcome them into your home when they need a place to stay”

Links:

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Romans 12:14-16

UDB:

¹⁴ Ask God to be kind to those who persecute you because you believe in Jesus! Ask him to be kind to them; do not ask him to cause bad things to happen to them. ¹⁵ If they are joyful, you should rejoice with them! If they are sad, you should be sad with them! ¹⁶ Desire for others what you desire for yourselves. Do not be proud in how you think; instead, be friends with people who seem unimportant. Do not consider yourselves wise.

ULB:

¹⁴ Bless those who persecute you; bless and do not curse. ¹⁵ Rejoice with those who rejoice; weep with those who weep. ¹⁶ Be of the same mind toward one another. Do not think in proud ways, but accept lowly people. Do not be wise in your own thoughts.

translationWords:

- [bless, blessed, blessing](#)
- [persecute, persecution](#)
- [curse, cursed](#)
- [rejoice](#)
- [proud, pride, prideful](#)
- [lowly, lowliness](#)
- [wise, wisdom](#)

translationNotes:

- **Be of the same mind toward one another** - This is an idiom that means to live in unity. AT: “Agree with one another” or “Live in unity with each other” (See: [Idiom](#))
- **Do not think in proud ways** - “Do not think that you are more important than others”
- **accept lowly people** - “welcome people who do not seem important”
- **Do not be wise in your own thoughts** - “Do not think of yourselves as having more wisdom than everyone else”

Links:

- [Introduction to Romans](#)
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Romans 12:17-18**UDB:**

¹⁷ Do not do evil deeds to anyone who has done evil to you. Act in a way that all people will know is good! ¹⁸ Live peacefully with other people whenever it is possible, to the extent that you can control the situation.

ULB:

¹⁷ Repay no one evil for evil. Do good things in the sight of all people. ¹⁸ If possible, as much as it lies with you, be at peace with all people.

translationWords:

- evil, wicked, wickedness
- good, goodness
- people group, peoples, the people, a people
- peace, peaceful

translationNotes:

- **Repay no one evil for evil** - “Do not do evil things to someone who has done evil things to you”
- **Do good things in the sight of all people** - “Do things that everyone considers to be good”
- **as much as it lies with you, be at peace with all people** - “do whatever you can to live in peace with everyone”

Links:

- [Introduction to Romans](#)
- [Romans 12 General Notes](#)
- [Romans 12 Translation Questions](#)

Romans 12:19-21**UDB:**

¹⁹ My fellow believers whom I love, do not do evil in return when people do evil to you! Instead, allow God to punish them. The scriptures say, “‘I will pay back those who do evil. It is my right to pay them back,’ says the Lord.” ²⁰ Instead of doing evil to those who have done evil to you, do as the scriptures teach: “‘If your enemies are hungry, feed them! If they are thirsty, give them something to drink. By doing that, you will cause them to feel the pain of shame and perhaps they will change their attitude toward you.’” ²¹ Do not let evil deeds that others have done to you overcome you. Instead, do for them better than what they have done to you!

ULB:

¹⁹ Do not avenge yourselves, beloved, but give way to the wrath of God. For it is written, “‘Vengeance belongs to me; I will repay,’ says the Lord.”

²⁰ “But if your enemy is hungry, feed him.

If he is thirsty, give him a drink.

For if you do this, you will heap coals of fire on his head.”

²¹ Do not be overcome by evil, but overcome evil with good.

translationWords:

- **avenge, revenge, vengeance**
- **beloved**
- **wrath, fury**
- **written**
- **Lord**
- **adversary, enemy**
- **fire**
- **evil, wicked, wickedness**
- **good, goodness**

translationNotes:

- **give way to the wrath of God** - Here “wrath” is a metonym for God’s punishment. AT: “allow God to punish them” (See: **Metonymy**)
- **For it is written** - You can translate this in an active form. AT: “For someone has written” (See: **Active or Passive**)

- **Vengeance belongs to me; I will repay** - These two phrases mean basically the same thing and emphasize that God will avenge his people. AT: “I will certainly avenge you” (See: [Parallelism](#))
- **your enemy ... feed him ... give him a drink ... if you do this, you will heap ... Do not be overcome by evil, but overcome evil** - All forms of “you” and “your” are addressed as to one person. (See: [Forms of You](#))
- **But if your enemy is hungry ... his head** - In 12:20 Paul quotes another part of Scripture. AT: “But the Scripture also says, ‘If your enemy is hungry ... his head’ ”
- **feed him** - “give him some food”
- **heap coals of fire on his head** - Paul speaks of the blessings that the enemies will receive as if someone were pouring hot coals on their heads. Possible meanings are 1) “make the person who harmed you feel badly about how he has mistreated you” or 2) “give God a reason to judge your enemy more harshly.” (See: [Metaphor](#))
- **Do not be overcome by evil, but overcome evil with good** - Paul describes “evil” as though it were a person. You can translate this in an active form. AT: “Do not let those who are evil defeat you, but defeat those who are evil by doing what is good” (See: [Personification](#) and [Active or Passive](#))

Links:

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Romans 13 General Notes

Structure and formatting

In Judaism, there was a close and intended connection between the government and the religion of the people in Israel. Christianity does not usually have this same connection and makes no provision for it. Paul felt that it was important to instruct Christians how to live under an ungodly ruler. This is the focus of the first part of this chapter. (See: [ungodly](#), [godless](#), [ungodliness](#), [godlessness](#)).

Special concepts in this chapter

Ungodly rulers

Some of the concepts about ungodly rulers in this chapter may be difficult to understand, especially in cultures where the church is persecuted by the government. Christians must obey both God and their rulers. Some times rulers can be disobeyed but there are times when a believer must submit to these ruler and suffer at their hands. This is because the Christian understands that this world is temporary and they will ultimately spend eternity with God. (See: [everlasting](#), [eternal](#), [eternity](#)).

Other possible translation difficulties in this chapter

Flesh

This is a complex issue and it is possible that “flesh” is a metaphor for a person’s sinful nature. (See: [flesh](#), [Metaphor](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#)).

Links:

- [Romans 13:01 Notes](#)

Romans 13:1-2

UDB:

¹ Every believer must obey the government officials. Remember that God is the only one who gives officials their authority. Furthermore, those officials that exist are ones who have been appointed by God. ² So whoever resists the officials is resisting what God has established. Furthermore, those who resist officials will cause the officials to punish them.

ULB:

13 ¹ Let every soul be obedient to higher authorities, for there is no authority unless it comes from God. And the authorities that exist have been appointed by God. ² Therefore he who resists that authority opposes the command of God; and those who oppose it will receive judgment on themselves.

translationWords:

- soul
- obey, obedient, obedience
- authority
- God
- appoint, appointed
- command, to command, commandment
- judge, judgment

translationNotes:

- **Connecting Statement:** - Paul tells believers how to live under their rulers.
- **Let every soul be obedient to** - Here “soul” is a synecdoche for the whole person. “Every Christian should obey” or “Everyone should obey” (See: [Synecdoche](#))
- **higher authorities** - “government officials” (UDB)
- **for** - “because”
- **there is no authority unless it comes from God** - “all authority comes from God”
- **And the authorities that exist have been appointed by God** - You can translate this in an active form. AT: “And the people who are in authority are there because God put them there” (See: [Active or Passive](#))
- **that authority** - “that government authority” or “the authority that God placed in power”
- **those who oppose it will receive judgment on themselves** - You can translate this in an active form. AT: “God will judge those who oppose government authority” (See: [Active or Passive](#))

Links:

- [Introduction to Romans](#)
- [Romans 13 General Notes](#)
- [Romans 13 Translation Questions](#)

Romans 13:3-5

UDB:

³ I say this, because rulers do not cause people who do good deeds to be afraid. Instead, they cause people who do evil to be afraid. So if any of you do good, they will praise you instead of punishing you! ⁴ All officials exist in order to serve God, in order that they may help each of you. If any of you does what is evil, of course you should be afraid of them. The officials exist to serve God by punishing those who do evil. ⁵ So, it is necessary for you to obey the officials, not only because they will punish you if you disobey them, but also because you know within yourselves that you should be subject to them!

ULB:

³ For rulers are not a terror to good deeds, but to evil deeds. Do you desire to be unafraid of authority? Do what is good, and you will have praise from it. ⁴ For he is a servant of God to you for good. But if you do what is evil, be afraid; for he does not carry the sword for no reason. For he is a servant of God, an avenger for wrath on the one who does evil. ⁵ Therefore you must obey, not only because of the wrath, but also because of conscience.

translationWords:

- ruler, rulers, rule
- evil, wicked, wickedness
- fear, afraid, fear of Yahweh
- authority
- good, goodness
- praise
- servant, slave, slavery
- God
- avenge, revenge, vengeance
- wrath, fury
- obey, obedient, obedience
- conscience

translationNotes:

- **For** - Paul uses this word to begin his explanation of 13:2 and to tell about what will result if the government condemns a person.
- **rulers are not a terror** - Rulers do not make good people afraid.
- **to good deeds ... to evil deeds** - People are identified with their “good deeds” or “evil deeds.”

- **Do you desire to be unafraid of authority?** - Paul uses this question to emphasize his point. You can translate this as a statement. AT: “Let me tell you how you can be unafraid of the government!” (See: [Rhetorical Question](#))
- **you will have praise from it** - The government will say good things about people who do what is good.
- **he does not carry the sword for no reason** - You can translate this in a positive form. AT: “he carries the sword for a very good reason” or “he has the power to punish people, and he will punish people” (See: [Litotes](#))
- **carry the sword** - Roman governors carried a short sword as a symbol of their authority. (See: [Metonymy](#))
- **an avenger for wrath** - Here “wrath” represents the punishment people receive when they do evil deeds. AT: “a person who punishes people as an expression of the government’s anger against evil” (See: [Metonymy](#))
- **not only because of the wrath, but also because of conscience** - “not only so the government will not punish you, but also so you will have a clear conscience before God”

Links:

- [Introduction to Romans](#)
- [Romans 13 General Notes](#)
- [Romans 13 Translation Questions](#)

Romans 13:6-7

UDB:

⁶ It is for this reason that you also pay taxes, because the officials are ones who serve God as they continually do their work. ⁷ Give to all the officials what you are supposed to give to them! Pay taxes to those who require that you pay taxes. Pay duties on goods to those who require that you pay those duties. Respect those whom you ought to respect. Honor those whom you ought to honor.

ULB:

⁶ Because of this you pay taxes also. For authorities are servants of God, who attend to this very thing continually. ⁷ Pay to everyone what is owed to them: tax to whom tax is due; toll to whom toll is due; fear to whom fear is due; honor to whom honor is due.

translationWords:

- [tax, taxes](#)
- [authority](#)
- [serve, service](#)
- [fear, afraid, fear of Yahweh](#)
- [honor, to honor](#)

translationNotes:

- **Because of this** - “Because the government punishes evildoers”
- **you ... Pay to everyone** - Paul is addressing the believers here. (See: [Forms of You](#))
- **For** - “This is why you should pay taxes:”
- **attend to** - “administer” or “work on”
- **tax to whom tax is due; toll to whom toll is due; fear to whom fear is due; honor to whom honor is due** - These clauses are ellipses. You can include the missing words in your translation. AT: “pay taxes to those who require that you pay taxes. Pay duties on goods to those who require that you pay those duties. Respect those whom you ought to respect. Honor those whom you ought to honor” (UDB) (See: [Ellipsis](#))
- **toll** - This refers to a customs duty.

Links:

- [Introduction to Romans](#)
- [Romans 13 General Notes](#)
- [Romans 13 Translation Questions](#)

Romans 13:8-10

UDB:

⁸ Pay all of your debts when you are supposed to pay them. The only thing that is like a debt that you should never stop paying is to love one another. Whoever loves others has fulfilled all that God requires in his law. ⁹ There are many things that God has commanded in his law, such as do not commit adultery, do not murder anyone, do not steal, and do not desire anything that belongs to someone else. But we can sum up the meaning of all the law in this sentence: “Love your neighbor as you love yourself.” ¹⁰ If you love everyone around you, you will harm no one. So whoever loves others fulfills all that God’s law requires.

ULB:

⁸ Owe no one anything, except to love one another. For he who loves his neighbor has fulfilled the law. ⁹ For, “You will not commit adultery, you will not kill, you will not steal, you will not covet,” and if there is any other commandment also, it is summed up in this sentence: “You will love your neighbor as yourself.” ¹⁰ Love does not harm one’s neighbor. Therefore, love is the fulfillment of the law.

translationWords:

- love
- neighbor
- fulfill
- law, law of Moses, God’s law, law of Yahweh
- adultery, adulterous, adulterer, adulteress
- envy, covet
- command, to command, commandment

translationNotes:

- **Connecting Statement:** - Paul tells believers how to act toward neighbors.
- **Owe no one anything, except to love one another** - This is a double negative. You can translate it in a positive form. AT: “Pay all you owe to everyone, and love one another” (See: [Double Negatives](#))
- **Owe** - This verb is plural and applies to all the Roman Christians. (See: [Forms of You](#))
- **except to love one another** - This is the one debt that can remain as shown in the note above.
- **love** - This refers to the kind of love that comes from God and focuses on the good of others, even when it does not benefit oneself.

- **You will** - All occurrences of “you” in 13:9 are singular, but the speaker was addressing a group of people as if they were one person. If this is not natural in your language, you may need to use plural forms here. (See: [Forms of You](#))
- **covet** - to desire to have or possess something that another person possesses.
- **Love does not harm one’s neighbor** - This phrase portrays love as a person who is being kind to other people. AT: “People who love their neighbors do not harm them” (See: [Personification](#))

Links:

- [Introduction to Romans](#)
- [Romans 13 General Notes](#)
- [Romans 13 Translation Questions](#)

Romans 13:11-12

UDB:

¹¹ Do what I have just told you, especially since you know how important is the time in which we are now living. You know that it is time for you to be fully alert and active, like people who have awakened from sleeping, because the time when Christ will finally deliver us from this world's sin and sorrow is near. That time is closer now than when we first believed in Christ. ¹² Our time to live in this world is almost ended, like a night that is nearly ended. The time when Christ will return is near. So we must stop doing the wicked deeds that people like to do at night, and we must be doing the things that will help us resist evil, as soldiers who put on their armor in the daytime get ready to resist their enemies.

ULB:

¹¹ Because of this, you know the time, that it is already time for you to awake out of sleep. For now our salvation is nearer than when we first believed. ¹² The night has advanced, and the day has come near. Let us therefore put aside the works of darkness, and let us put on the armor of light.

translationWords:

- sleep, asleep, fall asleep
- salvation
- believe, believe in, belief
- works, deeds, work, acts
- day of the Lord, day of Yahweh
- darkness
- armor
- light

translationNotes:

- **you know the time, that it is already time for you to awake out of sleep** - Paul speaks of the need for the Roman believers to change their behavior as if they needed to wake up from being asleep. (See: [Metaphor](#))
- **The night has advanced** - Paul speaks of the time when the people did evil deeds as night. AT: "The present sinful time is almost over" (See: [Metaphor](#))
- **the day has come near** - Paul speaks of the time when people stop doing evil deeds as the day. AT: "Christ will return soon" (See: [Metaphor](#))
- **works of darkness** - These are wicked deeds which people prefer to do at night, when it is dark and no one can see them. (See: [Metonymy](#))

- **let us put on the armor of light** - Paul speaks of doing things to resist Satan as if the people were putting on armor in preparation for battle. AT: “we should allow God to protect us by doing only those deeds we want people to see us doing” (See: [Metaphor](#))

Links:

- [Introduction to Romans](#)
- [Romans 13 General Notes](#)
- [Romans 13 Translation Questions](#)

Romans 13:13-14

UDB:

¹³ We must behave properly, as though the time when Christ will return were already here. We must not get drunk and do evil things with others. We must not commit any kind of sexual immorality or wild sensual behavior. We must not quarrel. We must not be jealous of other people.

¹⁴ On the contrary, we should be like the Lord Jesus Christ so that others will see what he is like. You should stop wanting to do the things that your old evil nature wants to do.

ULB:

¹³ Let us walk appropriately, as in the day, not in wild celebrations or drunkenness. And let us not walk in sexual immorality or in uncontrolled lust, and not in strife or jealousy. ¹⁴ But put on the Lord Jesus Christ, and make no provision for the flesh, for its lusts.

translationWords:

- walk
- sexual immorality
- strife
- jealous, jealousy
- Lord
- Jesus, Jesus Christ, Christ Jesus
- flesh
- lust

translationNotes:

- **Let us** - Paul includes his readers and other believers with himself. (See: **Inclusive “We”**)
- **Let us walk appropriately, as in the day** - Paul speaks of living as true believers as if one were walking while it is day. AT: “Let us walk in a visible way knowing that everyone can see us” (See: **Metaphor**)
- **in sexual immorality or in uncontrolled lust** - These concepts mean basically the same thing. You can combine them in your translation. AT: “sexually immoral acts” (See: **Doublet**)
- **strife** - This refers to plotting against and arguing with other people.
- **jealousy** - This refers to negative feelings against another person’s success or advantage over others.
- **put on the Lord Jesus Christ** - Paul speaks of accepting the moral nature of Christ as if he were our outer clothing that people can see. (See: **Metaphor**)
- **put on** - If your language has a plural form for commands, use it here.

- **make no provision for the flesh** - Here the “flesh” refers to the self-directed nature of people who oppose God. This is the sinful nature of human beings. AT: “do not allow your old evil heart any opportunity at all for doing wicked things” (See: [Metonymy](#))

Links:

- [Introduction to Romans](#)
- [Romans 13 General Notes](#)
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Romans 14 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 14:10, which is a quotation from the Old Testament.

Special concepts in this chapter

Weak in faith

Faith is used in Scripture to refer to as something one can definitively possess and at the same time be “weak in” or “lack” in a given situation. In this passage, being weak in faith references Christians who were immature, lacking strength or understanding their faith. (See: [faith](#))

Dietary restrictions

Dietary restrictions were important in many religions in the ancient Near East. Christian had freedom to eat what they wanted to but they had to exercise this freedom wisely, and in a way that brings honor to the Lord and does not cause other’s to sin. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

The Judgment Seat of God

This Judgment Seat of God or Christ (also known as the “Bema Seat”) is a time when Christians will be held accountable for the way they lived their lives as Christians.

Links:

- [Romans 14:01 Notes](#)

Romans 14:1-2

UDB:

¹ Accept those who are not sure whether God will permit them to do certain things some people think are wrong. But when you accept them, do not argue with them about what they think. These questions are only personal opinions. ² Some people believe that they may eat all kinds of food. Others believe that God does not want them to eat certain things, so they believe that they may eat only vegetables.

ULB:

14 ¹ Receive anyone who is weak in faith, without giving judgment about arguments. ² One person has faith to eat anything, another who is weak eats only vegetables.

translationWords:

- [receive](#)
- [faith](#)
- [judge, judgment](#)

translationNotes:

- **Connecting Statement:** - Paul encourages believers to remember that they are answerable to God.
- **weak in faith** - This refers to those who felt guilty over eating and drinking certain things.
- **without giving judgment about arguments** - “and do not condemn them for their opinions”
- **One person has faith to eat anything** - Here “faith” refers to doing what a person believes God is telling him to do.
- **another who is weak eats only vegetables** - This describes a person who believes God does not want him to eat meat.

Links:

- [Introduction to Romans](#)
- [Romans 14 General Notes](#)
- [Romans 14 Translation Questions](#)

Romans 14:3-4**UDB:**

³ Anyone who thinks that it is all right to eat all kinds of food must not despise those who do not think that. Anyone who thinks it is not all right to eat all kinds of food must not condemn those who think differently, because God himself has accepted those people. ⁴ You are wrong when you evaluate somebody else's servant. We are all God's servants so God is the master of us all. He is the one who will decide whether those people have done wrong! No one should judge another in this regard, because he is able to keep them faithful to him.

ULB:

³ May the one who eats everything not despise the one who does not eat everything. And may the one who does not eat everything not judge the other who eats everything. For God has received him. ⁴ Who are you, you who judge a servant belonging to someone else? It is before his own master that he stands or falls. But he will be made to stand, for the Lord is able to make him stand.

translationWords:

- judge, judgment
- God
- receive
- servant, slave, slavery
- lord, master, sir
- Lord

translationNotes:

- **Who are you, you who judge a servant belonging to someone else?** - Paul is using a question to scold those who are judging others. You can translate this as a statement. AT: "You are not God, and you are not allowed to judge one of his servants!" (See: **Rhetorical Question**)
- **you, you** - The form of "you" here is singular. (See: **Forms of You**)
- **It is before his own master that he stands or falls** - Paul speaks of God as if he were a master who owned servants. AT: "Only the master can decide if he will accept the servant or not" (See: **Metaphor**)
- **But he will be made to stand, for the Lord is able to make him stand** - Paul speaks of the servant who is acceptable to God as if he were being "made to stand" instead of falling. You can translate this in an active form. AT: "But the Lord will accept him because he is able to make the servant acceptable" (See: **Metaphor** and **Active or Passive**)

Links:

- [Introduction to Romans](#)
- [Romans 14 General Notes](#)
- [Romans 14 Translation Questions](#)

Romans 14:5-6**UDB:**

⁵ Some people regard certain days as more holy than other days. Other people regard all days as equally suitable for worshiping God. Each person should be fully convinced about such matters, thinking and deciding for himself and not for others. ⁶ As for those who believe that they should worship on a certain day of the week, it is to honor the Lord that they worship on that day. And as for those who think that it is all right to eat all kinds of food, it is to honor the Lord that they eat those foods, because they thank God for their food. As for those who abstain from eating certain kinds of food, it is to honor the Lord that they do not eat those foods, and they also thank God for the food that they do eat. So these people are not wrong, even though they think differently.

ULB:

⁵ One person values one day above another. Another values every day equally. Let each person be convinced in his own mind. ⁶ He who observes the day, observes it for the Lord. And he who eats, eats for the Lord, for he gives God thanks. He who does not eat, refrains from eating for the Lord. He also gives thanks to God.

translationWords:

- Lord
- God

translationNotes:

- **One person values one day above another. Another values every day equally** - “One person thinks one day is more important than all the others, but another person thinks that all days are the same”
- **Let each person be convinced in his own mind** - You can make the full meaning explicit. You can also translate this in an active form. AT: “Let each person be sure what he is doing is to honor the Lord” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))
- **He who observes the day, observes it for the Lord** - Here “observes” refers to worshiping. AT: “The person who worships on a certain day does it to honor the Lord” (See: [Assumed Knowledge and Implicit Information](#))
- **And he who eats, eats for the Lord** - This is an ellipsis. You can include the missing words. AT: “The person who eats every kind of food does it to honor the Lord” (See: [Ellipsis](#))
- **He who does not eat, refrains from eating for the Lord** - This is an ellipsis. You can include the missing words. AT: “The person who does not eat certain kinds of food does it to honor the Lord” (See: [Ellipsis](#))

Links:

- [Introduction to Romans](#)
- [Romans 14 General Notes](#)
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Romans 14:7-9

UDB:

⁷ None of us should live merely to please ourselves, and none of us should think that when we die, it affects only us. ⁸ While we live, it is the Lord whom we belong to and should be trying to please, and not just ourselves. And when we die, it is the Lord whom we should be trying to please. So, while we live and also when we die, we should try to please the Lord, for we belong to him. ⁹ For Christ died and became alive again in order that he might be Lord whom all people should obey, both those alive and those who are dead.

ULB:

⁷ For none of us lives for himself, and none dies for himself. ⁸ For if we live, we live for the Lord. And if we die, we die for the Lord. Then whether we live or die, we are the Lord's. ⁹ For to this purpose Christ died and lived again, that he might be Lord of both the dead and the living.

translationWords:

- [life, live, living, alive](#)
- [death, die, dead](#)
- [Lord](#)
- [Christ, Messiah](#)

translationNotes:

- **For none of us lives for himself** - Here “lives for himself” means to live only to please oneself. AT: “None of us should live merely to please ourselves” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **none dies for himself** - This means one's death affects other people. AT: “none of us should think that when we die, it affects only us” (UDB) (See [Assumed Knowledge and Implicit Information](#))
- **us ... we** - Paul is including his readers. (See: [Inclusive “We”](#))
- **the dead and the living** - “those who are dead and those who are living”

Links:

- [Introduction to Romans](#)
- [Romans 14 General Notes](#)
- [Romans 14 Translation Questions](#)

Romans 14:10-11**UDB:**

¹⁰ It is disgraceful that you who obey certain rules say that God will punish your fellow believers who do not obey them. For God will judge each one of us. ¹¹ We know this because it is written in the scriptures:

”Everyone will bow down before me!
And everyone will praise me.”

ULB:

¹⁰ But you, why do you judge your brother? And you, why do you despise your brother? For we will all stand before the judgment seat of God. ¹¹ For it is written,

“As I live,” says the Lord, “to me every knee will bend,
and every tongue will give praise to God.”

translationWords:

- judge, judgment
- brother
- written
- Lord
- tongue
- praise

translationNotes:

- **why do you judge your brother? And you, why do you despise your brother?** - By using these questions, Paul is demonstrating how he might need to scold individuals among his readers. AT: “it is wrong for you to judge your brother, and it is wrong for you to despise your brother!” or “stop judging and despising your brother!” (See: [Forms of You](#)) (See: [Rhetorical Question](#))
- **brother** - Here this means a fellow Christian, male or female.
- **For we will all stand before the judgment seat of God** - The “judgment seat” refers to God’s authority to judge. AT: “For God will judge us all” (See: [Metonymy](#))
- **For it is written** - You can translate this in an active form. AT: “For someone has written in the Scriptures:” (See: [Active or Passive](#))
- **As I live** - This phrase is used to start an oath or solemn promise. AT: “You can be certain that this is true” (See: [Assumed Knowledge and Implicit Information](#))

- **to me every knee will bend, and every tongue will give praise to God** - Paul uses the words “knee” and “tongue” to refer to the whole person. Also, the Lord uses the word “God” to refer to himself. AT: “every person will bow and give praise to me” (See: [Synecdoche](#) and [First, Second or Third Person](#))

Links:

- [Introduction to Romans](#)
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Romans 14:12-13

UDB:

¹² So we will each have to tell God what we have done and let him decide whether or not he approves of it.

¹³ Since it is God who will judge everyone, we must stop saying that God should punish some of our fellow believers! Instead, you must be determined to never cause another brother or sister to sin or to stop trusting Christ.

ULB:

¹² So then, each one of us will give an account of himself to God.

¹³ Therefore, let us no longer judge one another, but instead decide this, that no one will place a stumbling block or a snare for his brother.

translationWords:

- [God](#)
- [judge, judgment](#)
- [stumbling block, stone of stumbling](#)
- [brother](#)

translationNotes:

- **will give an account of himself to God** - “will have to explain our actions to God”
- **but instead decide this, that no one will place a stumbling block or a snare for his brother** - Here “stumbling block” and “snare” mean basically the same thing. AT: “but instead make it your goal not to do or say anything that might cause a fellow believer to sin” (See: [Doublet](#))
- **brother** - Here this means a fellow Christian, male or female.

Links:

- [Introduction to Romans](#)
- [Romans 14 General Notes](#)
- [Romans 14 Translation Questions](#)

Romans 14:14-15**UDB:**

¹⁴ Because I am joined to the Lord Jesus, I am absolutely certain that there is nothing that by itself is wrong to eat. But if people think it is wrong to eat something, then for them it is wrong to eat it. So you should not encourage them to eat it. ¹⁵ If you eat food that a fellow believer thinks is wrong to eat, you might cause him to stop obeying God. You would no longer be loving him. Do not cause any fellow believer to stop trusting in Christ. After all, Christ died for him, too!

ULB:

¹⁴ I know and am persuaded in the Lord Jesus, that nothing is unclean by itself. Only for him who considers anything to be unclean, for him it is unclean. ¹⁵ If because of food your brother is hurt, you are no longer walking in love. Do not destroy with your food one for whom Christ died.

translationWords:

- Lord
- Jesus, Jesus Christ, Christ Jesus
- unclean
- brother
- wrong, mistreat, hurt
- walk
- love

translationNotes:

- **I know and am persuaded in the Lord Jesus** - Here the words “know” and “am persuaded” mean basically the same thing; Paul uses them to emphasize his certainty. AT: “I am certain because of my relationship with the Lord Jesus” (See: [Doublet](#))
- **nothing is unclean by itself** - You can translate this in a positive form. AT: “everything by itself is clean” (See: [Double Negatives](#))
- **by itself** - “by its nature” or “because of what it is”
- **Only for him who considers anything to be unclean, for him it is unclean** - Paul implies here that a person should stay away from anything that he thinks is unclean. You can make this explicit in your translation. AT: “But if a person thinks something is unclean, then for that person it is unclean and he should stay away from it” (See: [Assumed Knowledge and Implicit Information](#))
- **If because of food your brother is hurt** - “If you hurt your fellow believer’s faith over the matter of food.” Here the word “your” refers to those who are strong in faith and “brother” refers to those who are weak in faith.

- **brother** - Here this means a fellow Christian, male or female.
- **you are no longer walking in love** - Paul speaks of the behavior of believers as if it were a walk. AT: “then you are no longer showing love” (See: [Metaphor](#))

Links:

- [Introduction to Romans](#)
- [Romans 14 General Notes](#)
- [Romans 14 Translation Questions](#)

Romans 14:16-17**UDB:**

¹⁶ Similarly, do not do something that fellow believers would call bad, even if you think it is good.

¹⁷ When God rules how we live, we do not worry about what we eat and drink. Instead, we think about how what is the right way to obey him, have peace with each other, and rejoice because of the Holy Spirit.

ULB:

¹⁶ So do not let your good actions cause people to mock them. ¹⁷ For the kingdom of God is not about food and drink, but about righteousness, peace, and joy in the Holy Spirit.

translationWords:

- [good, goodness](#)
- [kingdom of God, kingdom of heaven](#)
- [righteous, righteousness](#)
- [peace, peaceful](#)
- [joy, joyful](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)

translationNotes:

- **do not let your good actions cause people to mock them** - “Do not do things, even if you consider those things to be good, if people will say that they are evil”
- **your good actions** - This refers to the actions of people with strong faith.
- **people** - Possible meanings are 1) other believers or 2) non-Christians.
- **For the kingdom of God is not about food and drink, but about righteousness, peace, and joy in the Holy Spirit** - Paul argues that God set up his kingdom so he could give us a right relationship with himself, and to provide peace and joy. AT: “For God did not set up his kingdom so that he could rule over what we eat and drink. He set up his kingdom so we could have a right relationship with him, and so he could give us peace and joy” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 14 General Notes](#)
- [Romans 14 Translation Questions](#)

Romans 14:18-19**UDB:**

¹⁸ Those who serve Christ by acting in such ways please God, and others will also respect them.

¹⁹ So we should always eagerly try to live in a way that will cause peace among fellow Christians, and we should try to do what will help each other to trust and obey Christ.

ULB:

¹⁸ For the one who serves Christ in this way is acceptable to God and approved by people. ¹⁹ So then, let us pursue the things of peace and the things that build up one another.

translationWords:

- [serve, service](#)
- [Christ, Messiah](#)
- [God](#)
- [people group, peoples, the people, a people](#)
- [peace, peaceful](#)

translationNotes:

- **approved by people** - You can translate this in an active form. AT: “people will approve of him” or “people will respect him” (See: [Active or Passive](#))
- **let us pursue the things of peace and the things that build up one another** - Here “build up one another” refers to helping each other grow in faith. AT: “let us seek to live peacefully together and help one another grow stronger in faith” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 14 General Notes](#)
- [Romans 14 Translation Questions](#)

Romans 14:20-21**UDB:**

²⁰ Do not destroy how God has helped any believer just because you want to eat a certain kind of food. It is true that God allows us to eat every kind of food. But if you eat something that another believer thinks is wrong, then you are encouraging him to do what he thinks is wrong. ²¹ It is good neither to eat meat nor to drink wine, nor to do anything else at any time if it will cause one of your fellow believers to stop trusting in God.

ULB:

²⁰ Do not destroy the work of God because of food. All things are indeed clean, but it is evil for that person who eats and causes him to stumble. ²¹ It is good not to eat meat, nor to drink wine, nor anything by which your brother takes offense.

translationWords:

- God
- clean, cleanse
- evil, wicked, wickedness
- stumble
- wine, wineskin, new wine
- brother

translationNotes:

- **Do not destroy the work of God because of food** - You can make explicit the full meaning of this sentence. AT: “Do not undo what God has done for a fellow believer just because you want to eat a certain kind of food” (See: [Assumed Knowledge and Implicit Information](#))
- **but it is evil for that person who eats and causes him to stumble** - Here anything that “causes him to stumble” means it causes a weaker brother to do something that is against his conscience. AT: “but it would be a sin for someone to eat food, which another brother thinks is wrong to eat, if by eating this causes the weaker brother to do something that is against his conscience” (See: [Assumed Knowledge and Implicit Information](#))
- **It is good not to eat meat, nor to drink wine, nor anything by which your brother takes offense** - “It is better not to eat meat or drink wine or do anything else that might cause your brother to sin”
- **brother** - Here this means a fellow Christian, male or female.
- **your** - This refers to the strong in faith and “brother” refers to the weak in faith.

Links:

- [Introduction to Romans](#)
- [Romans 14 General Notes](#)
- [Romans 14 Translation Questions](#)

Romans 14:22-23**UDB:**

²² Let God tell you what things are right for you to do, but do not try to force others to accept what you believe. And you will please God if you have no doubts about your convictions about what is right and wrong to do. ²³ But some believers fear that God will not be pleased if they eat certain kinds of food. And indeed, he will say that they have done wrong, if they do not do what they believe to be right. If we do anything without being certain that God approves of it, we are sinning.

ULB:

²² These particular beliefs that you have, keep them between yourself and God. Blessed is the one who does not condemn himself in respect to what he approves of. ²³ He who doubts is condemned if he eats, because it is not from faith. And whatever is not from faith is sin.

translationWords:

- God
- bless, blessed, blessing
- condemn, condemnation
- sin, sinful, sinner, sinning

translationNotes:

- **These particular beliefs that you have** - This refers back to the beliefs about food and drink.
- **you ... yourself** - singular. Because Paul is addressing the believers, you may have to translate this using plural. (See: [Forms of You](#))
- **Blessed is the one who does not condemn himself in respect to what he approves of** - “Blessed are those who do not feel guilty for what they decide to do”
- **He who doubts is condemned if he eats** - You can translate this in an active form. AT: “God will say that the person does wrong if he is not sure if it is right to eat a certain food, but he eats it anyway” or “The person who is not sure if it is right to eat a certain food, but then eats it anyway will have a troubled conscience” (See: [Active or Passive](#))
- **because it is not from faith** - Anything that is “not from faith” is something that God does not want you to do. You can make explicit the full meaning here. AT: “God will say that he is wrong because he is eating something he believes God does not want him to eat” (See: [Assumed Knowledge and Implicit Information](#))
- **whatever is not from faith is sin** - Anything that is “not from faith” is something that God does not want you to do. You can make explicit the full meaning here. AT: “you are sinning if you do something that you do not believe God wants you to do” (See: [Assumed Knowledge and Implicit Information](#))

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Romans 15 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent all the lines of 15:9-12, 20, which are quotations from the Old Testament. Many of these quotations are used to prove that God has always had a plan for the salvation of the Gentile peoples. (See: [save](#), [safe](#))

Romans [15:14](#) marks a shift in the material of the book overall. Paul begins to speak much more personally. This serves a specific function in the letter overall, marking the end of his instruction and beginning a personal greeting.

Important figures of speech in this chapter

Strong/Weak

These terms are used to refer to people who are mature and immature in their faith. There are many different terms that can be used to describe people who have grown more spiritually than others. Paul also explains that spiritual growth occurs through the fellowship and encouragement of other Christians in community. (See: [faith](#))

Links:

- [Romans 15:01 Notes](#)

Romans 15:1-2

UDB:

¹ Those of us believers who are sure that God allows us to do many more things than other believers think he allows them to do—we should be patient with them and allow them to inconvenience us. This is more important than our pleasing ourselves. ² Each of us should do the things that please our fellow believers, and things that will help them, things that will encourage them to trust in Christ.

ULB:

15 ¹ Now we who are strong ought to bear the weaknesses of the weak, and ought not to please ourselves. ² Let each one of us please his neighbor for that which is good, in order to build him up.

translationWords:

- [neighbor](#)
- [good, goodness](#)

translationNotes:

- **Connecting Statement:** - Paul concludes this section about believers' living for others with reminding them how Christ lived.
- **Now** - Translate this using the words your language uses to introduce a new idea into an argument.
- **we who are strong** - Here “strong” refers to the people who are strong in their faith. They believe that God allows them to eat any kind of food. AT: “we who are strong in faith” (See: [Assumed Knowledge and Implicit Information](#))
- **we** - This refers to Paul, his readers, and other believers. (See: [Inclusive “We”](#))
- **the weak** - Here “the weak” refers to the people who are weak in their faith. They believe that God does not allow them to eat some kinds of food. AT: “those who are weak in faith” (See: [Assumed Knowledge and Implicit Information](#))
- **to build him up** - By this, Paul means to strengthen someone's faith. AT: “to strengthen his faith” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 15 General Notes](#)
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Romans 15:3-4**UDB:**

³ We should please our fellow believers, since Christ has set us an example. He did not do things to please himself. On the contrary, he tried to please God even when others insulted him. That was as the scriptures say: “When people insulted you, it was as though they were also insulting me.” ⁴ Remember that all the things written in the scriptures are there to teach us, so that we may become patient in hardship. In this way the scriptures will encourage us to expect that God will do for us everything that he has promised.

ULB:

³ For even Christ did not please himself. Instead, it was just as it is written, “The insults of those who insulted you fell on me.” ⁴ For whatever was previously written was written for our instruction, in order that through patience and through encouragement of the scriptures we would have confidence.

translationWords:

- Christ, Messiah
- written
- patient, patience
- word of God, word of Yahweh, word of the Lord, scripture
- confidence, confident

translationNotes:

- **it was just as it is written** - Here Paul refers to a scripture where Christ (the Messiah) speaks to God. You can translate this in an active form. AT: “the Messiah said to God in the scriptures” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))
- **The insults of those who insulted you fell on me** - The insults of those who insulted God fell on Christ.
- **For whatever was previously written was written for our instruction** - You can translate this in an active form. AT: “For in times past, the prophets wrote everything in the Scriptures to teach us” (See: [Active or Passive](#)) * **our ... we** - Paul includes his readers and other believers. (See: [Inclusive “We”](#))
- **in order that through patience and through encouragement of the scriptures we would have confidence** - Here “have confidence” means that the believers will know that God will fulfill his promises. You can make explicit the full meaning in your translation. AT: “In this way the scriptures will encourage us to expect that God will do for us everything that he has promised” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 15 General Notes](#)
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Romans 15:5-7**UDB:**

⁵ I pray that God give you patience and encouragement so that you all live in peace with each other, doing as Christ Jesus did. ⁶ If you do this, you all will be praising God together, the Father of our Lord Jesus Christ.

⁷ So I say to all of you believers at Rome, accept each other. If you do that, people will praise God as they see you behave like Christ. Accept each other just like Christ accepted you!

ULB:

⁵ Now may the God of patience and of encouragement grant you to be of the same mind with each other according to Christ Jesus. ⁶ May he do this in order that with one mind you may praise with one mouth the God and Father of our Lord Jesus Christ.

⁷ Therefore receive one another, even as Christ also received you, to the praise of God.

translationWords:

- God
- patient, patience
- Jesus, Jesus Christ, Christ Jesus
- praise
- receive

translationNotes:

- **Connecting Statement:** - Paul encourages the believers to remember that both Gentile believers and Jews that believe are made one in Christ.
- **may ... God ... grant** - “I pray that ... God ... will grant”
- **to be of the same mind with each other** - Here to be of the “same mind” is a metonym that means to be in agreement with each other. AT: “to be in agreement with each other” or “to be united” (See: [Metonymy](#))
- **praise with one mouth** - This means to be united in praising God. AT: “praise God together in unity as if only one mouth were speaking” (See: [Metonymy](#))
- **receive one another** - “accept one another”

Links:

- [Introduction to Romans](#)
- [Romans 15 General Notes](#)

- Romans 15 Translation Questions

Romans 15:8-9**UDB:**

⁸ I want you to remember that Christ helped us Jews to know the truth about God. That is, he came to make come true everything that God had promised our ancestors that he would do. ⁹ But he also came to help the non-Jews, so they would praise God for his mercy. God's mercy has produced what is written in the scriptures that David said to God: "So I will praise you among the non-Jews; I will sing and praise you."

ULB:

⁸ For I say that Christ has been made a servant of the circumcision in behalf of the truth of God. He did this so that he might confirm the promises given to the fathers, ⁹ and for the Gentiles to glorify God for his mercy. It is as it is written,

"Therefore I will give praise to you among the Gentiles
and sing praise to your name."

translationWords:

- Christ, Messiah
- servant, slave, slavery
- circumcise, circumcision
- true, truth, come true
- God
- promise
- Gentile
- glorify
- mercy, merciful
- written
- praise
- name

translationNotes:

- **For I say** - "I" refers to Paul.
- **Christ has been made a servant of the circumcision** - Here "the circumcision" is a metonym that refers to the Jews. You can translate this in an active form. AT: "Jesus Christ came to help the Jews" (See: [Metonymy](#) and [Active or Passive](#))
- **so that he might confirm the promises given to the fathers** - Here "the fathers" refers to the ancestors of the Jewish people. You can translate this in an active form. AT: "that God

might confirm the promises he gave the ancestors of the Jews” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

- **and for the Gentiles** - This is an ellipsis. You can include the missing words. AT: “and Christ came to help the Gentiles” (See: [Ellipsis](#))
- **as it is written** - You can translate this in an active form. AT: “as someone has written in the Scriptures” (See: [Active or Passive](#))
- **and sing praise to your name** - Here “your name” is a metonym that refers to God. AT: “and sing praise to you” (See: [Metonymy](#))

Links:

- [Introduction to Romans](#)
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Romans 15:10-11**UDB:**

¹⁰ Moses also wrote, “You non-Jews, rejoice with us who are God’s people.” ¹¹ And David wrote in the scriptures, “Praise the Lord, all you non-Jews; may everyone praise him.”

ULB:

¹⁰ Again it says,

“Rejoice, you Gentiles, with his people.”

¹¹ And again,

”Praise the Lord, all you Gentiles;
let all the peoples praise him.”

translationWords:

- [Gentile](#)
- [praise](#)
- [Lord](#)

translationNotes:

- **Again it says** - “Again the scripture says”
- **with his people** - This refers to God’s people. You can make this explicit in your translation.
AT: “with the people of God” (See: [Assumed Knowledge and Implicit Information](#))
- **praise him** - “praise the Lord”

Links:

- [Introduction to Romans](#)
- [Romans 15 General Notes](#)
- [Romans 15 Translation Questions](#)

Romans 15:12**UDB:**

¹² And Isaiah wrote in the scriptures, “There will be a descendant of King David who will rule over the non-Jews. They will confidently expect him to fulfill what he has promised.”

ULB:

¹² Again, Isaiah says,

”There will be the root of Jesse,
and the one who will arise to rule over the Gentiles.
The Gentiles will have confidence in him.”

translationWords:

- [Isaiah](#)
- [Jesse](#)
- [Gentile](#)
- [confidence, confident](#)

translationNotes:

- **root of Jesse** - Jesse was the physical father of King David. AT: “descendant of Jesse” (See: [Metonymy](#))
- **The Gentiles will have confidence in him** - Here “him” refers to the descendant of Jesse, the Messiah. Those who are not Jews will also trust him to fulfill his promises. AT: “The people who are not Jews can trust him to do what he has promised” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 15 General Notes](#)
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Romans 15:13**UDB:**

¹³ I pray that God cause you to be confidently expecting him to do what he has promised. I pray that he will cause you to be completely joyful and peaceful as you trust in him. The Holy Spirit will enable you to more and more confidently expect to receive what God has promised you.

ULB:

¹³ Now may the God of confidence fill you with all joy and peace for believing, so that you may abound in confidence, by the power of the Holy Spirit.

translationWords:

- [God](#)
- [confidence, confident](#)
- [joy, joyful](#)
- [peace, peaceful](#)
- [believe, believe in, belief](#)
- [power, powers](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)

translationNotes:

- **the God of confidence** - Here “confidence” refers to one’s ability to trust in God to do what he has promised to do. AT: “God, whom you trust to fulfill his promises” (See: [Assumed Knowledge and Implicit Information](#))
- **fill you with all joy and peace** - Paul exaggerates here to emphasize his point. AT: “fill you with great joy and peace” (See: [Hyperbole](#))
- **you may abound in confidence** - “you may be completely confident”

Links:

- [Introduction to Romans](#)
- [Romans 15 General Notes](#)
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Romans 15:14

UDB:

¹⁴ My fellow believers, I myself am completely sure that you yourselves have acted toward others in a completely good way. You have done that because you have known completely all that God wants you to know and because you are able to teach each other.

ULB:

¹⁴ I myself am also convinced about you, my brothers. I am convinced that also you yourselves are full of goodness, filled with all knowledge. I am convinced that you are also able to exhort one another.

translationWords:

- [brother](#)
- [good, goodness](#)
- [know, knowledge, make known](#)
- [exhort, exhortation](#)

translationNotes:

- **Connecting Statement:** - Paul reminds the believers in Rome that God chose him to reach the Gentiles.
- **I myself am also convinced about you, my brothers** - Paul is quite sure that the believers in Rome are honoring each other in their behavior. AT: “I myself am completely sure that you yourselves have acted toward others in a completely good way” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **brothers** - Here this means fellow Christians, including both men and women.
- **filled with all knowledge** - Paul exaggerates here to emphasize his point. AT: “filled with sufficient knowledge to follow God” (See: [Hyperbole](#))
- **also able to exhort one another** - Here “exhort” means to teach. AT: “also able to teach each other” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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Romans 15:15-16**UDB:**

¹⁵ However, I have written to you quite openly in this letter about some things in order to remind you about them. I have written this because God has made me an apostle, although I did not deserve this. ¹⁶ He did this in order that I should work for Jesus Christ among the non-Jews. God has appointed me to act like a priest as I proclaim his good news in order that he may accept the non-Jews who believe in Christ. They will be like an offering that the Holy Spirit has set completely apart for God only.

ULB:

¹⁵ But I am writing more boldly to you about some things in order to remind you again, because of the gift that was given me by God. ¹⁶ This gift was that I should be a servant of Christ Jesus sent to the Gentiles, to offer as a priest the gospel of God. I should do this so that the offering of the Gentiles might become acceptable, consecrated by the Holy Spirit.

translationWords:

- bold, boldly, boldness
- gift
- servant, slave, slavery
- Jesus, Jesus Christ, Christ Jesus
- Gentile
- priest, priesthood
- good news, gospel
- sacrifice, offering
- consecrate
- Holy Spirit, Spirit of God, Spirit of the Lord

translationNotes:

- **the gift that was given me by God** - This gift is Paul's appointment as an apostle despite his persecution of believers prior to his conversion. Paul speaks of his selection as an apostle as if it were a gift that God gave to him. You can translate this in an active form. AT: "the gift God gave me" (See: **Metaphor** or **Active or Passive**)
- **the offering of the Gentiles might become acceptable** - Paul speaks of his preaching the gospel as if he, as a priest, were making an offering to God. AT: "the Gentiles might please God when they obey him" (See: **Metaphor**)

Links:

- [Introduction to Romans](#)
- [Romans 15 General Notes](#)
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Romans 15:17-19**UDB:**

¹⁷ It follows that, because of my relationship with Christ Jesus, I am happy about my work for God.

¹⁸ I will speak boldly only about the work that Christ has accomplished through me that non-Jews might pay attention to the message about Christ. These accomplishments came because of words and deeds ¹⁹ by showing signs and other things that convince people. I have done those things God's Spirit has enabled me. In this way I have traveled all the way around from Jerusalem to the province of Illyricum, and I have completed my work of proclaiming the message about Christ in those places.

ULB:

¹⁷ So my delight is in Christ Jesus and in the things of God. ¹⁸ For I will not dare to speak of anything except what Christ has accomplished through me for the obedience of the Gentiles. These are things done by word and action, ¹⁹ by the power of signs and wonders, and by the power of the Holy Spirit. This was so that from Jerusalem, and round about as far as Illyricum, I might fully carry out the gospel of Christ.

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- obey, obedient, obedience
- Gentile
- power, powers
- miracle, wonder, sign
- Holy Spirit, Spirit of God, Spirit of the Lord
- Jerusalem
- good news, gospel

translationNotes:

- **So my delight is in Christ Jesus and in the things of God** - Here "the things of God" could refer to the task that God has chosen Paul to do. AT: "Therefore I have reason to rejoice in Christ Jesus and in the work God has given me to do" (See: [Assumed Knowledge and Implicit Information](#))
- **For I will not dare to speak of anything ... These are things done by word and action, by the power of signs and wonders, and by the power of the Holy Spirit** - You can translate this double negative in a positive form. Here "these are things" refers to what Christ has accomplished through Paul. AT: "For the sake of the obedience of the Gentiles, I will only speak of what Christ has accomplished through me in my words and actions and by the

power of signs and wonders through the power of the Holy Spirit” (See: [Double Negatives](#) and [Assumed Knowledge and Implicit Information](#))

- **signs and wonders** - These two words mean basically the same thing and refer to various kinds of miracles. (See: [Doublet](#))
- **so that from Jerusalem, and round about as far as Illyricum** - This is from the city of Jerusalem as far as the province of Illyricum, a region close to Italy.

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Romans 15:20-21**UDB:**

²⁰ As I proclaim that message, I am always eagerly trying to proclaim it in places where people have not already heard about Christ. I do that in order that I might not be simply continuing the work that someone else already started. I do not want to be like a man who builds a house on someone else's foundation. ²¹ On the contrary, I teach non-Jews, so that what happens may be like what was written: "The people who have never heard any news about the Christ, they will see him. Those who have never heard of him will understand about him."

ULB:

²⁰ In this way, my desire has been to proclaim the gospel, but not where Christ is known by name, in order that I might not build upon another man's foundation. ²¹ It is as it is written:

"Those to whom no tidings of him came will see him,
and those who have not heard will understand."

translationWords:

- proclaim, proclamation
- good news, gospel
- name
- written

translationNotes:

- **In this way, my desire has been to proclaim the gospel, but not where Christ is known by name** - Paul only wants to preach to people who have never heard of Christ. AT: "Because of this, I want to preach the good news in places where people have never heard of Christ" (See: [Assumed Knowledge and Implicit Information](#))
- **in order that I might not build upon another man's foundation** - Paul speaks of his ministry work as if he were building a house on a foundation. AT: "in order that I might not be simply continuing the work that someone else already started. I do not want to be like a man who builds a house on someone else's foundation" (UDB) (See: [Metaphor](#))
- **It is as it is written** - Here Paul refers to what Isaiah wrote in the scriptures. You can translate this in an active form and make the meaning explicit. AT: "What is happening is like what Isaiah wrote in the scriptures" (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))
- **Those to whom no tidings of him came** - Here Paul speaks of the "tidings" or message about Christ as if it were alive and able to move by itself. AT: "Those whom no one had told the news about him" (See: [Personification](#))

Links:

- [Introduction to Romans](#)
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Romans 15:22-23**UDB:**

²² Because I have attempted to preach the message about Christ in places where they have not heard about him, I have been stopped many times from coming to visit you. ²³ But now there are no more places in these regions where people have not heard about Christ. Furthermore, for several years I have wanted to visit you.

ULB:

²² Therefore I was also hindered many times from coming to you. ²³ But now, I no longer have any place in these regions, and I have been longing for many years to come to you.

translationWords:**translationNotes:**

- **Connecting Statement:** - Paul tells the believers in Rome about his personal plans to visit them and asks the believers to pray.
- **I was also hindered** - You can translate this in an active form. AT: “they also hindered me” or “people also hindered me” (See: [Active or Passive](#))
- **I no longer have any place in these regions** - Paul implies that there are no more places in these areas where people live who have not heard about Christ. AT: “there are no more places in these regions where people have not heard about Christ” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
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Romans 15:24-25**UDB:**

²⁴ So I hope to go to Spain, and I hope that you will help me on my journey. And I would like to pause on my journey for a while in order to enjoy being with you. ²⁵ But I cannot visit you now, because I am about to go to Jerusalem in order to take money for God's people there.

ULB:

²⁴ So whenever I go to Spain, I hope to see you in passing, and to be sent on my way by you, after I enjoy your company for a while. ²⁵ But now I am going to Jerusalem to serve the believers.

translationWords:

- [Jerusalem](#)
- [believer](#)

translationNotes:

- **Spain** - This is a roman province west of Rome that Paul desired to visit. (See: [How to Translate Names](#) and [Translate Unknowns](#))
- **in passing** - “as I pass through Rome” or “while I am on my way”
- **to be sent on my way by you** - Here Paul implies that he wants the Roman believers to provide some financial assistance to him for his journey to Spain. AT: “that you will help me on my journey” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **enjoy your company** - “enjoy spending some time with you” or “enjoy visiting you”

Links:

- [Introduction to Romans](#)
- [Romans 15 General Notes](#)
- [Romans 15 Translation Questions](#)

Romans 15:26-27**UDB:**

²⁶ The believers in the provinces of Macedonia and Achaia decided to contribute money to help the believers in Jerusalem, God's own people, who are poor. ²⁷ They themselves decided to do this, but truly they owe something to God's people in Jerusalem. The non-Jewish believers benefited spiritually from Jewish believers because they heard the message about Christ from them, so the non-Jews should also help the Jewish believers in Jerusalem by giving them material things.

ULB:

²⁶ For it was the good pleasure of Macedonia and Achaia to make a certain contribution to the poor among the believers who are in Jerusalem. ²⁷ Yes, it was their good pleasure, and, indeed, they are their debtors. For if the Gentiles have shared in their spiritual things, they owe it to them also to serve them in material things.

translationWords:

- Macedonia
- believer
- Jerusalem
- Gentile
- spirit, spiritual

translationNotes:

- **it was the good pleasure of Macedonia and Achaia** - Here the words "Macedonia" and "Achaia" are synecdoches for the people who live in those areas. AT: "the believers in the provinces of Macedonia and Achaia were happy" (UDB) (See: [Synecdoche](#))
- **Yes, it was their good pleasure** - "The believers in Macedonia and Achaia were pleased to do it"
- **indeed, they are their debtors** - "indeed the people of Macedonia and Achaia are in debt to the believers in Jerusalem"
- **if the Gentiles have shared in their spiritual things, they owe it to them also to serve them** - "since the Gentiles have shared in the spiritual things of the Jerusalem believers, the Gentiles owe service to the Jerusalem believers"

Links:

- [Introduction to Romans](#)
- [Romans 15 General Notes](#)

- **Romans 15 Translation Questions**

Romans 15:28-29**UDB:**

²⁸ When I finish this task of delivering all this money that the believers in Macedonia and Achaia have given, I will leave Jerusalem and visit you in Rome while I am on my way to Spain. ²⁹ And I know that when I visit you, Christ will abundantly bless us.

ULB:

²⁸ Therefore, when I have accomplished this and have certified this fruit to them, I will go on by way of you to Spain. ²⁹ I know that, when I come to you, I will come in the fullness of the blessing of Christ.

translationWords:

- [fruit, fruitful](#)
- [bless, blessed, blessing](#)
- [Christ, Messiah](#)

translationNotes:

- **and have certified this fruit to them** - Paul speaks of the money he is taking to Jerusalem as if it were fruit. AT: “and have safely delivered this offering to them” (See: [Metaphor](#))
- **I know that, when I come to you, I will come in the fullness of the blessing of Christ** - This phrase means that Christ will bless Paul and the Roman believers. AT: “And I know that when I visit you, Christ will abundantly bless us” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 15 General Notes](#)
- [Romans 15 Translation Questions](#)

Romans 15:30-32

UDB:

³⁰ Because we belong to our Lord Jesus Christ and because the Spirit of God causes us to love each other, I urge you all that you help me by fervently praying to God for me. ³¹ Pray that God will protect me from the unbelieving Jews while I am in Judea. And pray that the believers in Jerusalem will be glad to receive the money that I am bringing them. ³² Pray these things in order that God may be pleased for me to come to you, and that I may be able to rest among you—and you rest with me—for a while.

ULB:

³⁰ Now I urge you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayers to God for me. ³¹ Pray that I may be rescued from those who are disobedient in Judea, and that my service for Jerusalem may be acceptable to the believers. ³² Pray that I may come to you in joy through the will of God, and that I may, together with you, find rest.

translationWords:

- brother
- Lord
- Jesus, Jesus Christ, Christ Jesus
- love
- Holy Spirit, Spirit of God, Spirit of the Lord
- pray, prayer
- God
- disobey, disobedient, disobedience
- Judea
- Jerusalem
- believer
- joy, joyful
- will of God

translationNotes:

- **Now** - If your language has a way to show that Paul has stopped talking about the good things he is confident of (15:29) and is now starting to talk about the dangers he faces, use it here.
- **I urge you** - “I encourage you”
- **brothers** - Here this means fellow Christians, including both men and women.
- **strive** - “work hard” or “struggle”
- **rescued** - “saved” or “protected”

- **and that my service for Jerusalem may be acceptable to the believers** - Here Paul expresses his desire that the believers in Jerusalem will gladly accept the money from the believers in Macedonia and Achaia. AT: “and pray that the believers in Jerusalem will be glad to receive the money that I am bringing them” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 15 General Notes](#)
- [Romans 15 Translation Questions](#)

Romans 15:33**UDB:**

³³ I pray that God, who causes us to have peace, will be with all of you and will help you. May it be so!

ULB:

³³ May the God of peace be with you all. Amen.

translationWords:

- [God](#)
- [peace, peaceful](#)
- [amen, truly](#)

translationNotes:

- **May the God of peace** - The “God of peace” means the God who causes believers to have inner peace. AT: “I pray that God who causes all of us to have inner peace” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 15 General Notes](#)
- [Romans 15 Translation Questions](#)

Romans 16 General Notes

Structure and formatting

This chapter forms a final salutation or greeting for the Christians in Rome. It was common to end a letter in the ancient Near East with this type of personal of greeting.

Other possible translation difficulties in this chapter

Because of the personal nature of this chapter, much of the context has been lost to history. This will make translation difficult. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Romans 16:01 Notes](#)

Romans 16:1-2**UDB:**

¹ By means of this letter I am introducing and recommending to you our fellow believer Phoebe, who will be taking this letter to you. She is a servant in the assembly in the city of Cenchrea. ² I request that you receive her because you are all joined to the Lord. You should do that because God's people ought to welcome their fellow believers. I am also requesting that you help her by giving her whatever she needs, because she has helped many people, including me.

ULB:

16 ¹ I commend to you Phoebe our sister, who is a servant of the church that is in Cenchrea, ² in order that you may receive her in the Lord. Do this in a manner worthy of the believers, and stand by her in whatever matter she may have need of you. For she herself as well has become a helper of many, and of myself as well.

translationWords:

- sister
- servant, slave, slavery
- church, Church
- in Christ, in Jesus, in the Lord, in him
- worthy, worth, unworthy, worthless
- believer

translationNotes:

- **Connecting Statement:** - Paul then greets many of the believers in Rome by name.
- **I commend to you Phoebe** - "I want you to respect Phoebe"
- **Phoebe** - This is a woman's name. (See: [How to Translate Names](#) and [Translate Unknowns](#))
- **our sister** - The word "our" refers to Paul and all believers. AT: "our sister in Christ" (See: [Inclusive "We"](#))
- **Cenchrea** - This was a seaport city in Greece. (See: [How to Translate Names](#) and [Translate Unknowns](#))
- **receive her in the Lord** - Paul encourages the Roman believers to welcome Phoebe as a fellow believer. AT: "welcome her because we all belong to the Lord" (See: [Assumed Knowledge and Implicit Information](#))
- **in a manner worthy of the believers** - "in the way that believers should welcome other believers"
- **and stand by her** - Paul encourages the Roman believers to give to Phoebe anything she needs. AT: "and help her by giving her whatever she needs" (UDB) (See: [Euphemism](#))

- **has become a helper of many, and of myself as well** - “has helped many people, and she has also helped me”

Links:

- [Introduction to Romans](#)
- [Romans 16 General Notes](#)
- [Romans 16 Translation Questions](#)

Romans 16:3-5

UDB:

³ Tell Priscilla and her husband Aquila that I send greetings to them. They worked with me for Christ Jesus, ⁴ and they were even willing to die for me. I thank them, and the non-Jewish congregations also thank them for saving my life. ⁵ Also tell the congregation that meets in their house that I send my greetings to them. Tell my dear friend Epaenetus the same thing. He is the first man in the province of Asia to believe in Christ.

ULB:

³ Greet Priscilla and Aquila, my fellow workers in Christ Jesus, ⁴ who for my life risked their own lives. I give thanks to them, and not only I, but also all the churches of the Gentiles. ⁵ Greet the church that is in their house. Greet Epaenetus my beloved, who is the firstfruit of Asia to Christ.

translationWords:

- [in Christ, in Jesus, in the Lord, in him](#)
- [church, Church](#)
- [Gentile](#)
- [beloved](#)
- [firstfruits](#)
- [Asia](#)

translationNotes:

- **Priscilla and Aquila** - Priscilla was the wife of Aquila. (See: [How to Translate Names](#))
- **my fellow workers in Christ Jesus** - Paul's "fellow workers" are people who also tell others about Jesus. AT: "who work with me to tell people about Christ Jesus" (See: [Assumed Knowledge and Implicit Information](#))
- **Greet the church that is in their house** - "Greet the believers who meet in their house to worship"
- **Epaenetus** - This is the name of a man. (See: [How to Translate Names](#) and [Translate Unknowns](#))
- **firstfruit of Asia to Christ** - Paul speaks of Epaenetus as if he were a fruit that he harvested. AT: "first person in Asia to believe in Jesus" (See: [Metaphor](#))

Links:

- [Introduction to Romans](#)
- [Romans 16 General Notes](#)

- Romans 16 Translation Questions

Romans 16:6-8**UDB:**

⁶ Tell Mary, who has worked hard for Christ in order to help you, that I send my greetings to her.
⁷ Tell the same thing to Andronicus and his wife Junia, fellow Jews, who were in prison with me. They are well known among the apostles, and they became Christians before I did. ⁸ I also send my greetings to Ampliatus, who is a dear friend and is joined to the Lord.

ULB:

⁶ Greet Mary, who has worked hard for you. ⁷ Greet Andronicus and Junias, my kinsmen, and my fellow prisoners. They are prominent among the apostles, who also were in Christ before me. ⁸ Greet Ampliatus, my beloved in the Lord.

translationWords:

- [kin, kinsman](#)
- [prison, prisoner, imprison](#)
- [apostle, apostleship](#)
- [in Christ, in Jesus, in the Lord, in him](#)
- [beloved](#)

translationNotes:

- **Mary** - This is a woman's name. (See: [How to Translate Names](#) and [Translate Unknowns](#))
- **Andronicus ... Ampliatus** - These are men's names. (See: [How to Translate Names](#) and [Translate Unknowns](#))
- **Junias** - This could be either 1) Junia, a woman's name, or, much less likely, 2) Junias, a man's name. (See: [How to Translate Names](#) and [Translate Unknowns](#))
- **They are prominent among the apostles** - You can translate this in an active form. AT: "The apostles know them very well" (See: [Active or Passive](#))
- **my beloved in the Lord** - "my dear friend and fellow believer"

Links:

- [Introduction to Romans](#)
- [Romans 16 General Notes](#)
- [Romans 16 Translation Questions](#)

Romans 16:9-11**UDB:**

⁹ I also send my greetings to Urbanus, who works for Christ with us, and to my dear friend Stachys.
¹⁰ I also send my greetings to Apelles, of whom Christ has approved because he successfully endured trials. Tell the believers who live in the house of Aristobulus that I send my greetings to them. ¹¹ Also tell Herodion, who is my fellow Jew, that I send my greetings to him. Tell the same thing to those who live in the house of Narcissus, those who belong to the Lord.

ULB:

⁹ Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved. ¹⁰ Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus. ¹¹ Greet Herodion, my kinsman. Greet those of the household of Narcissus, who are in the Lord.

translationWords:

- [in Christ, in Jesus, in the Lord, in him](#)
- [beloved](#)
- [household](#)
- [kin, kinsman](#)

translationNotes:

- **Urbanus ... Stachys ... Apelles ... Aristobulus ... Herodion ... Narcissus** - These are the names of men. (See: [How to Translate Names](#))
- **the approved in Christ** - The word “approved” refers to someone who has been tested and proved to be genuine. AT: “whom Christ has approved”
- **who are in the Lord** - This refers to those who trust in Jesus. AT: “who are believers” or “who belong to the Lord” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 16 General Notes](#)
- [Romans 16 Translation Questions](#)

Romans 16:12-14**UDB:**

¹² Tell the same thing to Tryphaena and her sister Tryphosa, who work hard for the Lord. I also send my greetings to Persis. We all love her, and she has worked very hard for the Lord. ¹³ Tell Rufus, who is an outstanding Christian, that I send my greetings to him. Tell the same thing to his mother, who has treated me as though I were her son. ¹⁴ Tell Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the fellow believers who meet with them that I am sending my greetings to them.

ULB:

¹² Greet Tryphaena and Tryphosa, who work hard in the Lord. Greet Persis the beloved, who has worked much in the Lord. ¹³ Greet Rufus, chosen in the Lord, and his mother and mine. ¹⁴ Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.

translationWords:

- [in Christ, in Jesus, in the Lord, in him](#)
- [beloved](#)
- [chosen one, choose, chosen people, Chosen One, the elect](#)
- [brother](#)

translationNotes:

- **Tryphaena ... Tryphosa ... Persis** - These are women's names. (See: [How to Translate Names](#) and [Translate Unknowns](#))
- **Rufus ... Asyncritus ... Phlegon ... Hermes ... Patrobas ... Hermas** - These are men's names. (See: [How to Translate Names](#) and [Translate Unknowns](#))
- **chosen in the Lord** - You can translate this in an active form. AT: "whom the Lord has chosen" because of special qualities (See: [Active or Passive](#))
- **his mother and mine** - Paul speaks of the mother of Rufus as if she were his own mother. AT: "his mother, whom I also think of as my mother" (See: [Metaphor](#))
- **brothers** - Here this means fellow Christians, including both men and women.

Links:

- [Introduction to Romans](#)
- [Romans 16 General Notes](#)
- [Romans 16 Translation Questions](#)

Romans 16:15-16

UDB:

¹⁵ I also send my greetings to Philologus, to his wife Julia, to Nereus and his sister, and to Olympas, and to all God's people who meet with them. ¹⁶ Greet one another affectionately in a pure way, when you gather together. The believers in all the assemblies joined to Christ greet you.

ULB:

¹⁵ Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the believers who are with them. ¹⁶ Greet one another with a holy kiss. All the churches of Christ greet you.

translationWords:

- [believer](#)
- [holy, holiness](#)
- [kiss](#)
- [church, Church](#)
- [Christ, Messiah](#)

translationNotes:

- **Philologus ... Nereus ... Olympas** - These are men's names. (See: [How to Translate Names](#) and [Translate Unknowns](#))
- **Julia** - The name of a woman. Julia was probably the wife of Philologus. (See: [How to Translate Names](#) and [Translate Unknowns](#))
- **a holy kiss** - an expression of affection for fellow believers
- **All the churches of Christ greet you** - Here Paul speaks in a general manner concerning the churches of Christ. AT: "The believers in all the churches in this area send their greetings to you" (See: [Hyperbole](#))

Links:

- [Introduction to Romans](#)
- [Romans 16 General Notes](#)
- [Romans 16 Translation Questions](#)

Romans 16:17-18

UDB:

¹⁷ My fellow believers, I tell you that you must be careful about the people who are causing divisions among you and who cause people to turn away from God. Keep away from such people! ¹⁸ They do not serve our Lord Christ! On the contrary, they only want to satisfy their own desires. They deceive the people using smooth talk and praise so the people do not realize that these troublemakers are teaching false things.

ULB:

¹⁷ Now I urge you, brothers, to think about those who are causing the divisions and stumbling. They are going beyond the teaching that you have learned. Turn away from them. ¹⁸ For people such as these do not serve our Lord Christ, but their own stomach. By their smooth and flattering speech they deceive the hearts of the innocent.

translationWords:

- brother
- stumble
- turn, turn away, turn back
- serve, service
- Lord
- Christ, Messiah
- deceive, deceit, deception, deceptive
- heart
- innocent

translationNotes:

- **Connecting Statement:** - Paul gives one last warning to the believers about unity and living for God.
- **brothers** - Here this means fellow Christians, including both men and women.
- **to think about** - “to watch out for”
- **who are causing the divisions and stumbling** - This refers to those who argue and cause others to stop trusting in Jesus. AT: “who are causing believers to argue with one another and to stop having faith in God” (See: [Assumed Knowledge and Implicit Information](#))
- **They are going beyond the teaching that you have learned** - “They teach things that do not agree with the truth you have already learned”
- **Turn away from them** - “Stay away from them”

- **but their own stomach** - Here “stomach” is a metonym that refers to physical desires. Serving their stomach represents satisfying their desires. AT: “but they only want to satisfy their own selfish desires” (See: [Metonymy](#) and [Metaphor](#))
- **By their smooth and flattering speech** - The words “smooth” and “flattering” mean basically the same thing. Paul is emphasizing how these people are deceiving believers. AT: “By saying things that seem to be good and true” (See: [Doublet](#))
- **innocent** - This refers to those who are simple, inexperienced, and naive. AT: “those who innocently trust them” or “those who do not know these teachers are fooling them”

Links:

- [Introduction to Romans](#)
- [Romans 16 General Notes](#)
- [Romans 16 Translation Questions](#)

Romans 16:19-20

UDB:

¹⁹ Believers everywhere know that you have obeyed what Christ says in the good news. So I rejoice about you. But I also want you to be smart enough to recognize what is good and stay away from what is evil. ²⁰ If you do all these things, God, who gives us his peace, will soon smash the work of Satan because of your authority! I pray that our Lord Jesus will continue to act kindly toward you.

ULB:

¹⁹ For your example of obedience reaches everyone. I rejoice, therefore, over you, but I want you to be wise as to that which is good, and innocent to that which is evil. ²⁰ The God of peace will soon crush Satan under your feet.

May the grace of our Lord Jesus Christ be with you.

translationWords:

- obey, obedient, obedience
- rejoice
- wise, wisdom
- good, goodness
- innocent
- evil, wicked, wickedness
- peace, peaceful
- Satan, devil, evil one
- grace, gracious

translationNotes:

- **For your example of obedience reaches everyone** - Here Paul speaks of the Roman believers' obedience as if it were a person who could go to people. AT: "For everyone has heard how you obey Jesus" (See [Personification](#))
- **The God of peace will soon crush Satan under your feet** - The phrase "crush under your feet" refers to complete victory over an enemy. Here Paul speaks of the victory over Satan as if the Roman believers were trampling an enemy under their feet. AT: "Soon God will give you peace and complete victory over Satan" (See: [Metaphor](#))
- **innocent to that which is evil** - "not involved in doing evil things"

Links:

- [Introduction to Romans](#)

- Romans 16 General Notes
- **Romans 16 Translation Questions**

Romans 16:21-22

UDB:

²¹ Timothy, who works with me, and Lucius, Jason, and Sosipater, who are my fellow Jews, want you to know that they are sending their greetings to you. ²² I, Tertius, one who belongs to the Lord, also want you to know that I am sending my greetings to you. I am writing down this letter as Paul tells me what to write.

ULB:

²¹ Timothy, my fellow worker, greets you, and Lucius, Jason, and Sosipater, my kinsmen. ²² I, Tertius, who write this epistle down, greet you in the Lord.

translationWords:

- [Timothy](#)
- [kin, kinsman](#)
- [letter, epistle](#)

translationNotes:

- **Connecting Statement:** - Paul gives greetings from the believers who are with him.
- **Lucius, Jason, and Sosipater ... Tertius** - These are men's names. (See: [How to Translate Names](#))
- **Tertius, who write this epistle down** - Tertius is the man who wrote down what Paul spoke. (See: [How to Translate Names](#))
- **greet you in the Lord** - "greet you as a fellow believer"

Links:

- [Introduction to Romans](#)
- [Romans 16 General Notes](#)
- [Romans 16 Translation Questions](#)

Romans 16:23-24**UDB:**

23-24 I, Paul, am staying in the house of Gaius, and the whole assembly here meets in his house. He also wants you to know that he is sending his greetings to you. Erastus, who manages the city's money, sends his greetings to you also, along with our brother Quartus.

ULB:

²³ Gaius, the host for me and for the whole church, greets you. Erastus, the treasurer of the city, greets you, with Quartus the brother. ²⁴ [1]The best ancient copies omit this verse. (See Rom. 16:20).
v. 24 *May the grace of our Lord Jesus Christ be with you all. Amen.*

translationWords:

- church, Church
- grace, gracious
- Lord
- Jesus, Jesus Christ, Christ Jesus
- amen, truly

translationNotes:

- **Gaius ... Erastus ... Quartus** - These are men's names. (See: [How to Translate Names](#))
- **the host** - This refers to Gaius, the person in whose house Paul and his fellow believers gathered for worship.
- **the treasurer** - This is a person who takes care of the money for a group.
- **May the grace of our Lord Jesus Christ be with you all** - Here the word "grace" refers to the Lord's blessings upon his people. AT: "May the Lord Jesus Christ continue to act kindly toward you all" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 16 General Notes](#)
- [Romans 16 Translation Questions](#)

Romans 16:25-26

UDB:

²⁵ Now to God, the one who is able to strengthen you spiritually by my proclamation of the good news of Jesus Christ that God did not reveal in any age before our own time — ²⁶ but now God has made it known by means of what the scriptures said would happen—so that people in all the people groups in the world may believe in Christ and obey him.

ULB:

²⁵ Now to him who is able to make you stand according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that has been kept secret from long ago, ²⁶ but that now has been revealed and made known by the prophetic scriptures according to the command of the eternal God, for the obedience of faith among all the Gentiles.

translationWords:

- good news, gospel
- preach
- reveal, revelation
- mystery, hidden truth
- prophet, prophecy, prophesy, seer, prophetess
- word of God, word of Yahweh, word of the Lord, scripture
- command, to command, commandment
- everlasting, eternal, eternity
- obey, obedient, obedience
- faith
- Gentile

translationNotes:

- **Connecting Statement:** - Paul closes with a prayer of blessing.
- **Now** - Here the word “now” marks the closing section of the letter. If you have a way of doing this in your language, you can use it here.
- **to make you stand** - Paul speaks here of having strong faith as if a person were standing, instead of falling. AT: “to make your faith strong” (See: [Metaphor](#))
- **according to my gospel and the preaching of Jesus Christ** - “by the good news that I have preached about Jesus Christ”
- **according to the revelation of the mystery that has been kept secret from long ago** - Paul says that God has revealed previously hidden truths to the believers. He speaks of these truths as if they were a secret. You can translate this in an active form. AT: “because God has

revealed to us believers the secret that he was keeping for a long time” (See: [Metaphor](#) and [Active or Passive](#))

- **but that now has been revealed and made known by the prophetic scriptures according to the command of the eternal God** - The verbs “revealed” and “made known” mean basically the same thing. Paul uses both of them to emphasize his point. You can combine these words and translate this in an active form. AT: “but now the eternal God has made it known through the scriptures” (See: [Doublet](#) and [Active or Passive](#))
- **for the obedience of faith among all the Gentiles** - Here “obedience” and “faith” are abstract nouns. You can use the verbs “obey” and “trust” in your translation. AT: “so that all nations will obey God because they trust in him” (See: [Abstract Nouns](#))

Links:

- [Introduction to Romans](#)
- [Romans 16 General Notes](#)
- [Romans 16 Translation Questions](#)

Romans 16:27**UDB:**

²⁷ May God, who alone is wise, be praised forever, because of what Jesus Christ has done for us. May it be so!

ULB:

²⁷ To the only wise God, through Jesus Christ, be the glory forever. Amen.

translationWords:

- wise, wisdom
- Jesus, Jesus Christ, Christ Jesus
- glory, glorious
- forever
- amen, truly

translationNotes:

Paul continues his closing statement. (See: [16:25](#))

- **to the only wise God ... be the glory forever. Amen** - Here “through Jesus Christ” refers to what Jesus did. To give “glory” means to praise God. AT: “Because of what Jesus Christ has done for us, we will praise forever the one who alone is God and who alone is wise. Amen” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Romans](#)
- [Romans 16 General Notes](#)
- [Romans 16 Translation Questions](#)

translationQuestions

Romans 1

Q? By what means had God promised the gospel before Paul's time?

A. God had promised the gospel before by his prophets in the holy scriptures. [1:1-2]

Q? God's Son was born out of which descendants according to the flesh?

A. God's Son was born out of the descendants of David according to the flesh. [1:3]

Q? By what event was Jesus Christ declared to be the Son of God?

A. Jesus Christ was declared to be the Son of God by the resurrection from the dead. [1:4]

Q? For what purpose did Paul receive grace and apostleship from Christ?

A. Paul received grace and apostleship for obedience of faith among all the nations. [1:5]

Q? For what does Paul thank God concerning the believers in Rome?

A. Paul thanks God because their faith is proclaimed throughout the whole world. [1:8]

Q? Why does Paul desire to see the believers in Rome?

A. Paul desires to see them in order to give them some spiritual gift in order to establish them. [1:11]

Q? Why had Paul been unable to visit the believers in Rome until now?

A. Paul had been unable to visit because he was hindered until now. [1:13]

Q? What does Paul say the gospel is?

A. Paul says the gospel is the power of God for salvation for every one who believes. [1:16]

Q? What scripture does Paul quote concerning how the righteous will live?

A. Paul quotes the scripture, "The righteous will live by faith". [1:17]

Q? What do the ungodly and unrighteous do even though that which is known about God is visible to them?

A. The ungodly and unrighteous hold back the truth even though that which is known about God is visible to them. [1:18-19]

Q? How are the unseen things about God clearly visible?

A. The unseen things about God are clearly visible through the created things. [1:20]

Q? What characteristics of God are clearly visible?

A. God's everlasting power and divine nature are clearly visible. [1:20]

Q? What happens to the thoughts and hearts of those who do not glorify God nor give him thanks?

A. Those who do not glorify God nor give him thanks become foolish in their thoughts and their hearts are darkened. [1:21]

Q? What does God do to those who exchange his glory for the images of perishable men and animals?

A. God gives them over to the lusts of their hearts for uncleanness, for their bodies to be dishonored among themselves. [1:24]

Q? For what dishonorable passions do these women and men burn in their lust?

A. The women burn in their lust for one another, and the men burn in their lust for one another. [1:26-27]

Q? What does God do to those who do not approve of having him in their awareness?

A. God gives them up to a depraved mind, to do those things that are not proper. [1:28]

Q? What are some of the characteristics of those who have a depraved mind?

A. Those who have a depraved mind are full of envy, murder, strife, deceit, and evil intentions. [1:29]

Q? What do those with a depraved mind understand about God's requirements?

A. Those with a depraved mind understand that those who practice such things are worthy of death. [1:32]

Q? Even though those with a depraved mind understand God's requirements, what do they do anyway?

A. They do unrighteous things anyway, and approve of those who practice them. [1:32]

Romans 2

Q? Why are some people without excuse in their judging?

A. Some people are without excuse in their judging because what they judge in another they practice themselves. [2:1]

Q? How does God judge when he judges those who practice unrighteousness?

A. God judges according to truth when he judges those who practice unrighteousness. [2:2]

Q? What is God's patience and goodness meant to do?

A. God's patience and goodness is meant to lead a person to repentance. [2:4]

Q? What are those with hard, unrepentant hearts toward God storing up for themselves?

A. Those with hard, unrepentant hearts are storing up for themselves wrath for the day of God's righteous judgment. [2:5]

Q? What do those receive who have done consistent, good actions?

A. Those who have done consistent, good actions will receive eternal life. [2:7]

Q? What do those receive who obey unrighteousness?

A. Those who obey unrighteousness receive wrath, fierce anger, tribulation, and distress. [2:8-9]

Q? How does God show no partiality in his judgment between Jew and Greek?

A. God shows no partiality because those who sin, either Jew or Greek, will perish. [2:12]

Q? Who is justified before God?

A. The doers of the Law are justified before God. [2:13]

Q? How do Gentiles show that they do have a law to themselves?

A. Gentiles show that they have a law to themselves when they do by nature the things of the Law. [2:14]

Q? What challenge does Paul give to those Jews who rest upon the Law and teach others?

A. Paul challenges them that if they teach others the Law, they should also teach themselves. [2:21]

Q? Which sins does Paul mention that the Jewish teachers of the Law should stop doing?

A. Paul mentions the sins of stealing, adultery, and the robbery of temples. [2:21-22]

Q? Why is the name of God dishonored among the Gentiles because of the Jewish teachers of the Law?

A. God's name is being dishonored because the Jewish teachers of the Law are transgressing the Law. [2:23-24]

Q? How does Paul say a Jewish person's circumcision can become uncircumcision?

A. Paul says that a Jewish person's circumcision can become uncircumcision if that person is a violator of the Law. [2:25]

Q? How does Paul say that a Gentile person's uncircumcision can be considered circumcision?

A. Paul says that a Gentile person's uncircumcision can be considered circumcision if that person keeps the requirements of the Law. [2:26]

Q? Who does Paul say is a true Jew?

A. Paul says that a true Jew is a Jew inwardly, with a circumcision of the heart. [2:28-29]

Q? From whom does a true Jew receive praise?

A. A true Jew receives praise from God. [2:29]

Romans 3

Q? What is first of all among the advantages of the Jew?

A. First of all among the advantages of the Jew is that they were entrusted with revelation from God. [3:1-2]

Q? Even though every man is a liar, what is God found to be?

A. Even though every man is a liar, God is found to be true. [3:4]

Q? Because God is righteous, what is he able to do?

A. Because God is righteous, he is able to judge the world. [3:5-6]

Q? What comes on those who say, "Let us do evil, that good may come."?

A. Judgment comes on those who say, "Let us do evil, that good may come". [3:8]

Q? What is written in the Scriptures about the righteousness of all, both Jews and Greeks?

A. It is written that there is none righteous, not one. [3:9-10]

Q? According to what is written, who understands and seeks after God?

A. According to what is written, none understand and none seek after God. [3:11]

Q? Who will be justified by the works of the Law?

A. No flesh will be justified by the works of the Law. [3:20]

Q? What comes through the Law?

A. The knowledge of sin comes through the Law. [3:20]

Q? By what witnesses has a righteousness without the Law now been made known?

A. By the witnesses of the Law and the Prophets has a righteousness without the Law now been made known. [3:21]

Q? What is the righteousness without the Law that has now been made known?

A. The righteousness without the Law is the righteousness of God through faith in Jesus Christ for all those who believe. [3:22]

Q? How is a person justified before God?

A. A person is justified before God freely by his grace through the redemption that is in Christ Jesus. [3:24]

Q? For what purpose did God provide Christ Jesus?

A. God provided Christ Jesus as a propitiation through faith in his blood. [3:25]

Q? What did God show by all that happened through Jesus Christ?

A. God showed that he is the one who justifies anyone because of faith in Jesus. [3:26]

Q? What role do the works of the Law have in justification?

A. A person is justified by faith without the works of the Law. [3:28]

Q? How does God justify the circumcised Jew and the uncircumcised Gentile?

A. God justifies both by faith. [3:30]

Q? What do we do with the Law through faith?

A. We uphold the Law through faith. [3:31]

Romans 4

Q? What would have given Abraham reason to boast?

A. Abraham would have had reason to boast if he had been justified by works. [4:2]

Q? What do the scriptures say about how Abraham was justified?

A. The scriptures say that Abraham believed God, and it was counted to him as righteousness. [4:3]

Q? What kind of people does God justify?

A. God justifies the ungodly. [4:5]

Q? According to David, in what way is a man blessed by God?

A. According to David, blessed is the man whose sins are forgiven and whose sins are not counted by the Lord. [4:6-8]

Q? Was Abraham's faith counted as righteousness before or after he was circumcised?

A. Abraham's faith was counted as righteousness before he was circumcised. [4:9-10]

Q? Abraham is the father of which groups of people?

A. Abraham is the father of all who believe, both the uncircumcised and the circumcised. [4:11-12]

Q? What promise was given to Abraham and his descendants through the righteousness of faith?

A. It was promised to Abraham and his descendants that they would be heirs of the world. [4:13]

Q? What would be true if the promise to Abraham had come through the law?

A. If the promise had come through the law, then faith would be empty and the promise not true. [4:14]

Q? For what reasons is the promise given by faith?

A. The promise is given by faith so that it is by grace, and so that it is sure. [4:16]

Q? What two things does Paul say God does?

A. Paul says that God gives life to the dead and calls things that do not exist into existence. [4:17]

Q? What outward circumstances made it difficult for Abraham to believe God's promise that he would be the father of many nations?

A. When God made the promise to Abraham, Abraham was about a hundred years old and Sarah's womb was dead. [4:18-19]

Q? How did Abraham respond to God's promise even with these outward circumstances?

A. Abraham confidently trusted God and did not hesitate in unbelief. [04:18, 20]

Q? For whom was the account of Abraham written?

A. The account of Abraham was written for his benefit, and for our benefit. [4:23-24]

Q? What do we believe God has done for us?

A. We believe God has raised Jesus from the dead, who was delivered up for our sins and raised for our justification. [4:25]

Romans 5

Q? What do believers have because they are justified by faith?

A. Because they are justified by faith, believers have peace with God through the Lord Jesus Christ.

[5:1]

Q? What are three things that suffering produces?

A. Suffering produces endurance, approval, and confidence. [5:3-4]

Q? How does God prove his love toward us?

A. God proves his love toward us, because while we were still sinners, Christ died for us. [5:8]

Q? Being justified by Christ's blood, from what are believers saved?

A. Being justified by Christ's blood, believers are saved from the wrath of God. [5:9]

Q? What relationship do unbelievers have with God before they are reconciled to God through Jesus?

A. Unbelievers are enemies of God before they are reconciled to God through Jesus. [5:10]

Q? What happened because of one man's sin?

A. Because of one man's sin, sin entered the world, death entered through sin, and death spread to all people. [5:12]

Q? Who was the one man through whom sin entered the world?

A. Adam was the one man through whom sin entered the world. [5:14]

Q? How is God's free gift different than Adam's sins?

A. By Adam's sin many died, but by God's free gift many abounded. [5:15]

Q? What resulted from Adam's sin, and what resulted from God's free gift?

A. The judgment of condemnation resulted from Adam's sin, but justification resulted from God's free gift. [5:16]

Q? What ruled from Adam's sin, and what ruled through God's gift of righteousness?

A. Death ruled from Adam's sin, and those who receive God's gift rule through the life of Jesus Christ. [5:17]

Q? What were many made through Adam's disobedience, and what will many be made through the obedience of Christ?

A. Many were made sinners through Adam's disobedience, and many will be made righteous through the obedience of Christ. [5:19]

Q? Why did the Law come in alongside?

A. The Law came alongside in order that the trespass might abound. [5:20]

Q? What abounded more than the trespass?

A. God's grace abounded more than the trespass. [5:20]

Romans 6

Q? Should believers continue in sin so that God's grace may abound?

A. May it never be. [6:1-2]

Q? Into what were people baptized who were baptized into Christ Jesus?

A. People baptized into Christ Jesus were baptized into Christ's death. [6:3]

Q? What should believers do since Christ was raised from the dead?

A. Believers should walk in newness of life. [6:4]

Q? In what two ways are believers united to Christ through baptism?

A. Believers are united to Christ in his death and resurrection. [6:5]

Q? What was done for us so that we should no longer be slaves to sin?

A. Our old man was crucified with Christ, so that we should no longer be slaves to sin. [6:6]

Q? How do we know that death no longer rules over Christ?

A. We know that death no longer rules over Christ because Christ has been raised from the dead. [6:9]

Q? How many times did Christ die to sin, and for how many people did he die?

A. Christ died to sin once for all. [6:10]

Q? How should a believer think of himself with respect to sin?

A. A believer should think of himself as dead to sin. [6:10-11]

Q? For whom does a believer live his life?

A. A believer lives his life for God. [6:10-11]

Q? To whom should a believer present his body parts, and for what purpose?

A. A believer should present his body parts to God as tools for righteousness. [6:13]

Q? What does a believer live under, which allows him to rule over sin?

A. A believer lives under grace, which allows him to rule over sin. [6:14]

Q? What is the end result for a person who makes himself a servant of sin?

A. The end result of a person who makes himself a servant of sin is death. [06:16, 21]

Q? What is the end result for a person who makes himself a servant of God?

A. The end result of a person who makes himself a servant of God is righteousness. [06:16, 18-19]

Q? Slaves of God have their fruit for what purpose?

A. Slaves of God have their fruit for sanctification. [6:22]

Q? What are the wages of sin?

A. The wages of sin are death. [6:23]

Q? What is the free gift of God?

A. The free gift of God is eternal life. [6:23]

Romans 7

Q? How long does the law control a person?

A. The law controls a person for as long as he lives. [7:1]

Q? How long is a married woman bound by the law of marriage?

A. A married woman is bound by the law of marriage until her husband dies. [7:2]

Q? What may a woman do once she is free from the law of marriage?

A. Once she is free from the law of marriage, a woman may marry another man. [7:3]

Q? How are believers made dead to the Law?

A. Believers are made dead to the Law through the body of Christ. [7:4]

Q? Having been made dead to the Law, what are believers able to do?

A. Having been made dead to the Law, believers are able to be joined to Christ. [7:4]

Q? What function does the Law perform?

A. The Law makes sin known. [7:7]

Q? What does sin do through the commandment of the Law?

A. Sin, through the commandment of the Law, brings about every lust in a person. [7:8]

Q? Is the Law sin?

A. No, the Law is not sin. [7:7]

Q? Is the Law holy?

A. The Law is holy, and the commandment is holy, righteous, and good. [7:12]

Q? What does Paul say sin does to him?

A. Paul says that sin, through the Law, brings about death in him. [7:13]

Q? What causes Paul to agree with the Law that the Law is good?

A. When Paul does that which he does not want, then he agrees with the Law that the Law is good. [7:16]

Q? Who is doing the things that Paul does, but does not wish to do?

A. Sin that lives in Paul does the things that he does not wish to do. [7:17]

Q? What lives in Paul's flesh?

A. No good thing lives in Paul's flesh. [7:18]

Q? What principle does Paul find at work in him?

A. Paul finds the principle in him that he wants to do what is good, but evil is actually present in him. [7:21]

Q? What attitude does Paul's inner man have toward the law of God?

A. Paul's inner man rejoices in the law of God. [7:22]

Q? What principle does Paul find in his body parts?

A. Paul finds that in his body parts the principle of sin takes him captive. [7:23]

Q? Who will deliver Paul from his body of death?

A. Paul thanks God through Jesus Christ for his deliverance. [7:25]

Romans 8

Q? What has made Paul free from the principle of sin and death?

A. The principle of the Spirit of life in Christ Jesus has made Paul free from the principle of sin and death. [8:2]

Q? Why was the Law unable to set people free from the principle of sin and death?

A. The Law was unable because it was weak through the flesh. [8:3]

Q? Those who walk according to the Spirit pay attention to what?

A. Those who walk according to the Spirit pay attention to the things of the Spirit. [8:4-5]

Q? What is the flesh's relationship to God and the Law?

A. The flesh is hostile toward God and is not able to be subject to the Law. [8:7]

Q? What are people lacking who do not belong to God?

A. People who do not belong to God lack the Spirit of Christ living in them. [8:9]

Q? How does God give life to the believer's mortal body?

A. God gives life to the believer's mortal body through his Spirit, who lives in the believer. [8:11]

Q? How are the sons of God led to live?

A. The sons of God are led by the Spirit of God. [8:14]

Q? How is a believer included into God's family?

A. A believer is included into God's family by adoption. [8:15]

Q? As children of God, what other benefit do believers receive in God's family?

A. As children of God, believers are also heirs of God and joint heirs with Christ. [8:17]

Q? Why are the sufferings of the present time to be endured by believers?

A. The sufferings of the present time are to be endured so that believers may be glorified with Christ when the sons of God are revealed. [8:18-19]

Q? At the present time, under what kind of slavery is the creation?

A. At the present time, the creation is under the slavery of decay. [8:21]

Q? Into what will the creation be delivered?

A. The creation will be delivered into the liberty of the glory of the children of God. [8:21]

Q? How are believers to wait for the redemption of the body?

A. Believers are to wait with confidence and patience for the redemption of the body. [8:23-25]

Q? What does the Spirit himself do to help in the saints' weakness?

A. The Spirit himself intercedes in behalf of the saints according to the will of God. [8:26-27]

Q? How does God work all things together for those who love God and are called according to his purpose?

A. God works all things together for good for those who love God and are called according to his purpose. [8:28]

Q? What is the destiny that God has predetermined for those whom he foreknew?

A. God has predestined those whom he foreknew to be conformed to the image of his Son. [8:29]

Q? What else did God do for those he predestined?

A. Those he predestined, God also called, justified, and glorified. [8:30]

Q? How do believers know that God will freely give them all things?

A. Believers know that God will freely give them all things because God gave up his own Son on behalf of all believers. [8:32]

Q? What is Christ Jesus doing at the right hand of God?

A. Christ Jesus is interceding on behalf of the saints at the right hand of God. [8:34]

Q? How are believers more than conquerors over tribulation, persecution, or even death?

A. Believers are more than conquerors through the one who loved them. [8:37]

Q? What is Paul convinced that no created thing can do to the believer?

A. Paul is convinced that no created thing can separate the believer from the love of God. [8:39]

Romans 9

Q? What would Paul be willing to do for the sake of his brothers according to the flesh, the Israelites?

A. Paul would be willing to be cursed by God for the sake of his brothers. [9:3]

Q? What do the Israelites have in their history?

A. The Israelites have adoption, the glory, the covenants, the Law, the worship of God, and the promises. [9:4]

Q? What does Paul say is not true about everyone in Israel and all of Abraham's descendants?

A. Paul says that not everyone in Israel truly belongs to Israel, and not all of Abraham's descendants are truly his children. [9:6-7]

Q? Who are not counted as the children of God?

A. The children of the flesh are not counted as the children of God. [9:8]

Q? Who are counted as the children of God?

A. The children of the promise are counted as the children of God. [9:8]

Q? What was the cause behind the statement given to Rebecca, "The older will serve the younger," before her children were born?

A. The purpose of God according to choice was the cause behind the statement given to Rebecca. [9:10-12]

Q? What is the cause behind God's gifts of mercy and compassion?

A. The cause behind God's gifts of mercy and compassion is God's choice. [9:14-16]

Q? What is not the cause behind God's gifts of mercy and compassion?

A. The cause behind God's gifts of mercy and compassion is not the will or actions of the person receiving the gifts. [9:16]

Q? What is Paul's reply to those who would question if God is righteous because he finds fault in men?

A. Paul replies, "Who are you who answers against God?" [9:20]

Q? What did God do with those prepared for destruction?

A. God endured with much patience those prepared for destruction. [9:22]

Q? What did God do with those prepared for glory?

A. God made known to them the riches of his glory. [9:23]

Q? From which peoples has God called those on whom he is having mercy?

A. God has called from both Jews and Gentiles those on whom he is having mercy. [9:24]

Q? From all the children of Israel, how many will be saved?

A. From all the children of Israel, a remnant will be saved. [9:27]

Q? How did the Gentiles, who were not pursuing righteousness, attain it?

A. The Gentiles attained it through the righteousness by faith. [9:30]

Q? Why did Israel, although pursuing a law of righteousness, not arrive at it?

A. Israel did not arrive at it because they pursued it by works, and not by faith. [9:32]

Q? Over what did the Israelites stumble?

A. The Israelites stumbled over the stone of stumbling and the rock of offense. [9:32-33]

Q? What happens to those who do not stumble, but believe?

A. Those who do not stumble, but believe, will not be ashamed. [9:33]

Romans 10

Q? What is Paul's desire for his brothers, the Israelites?

A. Paul's desire is for the Israelites' salvation. [10:1]

Q? What are the Israelites seeking to establish?

A. The Israelites are seeking to establish their own righteousness. [10:3]

Q? Of what do the Israelites not know?

A. The Israelites do not know of God's righteousness. [10:3]

Q? What has Christ done with respect to the Law?

A. Christ is the fulfillment of the Law for righteousness for everyone who believes. [10:4]

Q? Where is the word of faith which Paul is proclaiming?

A. The word of faith is near, in the mouth and in the heart. [10:8]

Q? What does Paul say a person does to be saved?

A. Paul says a person must acknowledge with the mouth Jesus as Lord, and believe in the heart that God raised him from the dead. [10:9]

Q? Everyone who does what will be saved?

A. Everyone who calls upon the name of the Lord will be saved. [10:13]

Q? What does Paul say is the series of steps which brings the good news to a person, so he can call on the name of the Lord?

A. Paul says that first a preacher is sent, and the good news is heard and believed, so that a person can call on the name of the Lord. [10:14-15]

Q? What is heard which brings faith?

A. The word of Christ is heard, which brings faith. [10:17]

Q? Did Israel hear the gospel?

A. Yes, Israel heard the gospel. [10:18]

Q? How did God say he would provoke Israel to jealousy?

A. God said he would provoke Israel to jealousy by appearing to those who were without understanding. [10:19]

Q? What did God find when he reached out to Israel?

A. When God reached out to Israel, he found a disobedient and resistant people. [10:21]

Romans 11

Q? Has God then rejected the Israelites?

A. May it never be. [11:1]

Q? Does Paul say if there are any faithful Israelites remaining, and if so, how have they been preserved?

A. Paul says that there is a remnant remaining that has been preserved because of the choice of grace. [11:5]

Q? Who among the Israelites obtained salvation, and what happened to the rest?

A. The chosen among the Israelites obtained salvation, and the rest were hardened. [11:7]

Q? What did the spirit of dullness given by God do to those who received it?

A. The spirit of dullness made their eyes unable to see and their ears unable to hear. [11:8]

Q? What good has happened because of Israel's refusal to receive the gospel?

A. Salvation has come to the Gentiles. [11:11]

Q? What effect will the salvation of the Gentiles have on the Israelites?

A. The salvation of the Gentiles will provoke the Israelites to jealousy. [11:11]

Q? In Paul's analogy of the olive tree root and the wild branches, who is the root and who are the wild branches?

A. The root is Israel, and the wild branches are the Gentiles. [11:13-14,17]

Q? What attitude does Paul say the wild branches must avoid?

A. Paul says the wild branches must avoid the attitude of boasting over the natural branches that were broken off. [11:18]

Q? What warning does Paul give the wild branches?

A. Paul warns the wild branches that if God did not spare the natural branches, neither will he spare the wild branches if they fall into unbelief. [11:20-21]

Q? What can God do with natural branches if they do not continue in their unbelief?

A. God can graft back into the olive tree natural branches that do not continue in their unbelief. [11:23-24]

Q? How long will the partial hardening of Israel last?

A. The partial hardening of Israel will last until the completion of the Gentiles comes in. [11:25]

Q? Despite their disobedience, why do the Israelites continue to be loved by God?

A. The Israelites continue to be loved by God because of the ancestors, and because the call of God is unchangeable. [11:28-29]

Q? What have both Jew and Gentile been shown to be by God?

A. Both Jew and Gentile have been shown to be disobedient. [11:30-32]

Q? What has God shown to the disobedient?

A. God has shown mercy to the disobedient, both Jew and Gentile. [11:30-32]

Q? Who is able to search God's judgments and give him advice?

A. No person can search God's judgments and give him advice. [11:33-34]

Q? What are the three ways all things are related to God?

A. All things are from God, through God, and to God. [11:36]

Romans 12

Q? What is the spiritual service to God for a believer?

A. A believer's spiritual service is to present himself a living sacrifice to God. [12:1]

Q? What does a transformed mind in the believer enable him to do?

A. A transformed mind enables a believer to know what is the good, acceptable, and perfect will of God. [12:2]

Q? How should a believer not think of himself?

A. A believer should not think of himself more highly than he ought to think. [12:3]

Q? How are the many believers related to each other in Christ?

A. The many believers are one body in Christ, and individually members of each other. [12:4-5]

Q? What should each believer do with the gifts God has given him?

A. Each believer should exercise his gifts according to the proportion of his faith. [12:6]

Q? How should believers treat one another?

A. Believers should be affectionate to one another and respect one another. [12:10]

Q? How should believers respond to the needs of the saints?

A. Believers should share in the needs of the saints. [12:13]

Q? How should believers respond to those who persecute them?

A. Believers should bless, and not curse, those who persecute them. [12:14]

Q? How should believers treat lowly people?

A. Believers should accept lowly people. [12:16]

Q? As much as is possible, what should believers seek with all people?

A. As much as is possible, believers should seek peace with all people. [12:18]

Q? Why should believers not avenge themselves?

A. Believers should not avenge themselves because vengeance belongs to the Lord. [12:19]

Q? How should believers overcome evil?

A. Believers should overcome evil with good. [12:21]

Romans 13

Q? From where do earthly authorities get their authority?

A. Earthly authorities are appointed by God, and get their authority from God. [13:1]

Q? What will those receive who oppose the earthly authority?

A. Those who oppose the earthly authority will receive judgment upon themselves. [13:2]

Q? What does Paul tell believers to do so that they can be unafraid of the ruling authority?

A. Paul tells believers to do what is good so that they can be unafraid of the ruling authority. [13:3]

Q? What authority has God given rulers in order to suppress evil?

A. God has given rulers the authority to carry the sword and to punish the one who does evil. [13:4]

Q? What authority has God given rulers regarding money?

A. God has given rulers the authority to require payment of taxes. [13:6]

Q? What is the one thing Paul says believers should owe to others?

A. Paul says that believers should owe love to others. [13:8]

Q? How does a believer fulfill the Law?

A. A believer fulfills the Law by loving his neighbor. [13:8,10]

Q? Which commandments does Paul list as part of the Law?

A. Paul lists the commandments to not commit adultery, not kill, not steal, and not covet as part of the Law. [13:9]

Q? What does Paul say believers should put aside, and put on?

A. Paul says believers should put aside the works of darkness, and put on the armor of light. [13:12]

Q? In what activities are believers not to walk?

A. Believers are not to walk in wild celebrations, drunkenness, sexual immorality, uncontrolled lust, strife, or jealousy. [13:13]

Q? What should be the believer's attitude toward the lusts of the flesh?

A. The believer should make no provision for the lusts of the flesh. [13:14]

Romans 14

Q? What kind of food does a person with stronger faith eat, and what does a person with weaker faith eat?

A. A person who is stronger in faith eats anything, but a person who is weaker in faith eats only vegetables. [14:2]

Q? What attitude should believers who differ on what they eat have toward one another?

A. Believers who differ on what they eat should not despise or judge each other. [14:3]

Q? Who has received both the one who eats anything and the one who eats only vegetables?

A. God has received both the one who eats anything and the one who eats only vegetables. [14:3-4]

Q? What other issue does Paul mention as being an issue of personal conviction?

A. Paul mentions as an issue of personal conviction whether one day is valued over another or all days are valued equally. [14:5]

Q? For what do believers live and die?

A. Believers live and die for the Lord. [14:7-8]

Q? Where will all believers ultimately stand?

A. All believers will ultimately stand before the judgment seat of God. [14:10]

Q? What attitude should a brother have toward another brother on issues of personal conviction?

A. A brother should not place a stumbling block or a snare for another brother on issues of personal conviction. [14:13]

Q? Paul is persuaded in the Lord Jesus that which foods are unclean?

A. Paul is persuaded that no foods are unclean. [14:14]

Q? About what is the kingdom of God?

A. The kingdom of God is about righteousness, peace, and joy in the Holy Spirit. [14:17]

Q? What does Paul say a brother should do in the presence of another brother who does not eat meat or drink wine?

A. Paul says it is good if the brother does not eat meat or drink wine in the presence of the other brother. [14:21]

Q? What is the result if a person does not act from faith?

A. Whatever actions are not taken from faith are sin. [14:23]

Romans 15

Q? What attitude should believers with strong faith have toward those with weak faith?

A. Believers with strong faith should bear the weaknesses of those with weak faith, in order to build them up. [15:1-2]

Q? What was one of the purposes of the scriptures written previously?

A. The scriptures written previously were written for our instruction. [15:4]

Q? What does Paul desire for the believers through their exercise of patience and encouragement with each other?

A. Paul desires that the believers be of the same mind with each other. [15:5]

Q? Who is the example Paul uses of one who did not live to please himself, but served others?

A. Christ did not live to please himself, but served others. [15:3,8-9]

Q? What do the scriptures say the Gentiles will do because of God's mercy toward them?

A. The scriptures say the Gentiles will rejoice and praise the Lord. [15:10-11]

Q? What does Paul say the believers will be able to do by the power of the Holy Spirit?

A. The believers will be filled with joy and peace, and will abound in confidence. [15:13]

Q? What gift did God give Paul, which is Paul's mission?

A. Paul's mission is to be a servant of Christ Jesus sent to the Gentiles. [15:16]

Q? By what means has Christ worked through Paul to bring about the obedience of the Gentiles?

A. Christ has worked through Paul by word and action, by the power of signs and wonders, and by the power of the Holy Spirit. [15:18-19]

Q? Where does Paul desire to proclaim the gospel?

A. Paul desires to proclaim the gospel where Christ is not known by name. [15:20-21]

Q? Where does Paul plan to travel that will also allow him to come to Rome?

A. Paul plans to travel to Spain, which will also allow him to come to Rome. [15:24]

Q? Why is Paul now going to Jerusalem?

A. Paul is now going to Jerusalem to serve the believers there. [15:25]

Q? Why does Paul say the Gentile believers owe the Jewish believers material things?

A. The Gentiles believers owe the Jewish believers material things because the Gentile believers have shared in the spiritual things of the Jewish believers. [15:27]

Q? From whom does Paul wish to be delivered?

A. Paul wishes to be delivered from those who are disobedient in Judea. [15:31]

Romans 16

Q? What has sister Phoebe become to Paul?

A. Sister Phoebe has become a helper of Paul, and of many others. [16:1-2]

Q? What have Prisca and Aquila done for Paul in the past?

A. Prisca and Aquila have risked their lives for Paul in the past. [16:4]

Q? Where is one place the believers are meeting in Rome?

A. The believers in Rome are meeting in the house of Prisca and Aquila. [16:5]

Q? What experience have Andronicus and Junias shared with Paul in the past?

A. Andronicus and Junias have been fellow prisoners with Paul in the past. [16:7]

Q? How do the believers greet one another?

A. The believers greet one another with a holy kiss. [16:16]

Q? What are some doing, which is causing divisions and stumbling?

A. Some are going beyond the teaching they have learned, deceiving the hearts of the innocent. [16:17-18]

Q? What does Paul tell the believers to do with those causing divisions and stumbling?

A. Paul tells the believers to turn away from those causing divisions and stumbling. [16:17]

Q? What attitude does Paul want the believers to have toward good and evil?

A. Paul wants the believers to be wise to that which is good, and innocent to that which is evil. [16:19]

Q? What will the God of peace be doing soon?

A. The God of peace will soon be crushing Satan under the believers' feet. [16:20]

Q? Who actually wrote down this epistle?

A. Tertius actually wrote down this epistle. [16:22]

Q? What occupation does the believer Erastus have?

A. Erastus is the treasurer of the city. [16:23]

Q? What revelation that had been kept secret from long ago is Paul now preaching?

A. Paul is now preaching the revelation of the gospel of Jesus Christ. [16:25-26]

Q? For what purpose is Paul preaching?

A. Paul is preaching for the obedience of faith among all the Gentiles. [16:26]

translationWords

Abraham, Abram

Facts:

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.
- While living in the land of Canaan, when they were very old, Abraham and his wife Sarah had a son, Isaac.

(Translation suggestions: [Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [chaldea](#), [Sarah](#), [Sarai](#), [Isaac](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-06]** 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.”
- **[05-04]** Then God changed **Abram’s** name to **Abraham**, which means “father of many.”
- **[05-05]** About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham’s son.
- **[05-06]** 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.”
- **[06-01]** 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.
- **[06-04]** 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.
- **[21-02]** God promised **Abraham** that through him all people groups of the world would receive a blessing.

abyss**Definition:**

The term “abyss” refers to a very large, deep hole or chasm that has no bottom.

- In the Bible, “the abyss” is a place of punishment.
- For example, when Jesus commanded evil spirits to come out of a man, they begged him not to send them to the abyss.
- The word “abyss” could also be translated as “bottomless pit” or “deep chasm.”
- This term should be translated differently from “hades,” “sheol,” or “hell.”

(See: [hades](#), [sheol](#), [hell](#), [lake of fire](#), [punish](#), [punishment](#))

Bible References:

Waiting

accuse, accusation, accuser

Definition:

The terms “accuse” and “accusation” refer to blaming someone for doing something wrong. A person who accuses others is an “accuser.”

- A false accusation is when a charge against someone is not true, as when Jesus was falsely accused of wrongdoing by the leaders of the Jews.
- In the New Testament book of Revelation, Satan is called “the accuser.”

Bible References:

Waiting

Adam

Facts:

Adam was the first person whom God created. He and his wife Eve were made in the image of God.

- God formed Adam from dirt and breathed life into him.
- Adam's name sounds similar to the Hebrew word for "red dirt" or "ground."
- The name "Adam" is the same as the Old Testament word for "mankind" or "human being."
- All people are descendants of Adam and Eve.
- Adam and Eve disobeyed God. This separated them from God and caused sin and death to come into the world.

(Translation suggestions: [How to Translate Names](#))

(See also: [death](#), [die](#), [dead](#), [descendant](#), [descended from](#), [Eve](#), [image of God](#), [image](#), [life](#), [live](#), [living](#), [alive](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-09]** Then God said, "Let us make human beings in our image to be like us."
- **[01-10]** This man's name was **Adam**. God planted a garden where **Adam** could live, and put him there to care for it.
- **[01-12]** Then God said, "It is not good for man to be alone." But none of the animals could be **Adam's** helper.
- **[02-11]** And God clothed **Adam** and Eve with animal skins.
- **[02-12]** So God sent **Adam** and Eve away from the beautiful garden.
- **[49-08]** When **Adam** and Eve sinned, it affected all of their descendants.
- **[50-16]** Because **Adam** and Eve disobeyed God and brought sin into this world, God cursed it and decided to destroy it.
-

adoption

Definition:

The term “adoption” refers 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, believers are co-heirs with Jesus Christ, having a right to all 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
- The phrase “adopt them” could be translated as “receive them as his own children” or “make them his own (spiritual) children.”

(See: heir, inherit, inheritance, spirit, spiritual other)

Bible References:

Waiting

adultery, adulterous, adulterer, adulteress

Definition:

The term “adultery” refers to a sin that involves a married person having sexual relations with someone who is not his spouse. The term “adulterous” describes this kind of behavior or the person who commits this sin.

- The term “adulterer” refers generally to any person who commits adultery.
- Sometimes the term “adulteress” is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.
- The term “adulterous” is often used in a figurative sense to describe the people of Israel as being unfaithful to God, especially when they worshiped false gods.

Translation Suggestions:

- If the target language does not have one word that means “adultery,” this term could be translated with a phrase such as, “having sexual relations with someone else’s wife” or “being intimate with another person’s spouse.”
- Some languages may have an indirect way of talking about adultery, such as “sleeping with someone else’s spouse” or “being unfaithful to one’s wife.” (See: [euphemism](#))
- When “adulterous” is used in a figurative sense, it is best to translate it literally in order to communicate God’s view of his disobedient people as being compared to an unfaithful spouse. If this does not communicate accurately in the target language, the figurative use of “adulterous” could be translated as “unfaithful” or “immoral” or “like an unfaithful spouse.”

(See also: [commit](#), [committed](#), [commitment](#), [covenant](#), [fornication](#), [sexual immorality](#), , [have sex with](#), [have relations with](#), [sleep with](#), [lovemaking](#), [unfaithful](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-06]**”Do not commit **adultery**.”
- **[28-02]** Do not commit **adultery**.
- **[34-07]**”The religious leader prayed like this, ”Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, **adulterers**, or even like that tax collector.””

adversary, enemy

Definition:

An “adversary” is a person or group who is opposed to someone or something. The term “enemy” has a similar meaning.

- An adversary can be a person who tries to oppose you or harm you.
- A nation can be called an “adversary” when it fights against another nation.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- Adversary may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See: [Satan](#), [devil](#), [evil one](#))

Bible References:

Waiting

altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living nearby the Israelites also built altars to offer sacrifices to their gods.

(See also: [altar of incense](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [grain offering](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-14]** After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- **[05-08]** When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- **[13-09]** A priest would kill the animal and burn it on the **altar**.
- **[16-06]** He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

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 ULB) 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: [fulfill](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

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 is 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: [How to Translate Unknowns](#))

(See also: [chief](#), [head](#), [messenger](#), [Michael](#), [ruler](#), [rulers](#), [rule](#), [servant](#), [slave](#), [slavery](#))

Bible References:

Waiting

Examples from the Bible stories:

- [02-12] God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- [22-03] The **angel** responded to Zechariah, “I was sent by God to bring you this good news.”
- [23-06] 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.”
- [23-07] Suddenly, the skies were filled with **angels** praising God...
- [25-08] 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.”

angry, anger

Definition:

To “be angry” or to “have anger” means to be very displeased, irritated and upset about something or against someone.

- When people get angry, it often is sinful and selfish, but sometimes it is righteous anger against injustice or oppression.
- God’s anger (also called “wrath”) expresses his strong displeasure regarding sin.
- The phrase, “provoke to anger” means “cause to be angry.”

(See also: [wrath](#), [fury](#))

Bible References:

Waiting

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, including forcing 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 from each other.
- 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](#), [Saul](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

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.
- **[30-01]** Jesus sent his **apostles** to preach and to teach people in many different villages.
- **[38-02]** 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.
- **[46-08]** Then a believer named Barnabas took Saul to the **apostles** and told them how Saul had preached boldly in Damascus.

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.” This 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:

Waiting

armor**Definition:**

The term “armor” refers to the equipment a soldier uses to fight in a battle and protect himself from enemy attacks. It is also used in a figurative way to refer to spiritual armor.

- Parts of a soldier’s armor include a helmet, a shield, a breastplate, leg coverings, and a sword.
- Using the term figuratively, the apostle Paul compares physical armor to spiritual armor that God gives the believer to help him fight spiritual battles.
- The spiritual armor God gives his people to fight against sin and Satan includes truth, righteousness, the gospel of peace, faith, salvation, and the Holy Spirit.
- This could be translated with a term that means, “soldier gear” or “protective battle clothing” or “protective covering” or “weapons.”

(See also: [faith](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [peace](#), [peaceful](#), [salvation](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

Asia

Facts:

In Bible times, “Asia” was the name of a province of the Roman Empire. It was located in the western part of what is now the country of Turkey.

- Paul traveled to Asia and shared the gospel in several cities there. Among these were the cities of Ephesus and Colossae.
- To avoid confusion with modern day Asia, it may be necessary to translate this as, “the ancient Roman province called Asia” or “Asia Province.”
- All of the churches referenced in Revelation were in the Roman province of Asia.

(Translation suggestions: [How to Translate Names](#))

(See also: [Rome](#), [Paul](#), [Ephesus](#), other)

Bible References:

Waiting

authority

Definition:

The term “authority” refers to the power of influence and control that someone has over someone else.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” refers to people, governments, or organizations that have authority over others.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term “authority” can also be translated as “control” or “right” or “qualifications.”
- Sometimes “authority” is used with the meaning of “power.”
- When “authorities” is used to refer to people or organizations who rule people, it could also be translated as “leaders” or “rulers” or “powers.”
- The phrase “by his own authority” could also be translated as, “with his own right to lead” or “based on his own qualifications.”
- The expression, “under authority” could be translated as, “responsible to obey” or “having to obey others’ commands.”

(See also: [citizen](#), [command](#), [to command](#), [commandment](#), [obey](#), [obedient](#), [obedience](#), [power](#), [powers](#), [ruler](#), [rulers](#), [rule](#))

Bible References:

Waiting

avenge, revenge, vengeance

Definition:

To “avenge” or “take revenge” or “execute vengeance” is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is “vengeance.”

- Usually “avenge” implies an intent to see justice done or to right a wrong,
- When referring to people, the expression “take revenge” or “get revenge” usually involves wanting to get back at the person who did the harm.
- When God “takes vengeance” or “executes vengeance,” he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression, “to avenge” someone could also be translated as “to right a wrong” or “to get justice for.”
- When referring to human beings, to “take revenge” could be translated as “pay back” or “hurt in order to punish” or “get back at.”
- Depending on the context, “vengeance” could be translated as “punishment” or “punishment of sin” or “payment for wrongs done.” If a word meaning “retaliation” is used, this would apply to human beings only.
- When God says, “take my vengeance,” this could be translated by, “punish them for wrongs done against me” or “cause bad things to happen because they have sinned against me.”
- When referring to God’s vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: [punish](#), [punishment](#), [just](#), [justice](#), [justly](#), [righteous](#), [righteousness](#))

Bible References:

Waiting

Baal

Facts:

“Baal” means “lord” or “master” and was the name of the primary false god that was worshiped by the Canaanites.

- There were also local false gods that had “Baal” as part of their names, such as “Baal of Peor.” Sometimes all these gods together are referred to as “the Baals.”
- Some people had names that included the word “Baal” in them.
- The worship of Baal included evil practices such as sacrificing children and using prostitutes.
- At different time periods throughout their history, the Israelites also became deeply involved in Baal worship, following the example of the pagan nations around them.
- During the reign of King Ahab, God’s prophet Elijah set up a test to prove to the people that Baal does not exist and that Yahweh is the only true God. As a result, the prophets of Baal were destroyed and the people started worshiping Yahweh again.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahab](#), [asherah](#), [Elijah](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [prostitute](#), [harlot](#), [whore](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- [19-02] Ahab was an evil man who encouraged people to worship a false god named **Baal**.
- [19-06] All the people of the entire kingdom of Israel, including the 450 prophets of **Baal**, came to Mount Carmel. Elijah said to the people, “How long will you keep changing your mind? If Yahweh is God, serve him! If **Baal** is God, serve him!”
- [19-07] Then Elijah said to the prophets of **Baal**, “Kill a bull and prepare it as a sacrifice, but do not light the fire.
- [19-08] Then the prophets of **Baal** prayed to **Baal**, “Hear us, O **Baal**!”
- [19-12] So the people captured the prophets of **Baal**. Then Elijah took them away from there and killed them.

baptize, 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.

- Besides water baptism, the Bible talks about being “baptized with the Holy Spirit” and “baptized with fire.”
- The term “baptism” is also used in the Bible to refer to going through great suffering.

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,” or “spiritually cleanse.” 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,” or “a spiritual washing.”
- When it refers to suffering, “baptism” could also be translated as “a time of terrible suffering” or “a cleansing through severe suffering.”
- Also consider how this term is translated in a Bible translation in a local or national language.

(See: [How to Translate Unknowns](#))

(See also: [John \(the Baptist\)](#), [repent](#), [repentance](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#))

Bible References:

Waiting

Examples from the Bible stories:

- [24-03] 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.
- [24-06] The next day, Jesus came to be **baptized** by John.
- [24-07] 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**?"
- [46-05] Saul immediately was able to see again, and Ananias **baptized** him.
- [49-14] Jesus invites you to believe in him and be **baptized**.

believe, believe in, belief

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.

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.”

(See also: [faith](#), [believer](#))

Bible References:

Waiting

Examples from the Bible stories:

- [03-04] Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- [04-08] Abram **believed** God’s promise. God declared that Abram was righteous because he **believed** God’s promise.
- [11-02] God provided a way to save the firstborn of anyone who **believed in** him.
- [11-06] But the Egyptians did not **believe** God or obey his commands.
- [37-05] 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?”

believer

Definition:

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.

Translation Suggestions:

- 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.

(See also: [apostle](#), [apostleship](#), [believe](#), [believe in](#), [Christian](#), [disciple](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[43-01]** 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.
- **[43-03]** 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**.
- **[45-06]** 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.
- **[46-01]** 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**.
- **[46-09]** Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus...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.

beloved

Definition:

The term “beloved” is an expression of affection that describes someone who is loved and dear to someone else.

- The term “beloved” literally means “loved (one)” or “(who is) loved.”
- God refers to Jesus as his “beloved Son.”
- In their letters to Christian churches, the apostles frequently address their fellow believers as “beloved.”

Translation Suggestions:

- This term could also be translated as “loved” or “loved one” or “well-loved” or “very dear.”
- In the context of talking about a close friend, this could be translated as “my dear friend” or “my close friend.” In English it is natural to say, “my dear friend, Paul” or “Paul, who is my dear friend.” Other languages may find it more natural to order this in a different way.
- Note that the word “beloved” comes from the word for God’s love, which is unconditional, unselfish, and sacrificial.

(See also: [love](#))

Bible References:

Waiting

Benjamin

Facts:

Benjamin was the youngest son born to Jacob and his wife Rachel. His name means, “son of my right hand.”

- He and his older brother Joseph were the only children of Rachel, who died after Benjamin was born.
- The descendants of Benjamin became one of the twelve tribes of Israel.
- King Saul was from the Israelite tribe of Benjamin.
- The apostle Paul was also from the tribe of Benjamin.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [Israelites](#), [nation of Israel](#), [Jacob](#), [Israel](#), [Joseph \(OT\)](#), [Paul](#), [Saul](#), [Rachel](#), [twelve tribes of Israel](#))

Bible References:

Waiting

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.

from comment below: It is important to not define, focus on, or be confined by applications of the root word of “bless” that suggest primarily the flourishing or abundance of material things or physical wellness. Consider the extensive teachings in Scripture on God’s love, mercy and grace that is not only ancient, but current. Consider care, protection, and presence of God’s Spirit. And for us to bless God, we can offer thankfulness, appreciation, and understanding as we learn of and follow (obey) him.

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:

Waiting

Examples from the Bible stories:

- **[01-07]** God saw that it was good and he **blessed** them.
- **[01-15]** God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- **[01-16]** 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.
- **[04-04]** “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.”
- **[04-07]** Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- **[07-03]** Isaac wanted to give his **blessing** to Esau.
- **[08-05]** Even in prison, Joseph remained faithful to God, and God **blessed** him.

blood

Definition:

The term “blood” refers to the red liquid that comes out of a person’s skin when there is an injury or wound. Blood brings life-giving nutrients to a person’s entire body.

- Blood symbolizes life and when it is shed or poured out, it symbolizes the loss of life, or death.
- When people made sacrifices to God, they killed an animal and poured its blood on the altar. This symbolized the sacrifice of the animal’s life to pay for people’s sins.
- Through his death on the cross, Jesus’ blood symbolically cleanses people from their sins and pays for the punishment they deserve for those sins.
- The expression “flesh and blood” refers to human beings.
- The expression “own flesh and blood” refers to people who are biologically related.

Translation Suggestions:

- This term should be translated with the term that is used for blood in the target language
- The expression “flesh and blood” could be translated as “people” or “human beings.”
- Depending on the context, the expression “my own flesh and blood” could be translated as “my own family” or “my own relatives” or “my own people.”
- If there is an expression in the target language that is used with this meaning, that expression could be used to translate “flesh and blood.”

(See: [flesh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-03]** Before Joseph’s brothers returned home, they tore Joseph’s robe and dipped it in goat’s **blood**.
- **[10-03]** God turned the Nile River into **blood**, but Pharaoh still would not let the Israelites go.
- **[11-05]** All the houses of the Israelites had **blood** around the doors, so God passed over those houses and everyone inside was safe. They were saved because of the lamb’s **blood**.
- **[13-09]** The **blood** of the animal that was sacrificed covered the person’s sin and made that person clean in God’s sight.
- **[38-05]** 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.
- **[48-10]** When anyone believes in Jesus, the **blood** of Jesus takes away that person’s sin, and God’s punishment passes over him.

boast, boastful

Definition:

The term “boast” means to talk proudly about something or someone. Often it means to brag about oneself.

- Someone who is “boastful” talks about himself in a proud way.
- God rebuked the Israelites for “boasting in” their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.
- God urged the Israelites to instead “boast” or be proud about the fact that they know him.
- The apostle, Paul also talks about boasting in the Lord, which means being glad and thankful to God for all he has done for them.

Translation Suggestions:

- Other ways to translate “boast” could include “brag” or “talk proudly” or “be proud.”
- The term “boastful” could be translated by a word or phrase that means, “full of prideful talk” or “prideful” or “talking proudly about oneself.”
- In the context of boasting in or about knowing God, this could be translated as “take pride in” or “exalt in” or “be very glad about” or “give thanks to God about.”
- Some languages have two words for “pride”: one that is negative, with the meaning of being arrogant, and the other that is positive, with the meaning of taking pride in ones’ work, family, or country.

Translation Suggestions:

(See also: [proud](#), [pride](#), [prideful](#))

Bible References:

Waiting

body

Definition:

The term “body” literally refers to the physical body of a person or animal. This term is also used figuratively to refer to an object or whole group that has individual members.

- Often the term “body” refers to a dead person or animal. Sometimes this is referred to as a “dead body” or a “corpse.”
- When Jesus said to the disciples at his last Passover meal, “This (bread) is my body,” he was referring to his physical body that would be “broken” (killed) to pay for their sins.
- In the Bible, Christians as a group are referred to as the “body of Christ.”
- Just as a physical body has many parts, the “body of Christ” has many individual members.
- Each individual believer has a special function in the body of Christ to help the whole group work together to serve God and bring him glory.
- Jesus is also referred to as the “head” (leader) of the “body” of his believers. Just as a person’s head tells his body what to do, so Jesus is the one who guides and directs Christians as members of his “body.”

Translation Suggestions:

- The best way to translate this term would be with the word that is most commonly used to refer to a physical body in the project language. Make sure that the word used is not an offensive term.
- When referring collectively to believers, for some languages it may be more natural and accurate to say, “spiritual body of Christ.”
- When Jesus says, “This is my body” it is best to translate this literally, with a note to explain it if needed.
- Some languages may have a separate word when referring to a dead body, such as “corpse” for a person or “carcass” for an animal. Make sure the word used to translate this makes sense in the context and is acceptable.

(See also: [head](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

bold, boldly, boldness

Definition:

These terms all refer to having courage and confidence to speak the truth and do the right thing even when it is difficult or dangerous.

- A “bold” person is not afraid to say and do what is good and right, including defending people who are being mistreated. This could be translated as “courageous” or “fearless.”
- In the New Testament, the disciples continued to “boldly” preach about Christ in public places, in spite of the danger of being put in jail or killed. This could be translated as “confidently” or “with strong courage” or “courageously.”
- The “boldness” of these early disciples in speaking the good news of Christ’s redeeming death on the cross resulted in the gospel being spread throughout Israel and nearby countries and finally, to the rest of the world. “Boldness” could also be translated as “confident courage.”

(See also: [confidence](#), [confident](#), [good news](#), [gospel](#), [redeem](#), [redemption](#), [redeemer](#))

Bible References:

Waiting

brother

Definition:

The term “brother” usually refers to a male person who shares at least one biological parent with another person.

- In the Old Testament, the term “brothers” is also used as a general reference to relatives, such as members of the same tribe, clan, or people group.
- In the New Testament, the apostles often used “brothers” to refer to fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father.
- A few times in the New Testament, the apostles used the term “sister” when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to “a brother or sister who is in need of food or clothing.”

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
- In the Old Testament especially, when “brothers” is used very generally to refer to members of the same family, clan, or people group, possible translations could include, “relatives” or “clan members” or “fellow Israelites.”
- In the context of referring to a fellow believer in Christ, this term could be translated as, “brother in Christ” or “spiritual brother.”
- If both males and females are being referred to and “brother” would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
- Other ways to translate this term so that it refers to both male and female believers could be, “fellow believers” or “Christian brothers and sisters.”
- Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: [apostle](#), [the twelve](#), [the eleven](#), [God the Father](#), [Heavenly Father](#), [sister](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

bury, buried, burial

Definition:

The term “bury” usually refers to putting a dead body into a hole or other burial place. The term “burial” is the act of burying something or can be used to describe a place used to bury something.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms “burial place” or “burial room” or “burial chamber” or “burial cave” are all ways to refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase “buried his face” usually means, “covered his face with his hands.”
- Sometimes the word “hide” can mean “bury” as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also: [Jericho](#), [tomb](#), [grave](#), [burial place](#))

Bible References:

Waiting

call, calling, called, call out

Definition:

The terms “call” and “call out” literally means to say something loudly to someone who is not nearby. There are also several figurative meanings.

- To “call out” to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- The term “called” is used in the Bible to mean that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of calling someone a name. For example, “He is called John,” means, “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, “I have called you by name” means that God knows a person’s name personally and has specifically chosen him.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- When the Bible says that God has “called” us to be his servants, this could be translated as, “specially chose us” or “appointed us” to be his servants.
- “You must call his name” can also be translated as, “you must name him.”
- “His name is called” could also be translated as, “his name is” or “he is named.”
- 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.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”
- The expression “you are called by my name” could be translated as, “I have given you my name, showing that you belong to me.”
- When God says, “I have called you by name,” this could be translated as, “I know your name and have chosen you.”

(See: [pray, prayer](#))

Bible References:

Waiting

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children, child

Definition:

In the Bible, the term “child” is often used to generally refer to someone who is young in age, including an infant. The term “children” is the plural form and also has several figurative uses.

- In the Bible, disciples or followers are sometimes called “children.”
- Often the term “children” is used to refer to a person’s descendants.
- The phrase “children of” can refer to being characterized by something. Some examples of this would be:
 - children of the light
 - children of obedience
 - children of the devil
- This term can also refer to people who are like spiritual children. For example, “children of God” refers to people who belong to God through faith in Jesus.

Translation Suggestions:

- The term “children” could be translated as “descendants” when it is referring to a person’s great-grandchildren or great-great-grandchildren, etc.
- Depending on the context, “children of” could be translated as, “people who have the characteristics of” or “people who behave like.”
- If possible, the phrase, “children of God” should be translated literally since an important biblical theme is that God is our heavenly Father. A possible translation alternate would be, “people who belong to God” or “God’s spiritual children.”
- When Jesus calls his disciples “children,” this could also be translated as, “dear friends” or “my beloved disciples.”
- When Paul and John refer to believers in Jesus as “children,” this could also be translated as “dear fellow believers.”
- The phrase, “children of the promise” could be translated as, “people who have received what God promised them.”

(See also: [descendant](#), [promise](#), [son](#), spirit, spiritual, believer, beloved other)

Bible References:

Waiting

Christ, Messiah

Facts:

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 proved 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: [How to Translate Names](#))

(See also: [Son of God](#), [the Son](#), [Son](#), [David](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [anoint](#), [anointed](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-07]** The **Messiah** was God’s Chosen One who would save the people of the world from sin.
- **[17-08]** As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.

- [21-01] From the very beginning, God planned to send the **Messiah**.
- [21-04] God promised King David that the **Messiah** would be one of David's own descendants.
- [21-05] The **Messiah** would start the New Covenant.
- [21-06] God's prophets also said that the **Messiah** would be a prophet, a priest, and a king.
- [21-09] The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- [43-07] "But God raised him to life again to fulfill the prophecy which says, "You will not let your **Holy One** rot in the grave."
- [43-09] "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."
- [46-06] Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

church, Church

Definition:

In the New Testament, the term “church” refers to a local group of believers in Jesus who regularly met together to pray and hear God’s word preached. The term “the Church” often refers to all Christians.

- This term literally refers to a “called out” assembly or congregation of people who meet together for a special purpose.
- When this term is used to refer to all believers everywhere in the whole body of Christ, some Bible translations capitalize the first letter (“Church”) to distinguish it from the local church.
- Often the believers in a particular city would meet together in someone’s home. 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](#), [assemble](#), [believer](#), [Christian](#))

Bible References:

Waiting

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.
- **[46-09]** 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.
- [50-01] 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.

circumcise, circumcision

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.

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: [How to Translate Unknowns](#))

(See also: [uncircumcised](#), [uncircumcision](#), [covenant](#))

Bible References:

Waiting

Examples from the Bible stories:

- [05-03]”You must **circumcise** every male in your family.”
- [05-05] That day Abraham **circumcised** all the males in his household.

clean, cleanse

Definition:

The term “clean” literally means to not have any dirt or stain. In the Bible, it is often used figuratively to mean, “pure,” “holy,” or “free from sin.”

- “Cleanse” is the process of making something “clean.” It could also be translated as “wash” or “purify.”
- In the Old Testament, God told the Israelites which animals he had specified as ritually “clean” and which ones were “unclean.” Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term “clean” means that the animal was acceptable to God for use as a sacrifice.
- A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared “clean” again.
- Sometimes “clean” is used figuratively to refer to moral purity.

Translation Suggestions:

- This term could be translated with the common word for “clean” or “pure” (in the sense of being not dirty).
- Other ways to translate this could include, “ritually clean” or “acceptable to God.”
- “Cleanse” could be translated by “wash” or “purify.”
- Make sure that the words used for “clean” and “cleanse” can also be understood in a figurative sense.

(See also: [holy](#), [holiness](#), [unclean](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

command, to command, commandment

Definition:

The term “to command” means to order someone to do something. A “command” or “commandment” is what the person was ordered to do.

- Although these terms have basically the same meaning, “commandment” often refers to certain commands of God which are more formal and permanent, such as the “Ten Commandments.”
- A command can be positive (“Honor your parents”) or negative (“Do not steal”).
- To “take command” means to “take control” or “take charge” of something or someone.

Translation Suggestions

- It is best to translate this term differently from the term, “law.” Also compare with the definitions of “decree” and “statute.”
- Some translators may prefer to translate “command” and “commandment” with the same word in their language.
- Others may prefer to use a special word for commandment that refers to lasting, formal commands that God has made.

(See [decree](#), [statute](#), [statutes](#), [law](#), [principle](#), [Ten Commandments](#))

Bible References:

Waiting

compassion, compassionate**Definition:**

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” usually includes caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.
- In Paul’s letter to the Colossians, he tells them to “clothe themselves with compassion.” He is instructing them to care about people and to actively help others who are in need.

Translation Suggestions:

- The literal meaning of “compassion” is “bowels of mercy.” This is an expression that means “mercy” or “pity.” Other languages may have their own expression that means this.
- Ways of translating “compassion” could include, “a deep caring for” or “helpful mercy.”
- The term “compassionate” could also be translated as, “caring and helpful” or “deeply loving and merciful.”

Bible References:

Waiting

condemn, 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](#), [judgment](#), [punish](#), [punishment](#))

Bible References:

Waiting

confidence, confident

Definition:

The term “confidence” refers to being sure that something is true or certain to happen.

- In the Bible, the term “hope” often means to wait expectantly for something that is sure to happen. The ULB often translates this as “confidence” or “confidence for the future” or “future confidence” especially when it means to be assured of receiving what God has promised to believers in Jesus.
- Often the term “confidence” refers especially to the certainty that believers in Jesus have that they will someday be with God forever in heaven.
- The phrase, “have confidence in God” means to fully expect to receive and experience what God has promised.
- Being “confident” means believing in God’s promises and acting with the assurance that God will do what he has said. This term can also have the meaning of acting boldly and courageously.

Translation Suggestions:

- The term “confident” could be translated as “assured” or “very sure.”
- The phrase “be confident” could also be translated as “trust completely” or “be completely sure about” or “know for certain.”
- The term “confidently” could also be translated as “boldly” or “with certainty.”
- Depending on the context, ways to translate “confidence” could include, “complete assurance” or “sure expectation” or “certainty.”

(See also: [believe](#), [believe in](#), [belief](#), [believer](#), [bold](#), [boldly](#), [boldness](#), [faithful](#), [faithfulness](#), [hope](#), [trust](#), [trustworthy](#), [trustworthiness](#))

Bible References:

- 1 John 03:19-22
- 1 Peter 03:15-17
- Job 04:4-6
- Philippians 01:25-27
- Proverbs 14:26-27
- [Romans 05:1-2](#)

conscience

Definition:

The conscience is the part of a person's thinking through which God makes him aware that he is doing something sinful.

- God gave people a conscience to help them know the difference between what is right and what is wrong.
- A person who obeys God is said to have a "pure" or "clear" or "clean" conscience.
- If a person has a "clear conscience" it means that he is not hiding any sin.
- If someone ignores their conscience and no longer feels guilty when he sins, this means his conscience is no longer sensitive to what is wrong. The Bible calls this a "seared" conscience, one that is "branded" as if with a hot iron. Such a conscience is also called "insensitive" and "polluted."
- Possible ways to translate this term could include, "inner moral guide" or "moral thinking."

Bible References:

Waiting

consecrate

Definition:

To consecrate means to dedicate something or someone to serve God. The person or object that is consecrated is considered holy and set apart for God.

- The meaning of this term is similar to “sanctify” or “to make holy,” but with the added meaning of formally setting apart someone for service to God.
- Things that were consecrated to God included animals to be sacrificed, the altar of burnt offering, and the tabernacle.
- People who were consecrated to God included the priests, the people of Israel, and the oldest male child.
- Sometimes the word “consecrate” has a meaning that is similar to “purify,” especially when it pertains to preparing people or things for God’s service so that they will be cleansed and acceptable to him.

Translation Suggestions:

- Ways to translate “consecrate” could include, “set apart for God’s service” or “purify for service to God.”
- Also consider how the terms “holy” and “sanctify” are translated.

(See also: [holy](#), [holiness](#), [pure](#), [purify](#), [purification](#), [sanctify](#), [sanctification](#))

Bible References:

Waiting

covenant

Definition:

A covenant is 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.

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.

(See also: , [New Covenant](#), [promise](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-09]** Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- **[05-04]** “I will make Ishmael a great nation, too, but my **covenant** will be with Isaac.”
- **[06-04]** 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.

- [07-10] The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob.”
- [13-02] 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.”
- [13-04] 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.

create, 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: [God](#), [good news](#), [gospel](#), [world](#))

Bible References:

se, “since the creation of the world” means, “since the time when God created the world was created.

Waiting

crucify

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](#), [Roman](#))

Bible References:

Waiting

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.
- [40-01] After the soldiers mocked Jesus, they led him away to **crucify** him. They made him carry the cross on which he would die.
- [40-04] Jesus was **crucified** between two robbers.
- [43-06] “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!”
- [43-09] “You **crucified** this man, Jesus.”
- [44-08] 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!”

curse, cursed

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.”
- “Cursed be the day I was born” could also be translated as, “I am so miserable it would have been better not to be born.”
- 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](#), [blessed](#), [blessing](#))

Bible References:

Waiting

Examples from the Bible stories:

- [02-09] God said to the snake, “You are **cursed!**”
- [02-11] “Now the ground is **cursed**, and you will need to work hard to grow food.”
- [04-04] “I will bless those who bless you and **curse** those who **curse** you.”
- [39-07] 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.

cut off**Definition:**

The expression “be cut off” is an expression that means to be excluded, banished or isolated from the main group. It can also refer to being killed as an act of divine judgment for sin.

- In the Old Testament, disobeying God’s commands resulted in being cut off, or separated, from God’s people and from his presence.
- God also said he would “cut off” or destroy the non-Israelite nations, because they did not worship or obey him and were enemies of Israel.
- The expression “cut off” is also used to refer to God causing a river to stop flowing.

Translation Suggestions:

- The expression “be cut off” could be translated as “be banished” or “be sent away” or “be separated from” or “be killed” or “be destroyed.”
- Depending on the context, “to cut off” could be translated as, “to destroy” or “to send away” or “to separate from” or “to destroy.”
- In the context of flowing waters being cut off, this could be translated as “were stopped” or “were caused to stop flowing” or “were divided.”
- The literal meaning of cutting something with a knife should be distinguished from the figurative uses of this term.

Bible References:

Waiting

darkness

Definition:

The term “darkness” literally means an absence of light. There are also several figurative meanings of this term:

- As a metaphor, “darkness” means “impurity” or “evil” or “spiritual blindness.”
- It also refers to anything related to sin and moral corruption.
- The expression, “dominion of darkness” refers to all that is evil and ruled by Satan.
- The term “darkness” can also be used as a metaphor for death. (See: [Metaphor](#))
- People who do not know God are said to be “living in darkness,” which means they do not understand or practice righteousness.
- God is light (righteousness) and the darkness (evil) cannot overcome that light.
- The place of punishment for those who reject God is sometimes referred to as “outer darkness.”

Translation Suggestions:

- It is best to translate this term literally, with a word in the project language that refers to the absence of light. This could also be a term that refers to the darkness of a room with no light or to the time of day when there is no light.
- For the figurative uses, it is also important to keep the image of darkness in contrast to light, as a way to describe evil and deception in contrast to goodness and truth.
- Depending on the context, other ways to translate this could be, “darkness of night” (as opposed to “light of day”) or “not seeing anything, like at night” or “evil, like a dark place”.

(See also: [corrupt](#), [corruption](#), [dominion](#), [kingdom](#), [light](#), [redeem](#), [redemption](#), [righteous](#), [righteousness](#))

Bible References:

Waiting

David

Facts:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well-known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: [How to Translate Names](#))

(See also: [Goliath](#), [Philistines](#), [Saul \(OT\)](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-02]** God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. ... **David** was a humble and righteous man who trusted and obeyed God.
- **[17-03]** **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- **[17-04]** Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- **[17-05]** God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- **[17-06]** **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- **[17-09]** **David** ruled with justice and faithfulness for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- **[17-13]** God was very angry about what **David** had done, so he sent the prophet Nathan to tell **David** how evil his sin was. **David** repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

day of the Lord, day of Yahweh

Description:

The Old Testament term “day of Yahweh” is used to refer to a specific time(s) when God would punish people for their sin.

- The New Testament term “day of the Lord” usually refers to the day or time when the Lord Jesus will come back to judge people at the end of time.
- This final, future time of judgment and resurrection, is also sometimes referred to as the “last day.” This time will begin when the Lord Jesus comes back to judge sinners and will permanently establish his rule.
- The word “day” in these phrases may sometimes refer to a literal day or it may refer to a “time” or “occasion” that is longer than a day.
- Sometimes the punishment is referred to as a “pouring out of God’s wrath” upon those who do not believe.

Translation Suggestions:

- Depending on the context, other ways to translate “day of Yahweh” could include, “time of Yahweh” or “time when Yahweh will punish his enemies” or “time of Yahweh’s wrath.”
- Other ways to translate “day of the Lord” could include “time of the Lord’s judgment” or “time when the Lord Jesus will return to judge people.”

(See also: [biblical time: day, judgment day, Lord, resurrection, Yahweh](#))

Bible References:

Waiting

death, die, dead

Definition:

This term is used to refer to both physical and spiritual death. Physically, it refers to when the physical body of a person stops living. Spiritually, it refers to sinners being separated from a holy God because of their sin.

1. Physical death

- To “die” means to stop living. Death is the end of physical life.
- A person’s spirit leaves his body when he dies.
- When Adam and Eve sinned, physical death came into the world.
- The expression “put to death” refers to killing or murdering someone, especially when a king or other ruler gives an order for someone to be killed.

2. Spiritual death

- Spiritual death is the separation of a person from God.
- Adam died spiritually when he disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
- Every descendant of Adam is a sinner, and is spiritually dead. God makes us spiritually alive again when we have faith in Jesus Christ.

Translation Suggestions:

- To translate this term, it is best to use the everyday, natural word or expression that refers to death in the target language.
- In some languages, “to die” may be expressed as “to not live.” The term “dead” may be translated as “not alive” or “not having any life” or “not living.”
- Many languages use figurative expressions to describe death, such as “to pass away” in English. However in the Bible it is best to use the most direct term for death that is used in everyday language.
- In the Bible, physical life and death are often compared to spiritual life and death. It is important in a translation to use the same word or phrase for both physical death and spiritual death.
- In some languages it may be more clear to say “spiritual death” when the context requires that meaning. Some translators may also feel it is best to say “physical death” in contexts where it is being contrasted to spiritual death.
- The expression, “the dead” is a nominal adjective that refers to people who have died. Some languages will translate this as, “dead people” or “people who have died.” (See: nominal adjective)
- The expression, “put to death” could also be translated as, “kill” or “murder” or “execute.”

(See also: [believe](#), [believe in](#), [belief](#), [faith](#), [life](#), [live](#), [living](#), [alive](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-11]** God told Adam that he could eat from any tree in the garden except from the tree of the knowledge of good and evil. If he ate from this tree, he would **die**.
- **[02-11]** "Then you will **die**, and your body will return to dirt."
- **[07-10]** Then Isaac **died**, and Jacob and Esau buried him.
- **[37-05]** "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**."
- **[40-08]** Through his **death**, Jesus opened a way for people to come to God.
- **[43-07]** "Although Jesus **died**, God raised him from the dead."
- **[48-02]** Because they sinned, everyone on earth gets sick and everyone **dies**.
- **[50-17]** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or **death**.
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deceive, deceit, deception, deceptive

Definition:

The term “deceive” means to cause someone to believe something that is not true. The act of deceiving someone is called “deceit.”

- Another term, “deception” also refers to the act of causing someone to believe something that is not true.
- 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.
- 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 by “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: [true](#), [truth](#), [come true](#))

Bible References:

Waiting

{{tag>publish review}}

deliver, deliverer, deliverance

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.
- The term “deliver over to” or “deliver up to” has a very different meaning of handing someone over to an enemy, such as when Judas delivered Jesus over to the Jewish leaders.

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 it means to deliver someone over to the enemy, “deliver over” can be translated as “betray to” or “hand over” or “give over.”
- The word “deliverer” can also be translated as, “rescuer” or “liberator.”
- When the term “deliverer” refers to the judges who led Israel, it could also be translated as “governor” or “judge” or “leader.”

(See: [judge](#), [judgment](#), [save](#), [safe](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[16-03]** 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.

descendant, descended from

Definition:

A “descendant” is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person’s descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob’s descendants were the twelve tribes of Israel.
- The phrase “descended from” is another way of saying “a descendant of” as in, “Abraham was descended from Noah.” This could also be translated as, “from the family line of.”

(See also: [Abraham](#), [Abram](#), [ancestor](#), [father](#), [forefather](#), [Jacob](#), [Israel](#), [Noah](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- [02-09] ”The woman’s **descendant** will crush your head, and you will wound his heel.”
- [04-09] ”I give the land of Canaan to your **descendants**.”
- [05-10] ”Your **descendants** will be more than the stars in the sky.”
- [17-07] ”Someone from your family will always rule as king over Israel, and the Messiah will be one of your **descendants!**”
- [18-13] The kings of Judah were **descendants** of David.
- [21-04] God promised King David that the Messiah would be one of David’s own **descendants**.
- [48-13] God promised David that the Messiah would be one of his **descendants**. Jesus, the Messiah, was that special **descendant** of David.

dishonor, dishonorable

Definition:

The term “dishonor” means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term “dishonorable” describes an action that is shameful or that causes someone to be dishonored.
- Sometimes “dishonorable” is used to refer to objects that are not useful for anything important.
- Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
- The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
- The Jews dishonored Jesus by saying that he was possessed by a demon.
- This could be translated as “to not honor” or “to treat with no respect.”
- The noun, “dishonor” could be translated as “disrespect” or “loss of honor.”
- Depending on the context, “dishonorable” could also be translated as “not honorable” or “shameful” or “not worthwhile” or “not valuable.”

(See also: [disgrace](#), [disgraceful](#), [honor](#), [to honor](#))

Bible References:

Waiting

disobey, disobedient, disobedience

Definition:

The term “disobey” means to not obey what someone in authority has commanded or instructed. A person who does this is being “disobedient.”

- A person who does something he was told not to do is disobeying.
- To disobey also means to refuse to do something that was commanded.
- The term “disobedient” is also used to describe the character of someone who habitually disobeys or rebels. It means that they are sinful or wicked.
- The term “disobedience” means “the act of not obeying” or “behavior that is against what God wants.”
- A “disobedient people” could be translated by “people who keep on disobeying” or “people who do not do what God commands.”

(See also: [authority](#), [evil](#), [wicked](#), [wickedness](#), [sin](#), [sinful](#), [sinner](#), [obey](#), [obedient](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[02-11]** God said to the man, “You listened to your wife and **disobeyed** me.”
- **[13-07]** If the people obeyed these laws, God promised that he would bless and protect them. If they **disobeyed** them, God would punish them.
- **[16-02]** Because the Israelites kept **disobeying** God, he punished them by allowing their enemies to defeat them.
- **[35-12]** “The older son said to his father, ‘All these years I have worked faithfully for you! I never **disobeyed** you, and still you did not give me one small goat so I could celebrate with my friends.’”

divine

Definition:

The term “divine” refers to anything pertaining to God.

- Some ways this term is used include, “divine authority,” “divine judgment,” “divine nature,” “divine power,” and “divine glory.”
- In one passage in the Bible, the term “divine” is used to describe something about a false deity.

Translation Suggestions:

- Ways to translate the term “divine” could include, “God’s” or “from God” or “pertaining to God” or “characterized by God.”
- For example, “divine authority” could be translated as “God’s authority” or “authority that comes from God.”
- The phrase “divine glory” could be translated as “God’s glory” or “the glory that God has” or “glory that comes from God.”
- Some translations may prefer to use a different word when describing something that pertains to a false god.

(See also: [authority](#), [en:obe:kt:falsegod], [glory](#), [glorious](#), [God](#), [judge](#), [judgment](#), [power](#), [powers](#))

Bible References:

Waiting

chosen one, choose, chosen people, Chosen One, the elect

Definition:

The term, “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones) or ”the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” These could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase, “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as, “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as, “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See: [appoint](#), [appointed](#), [Christ](#), [Messiah](#))

Bible References:

Waiting

Elijah

Facts:

Elijah was one of the most important prophets of Yahweh. Elijah prophesied during the reigns of several kings of Israel or Judah, including King Ahab.

- God did many miracles through Elijah, including raising a dead boy back to life.
- Elijah rebuked King Ahab for worshipping the false god Baal.
- He challenged the prophets of Baal to a test that proved that Yahweh is the only true God.
- At the end of Elijah's life, God miraculously took him up to heaven while he was still alive.
- Hundreds of years later, Elijah, along with Moses, appeared with Jesus on a mountain and they talked together about Jesus' coming suffering and death in Jerusalem.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahab](#), [Baal](#), [miracle](#), [wonder](#), [sign](#), [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[19-02] Elijah** was a prophet when Ahab was king over the kingdom of Israel.
- **[19-02] Elijah** said to Ahab, "There will be no rain or dew in the kingdom of Israel until I say so."
- **[19-03]** God told **Elijah** to go to a stream in the wilderness to hide from Ahab who wanted to kill him. Every morning and every evening, birds would bring him bread and meat.
- **[19-04]** But they took care of **Elijah**, and God provided for them so that their flour jar and their bottle of oil never became empty.
- **[19-05]** After three and a half years, God told **Elijah** to return to the kingdom of Israel and speak with Ahab because he was going to send rain again.
- **[19-07]** Then **Elijah** said to the prophets of Baal, "Kill a bull and prepare it as a sacrifice, but do not light the fire."
- **[19-12]** Then **Elijah** said, "Do not let any of the prophets of Baal escape!"
- **[36-03]** Then Moses and the prophet **Elijah** appeared. These men had lived hundreds of years before this. They talked with Jesus about his death that would soon happen in Jerusalem.

endure, endurance

Definition:

The term “endure” means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term “endurance” can mean “patience,” “bearing up under a trial,” or “persevering when being persecuted.”
- The encouragement to Christians to “endure to the end” is telling them to obey Jesus, even if this causes them to suffer.
- To “endure suffering” can also mean to “experience suffering.”

Translation Suggestions:

- Ways to translate the term “endure” could include, “persevere” or “keep believing” or “continue to do what God wants you to do” or “stand firm.”
- In some contexts, “to endure” could be translated as, “to experience” or “to go through.”
- With the meaning of lasting for a long time, the term “endure” could also be translated as “last” or “continue.” The phrase, “will not endure” could be translated as, “will not last” or “will not continue to survive.”
- Ways to translate “endurance” could include, “perseverance” or “continuing to believe” or “remaining faithful.”

(See also: [persevere](#), [perseverance](#))

Bible References:

Waiting

enslave, in bondage

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 person who is enslaved or in bondage must serve others without payment; he is not free to do what he wants.
- To “enslave” also means to take away a person’s freedom.
- Another word for “bondage” is “slavery.”
- In a figurative way, human beings are “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.

Translation Suggestions:

- The term “enslave” could be translated as “cause to not be free” or “force to serve others” or “put under the control of others.”
- The phrase “enslaved to” or “in bondage to” could be translated as “forced to be a slave of” or “forced to serve” or “under the control of.”

(See also: [free](#), [freedom](#), [liberty](#), [righteous](#), [righteousness](#), [servant](#), [slave](#), [slavery](#))

Bible References:

Waiting

envy, covet

Definition:

The term “envy” refers to being jealous of someone because of what that person possesses or because of that person’s admirable qualities. The term “covet” means to envy someone to the point of strongly desiring to have something that person has.

- Envy is normally a negative feeling of resentment because of another person’s success, good fortune, or possessions.
- Coveting is a strong desire to have someone else’s property, or even, someone else’s spouse.

(See also: [jealous](#), [jealousy](#))

Bible References:

Waiting

Esau

Facts:

Esau was one of the twin sons of Isaac and Rebekah. He was the first baby born. His twin brother was Jacob.

- Esau sold his birthright to his brother Jacob in exchange for a bowl of food.
- Since Esau was born first, his father Isaac was supposed to give him a special blessing. But Jacob tricked Isaac into giving him that blessing instead. At first Esau was so angry that he wanted to kill Jacob, but later he forgave him.
- Esau had many children and grandchildren, and these descendants formed a large people group living in the land of Canaan.

(Translation suggestions: [How to Translate Names](#))

(See also: [Edom](#), [Edomite](#), [Idumea](#), [Isaac](#), , [Jacob](#), [Israel](#), [Rebekah](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[06-07]** When Rebekah's babies were born, the older son came out red and hairy, and they named him **Esau**.
- **[07-02]** So **Esau** gave Jacob his rights as the oldest son.
- **[07-04]** When Isaac felt the goat hair and smelled the clothes, he thought it was **Esau** and blessed him.
- **[07-05]** **Esau** hated Jacob because Jacob had stolen his rights as oldest son and also his blessing.
- **[07-10]** But **Esau** had already forgiven Jacob, and they were happy to see each other again.

everlasting, eternal, eternity

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 phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like.

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](#))

(See also: [forever](#), [life](#), [live](#), [living](#), [alive](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[27-01]** One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- **[28-01]** 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**.”

evil, wicked, wickedness

Definition:

The terms “evil” and “wicked” both refer to anything that is opposed to God’s holy character and will.

- 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 or 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](#), [disobedient](#), [sin](#), [sinful](#), [sinner](#), [good](#), [goodness](#), [righteous](#), demon, evil spirit, unclean spirit)

Bible References:

Waiting

Examples from the Bible stories:

- **[02-04]** “God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does.”
- **[03-01]** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **[03-02]** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **[04-02]** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **[08-12]** “You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!”
- **[14-02]** They (Canaanites) worshiped false gods and did many **evil** things.
- **[17-01]** 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**.

- [29-08] The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- [45-02] 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.

exhort, exhortation

Definition:

The term “exhort” means to strongly encourage and urge someone to do what is right. Such encouragement is called “exhortation.”

- The purpose of exhortation is to persuade other people to avoid sin and follow God’s will.
- The New Testament teaches Christians to exhort each other in love, not harshly or abruptly.

Translation Suggestions:

- Depending on the context, “exhort” could also be translated as “strongly urge” or “persuade” or “advise.”
- Make sure the translation of this term does not imply that the exhorter is angry. The term should convey strength and seriousness, but should not refer to angry speech.
- In most contexts, the term “exhort” should be translated differently than “encourage,” which means to inspire, reassure, or comfort someone.
- Usually this term will also be translated differently from “admonish,” which means to warn or correct someone for his wrong behavior.

Bible References:

Waiting

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: [Abstract Nouns](#))
- 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](#), [believe in](#), [belief](#), [faithful](#), [faithfulness](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[05-06]** 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.”
- **[31-07]** 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.”

- **[38-09]** 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.

faithful, faithfulness

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: [faith](#), [believe](#), [believe in](#), [belief](#))

Bible References:

Waiting

Examples from the Bible stories:

- [08-05] 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.
- [17-09] 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.
- [18-04] God was angry with Solomon and, as a punishment for Solomon’s **unfaithfulness**, he promised to divide the nation of Israel into two kingdoms after Solomon’s death.
- [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.
- [50-04] If you remain **faithful** to me to the end, then God will save you.”

ancestor, father, forefather

Definition:

When used literally, the term “father” refers to a person’s male parent. There are also several figurative uses of this term.

- The terms “father” and “forefather” are often used to refer to the ancestors of a certain person or people group. This could also be translated as, “ancestor” or “ancestral father.”
- The expression “the father of” can figuratively refer to a person who is the leader a group of related people or the source of something. For example, in Genesis 4, “the father of all who live in tents” could mean, “the first clan leader of the first people who ever lived in tents.”
- The apostle Paul figuratively called himself the “father” of those he had helped to become Christians through sharing the gospel with them.

Translation Suggestions

- When talking about a father and his literal son, this term should be translated using the usual term to refer to a father in the language.
- “God the Father” should also be translated using the usual, common word for “father.”
- When referring to forefathers, this term could be translated as “ancestor” or “ancestral father.”
- When Paul refers to himself figuratively as a father to believers in Christ, this could be translated as “spiritual father” or “father in Christ.”
- Sometimes the word “father” can be translated as “clan leader.”
- The phrase “father of all lies” could be translated as, “source of all lies” or “the one from whom all lies come.”

(See also: [God the Father](#), [heavenly Father](#), [Father](#), [son](#), [son of](#), [Son of God](#), [the Son](#), [Son](#))

Bible References:

Waiting

fear, afraid, fear of Yahweh

Definition:

The terms “fear” and “afraid” refer to the unpleasant feeling a person has when there is a threat of harm to himself or others.

- The term “fear” can also refer to a deep respect and awe for a person in authority.
- The phrase “fear of Yahweh,” and related terms “fear of God” and “fear of the Lord,” refer to deeply respecting God and showing that respect by obeying him. This fear is motivated by knowing that God is holy and hates sin.
- The Bible teaches that a person who fears Yahweh will become wise.

Translation Suggestions:

- Depending on the context, “to fear” can be translated as “to be afraid” or “to deeply respect” or “to revere” or “to be in awe of.”
- The term “afraid” could be translated as “terrified” or “scared” or “fearful.”
- The sentence, “The fear of God fell on all of them” could be translated as, “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 not” could also be translated as, “do not be afraid” or “stop being afraid.”
- Note that the phrase “fear of Yahweh” does not occur in the New Testament. The phrase “fear of the Lord” or “fear of the Lord God” would be used instead.

(See also: [marvel](#), [wonder](#), [amazed](#), [astonished](#), [awe](#), [awesome](#), [Lord](#), [power](#), [powers](#), [Yahweh](#))

Bible References:

Waiting

fire**Definition:**

Fire is the heat, light, and flames that are produced when something is burned.

- Burning wood by fire turns the wood into ashes.
- The term “fire” is also used figuratively, usually referring to judgment or purification.
- The final judgment of unbelievers is in the fire of hell.
- Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.
- The phrase “baptize with fire” could also be translated as, “cause you to experience suffering in order to purify you.”

(See also: [pure](#), [purify](#), [purification](#))

Bible References:

Waiting

firstborn

Definition:

The term “firstborn” refers to an offspring of people or animals that is born first, before the other offspring are born. Usually the firstborn

- In the Bible, “firstborn” usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God’s firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God’s firstborn because of his importance and authority over everyone else.

Translation Suggestions:

- When “firstborn” occurs in the text alone, it could also be translated as “firstborn male” or “firstborn son,” since that is what is implied. (See: [Assumed Knowledge and Implicit Information](#))
- Other ways to translate this term could include, “the son who was born first” or “the eldest son” or “the number one son.”
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means, “the son who has authority over everything” or “the Son who is first in honor.”
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See: [inherit](#), [inheritance](#), [heritage](#), [heir](#), [sacrifice](#), [offering](#), [son](#), [son of](#))

Bible References:

Waiting

firstfruits

Definition:

The term “first fruits” refers to a portion of the first crop of fruits and vegetables that was reaped during each harvest season.

- The Israelites offered these first fruits to God as a sacrificial offering.
- This term is also used figuratively in the Bible to refer to a firstborn son as being the first fruits of the family. That is, because he was the first son to be born into that family, he was the one who carried on the family name and honor.
- Because Jesus rose from the dead, he is called the “first fruits” of all believers in him who have died but who will some day come back to life.
- Believers in Jesus are also called the “first fruits” of all creation, indicating the special privilege and position of those whom Jesus redeemed and called to be his people.

Translation Suggestions:

- The literal use of this term could be translated as “first portion (of crops)” or “first part of the harvest.”
- If possible, the figurative uses should be translated literally, to allow for different meanings in different contexts. This will also show the correlation between the literal meaning and the figurative uses.

(See also: [firstborn](#))

Bible References:

Waiting

flesh

Definition:

In the Bible, the term “flesh” literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term “flesh” in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term “flesh” is used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression, “own flesh and blood” refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression “flesh and blood” can also refer to a person’s ancestors or descendants.
- The expression, “one flesh” refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal’s body, “flesh” could be translated as “body” or “skin” or “meat.”
- When it is used to refer generally to all living creatures, this term could be translated as “living beings” or “everything that is alive.”
- When referring in general to all people, this term could be translated as “people” or “human beings” or “everyone who lives.”
- The expression, “flesh and blood” could also be translated as “relatives” or “family” or “kin-folk” or “family clan.” There may be contexts where it could be translated as “ancestors” or “descendants.”
- Some languages may have an expression that is similar in meaning to “flesh and blood.”
- The expression, “become one flesh” could be translated as, “unite sexually” or “become as one body” or “become like one person in body and spirit.” The translation of this expression should be checked to make sure it is acceptable in the project language and culture. (See: [Euphemism](#)). It should also be understood that this is figurative, and does not mean that the man and woman literally become one person.

Bible References:

Waiting

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, 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](#), [wisdom](#))

Bible References:

Waiting

foreigner, foreign, alien

Definition:

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.”

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from your own.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not only refer to someone who is unfamiliar or unknown.

Bible References:

Waiting

foreknew, foreknowledge

Definition:

The terms “foreknew” and “foreknowledge” come from the verb, “foreknow” which means to know something before it happens.

- God is not limited by time. He knows everything that happens in the past, present, and future.
- This word is often used in the context of God knowing already who will be saved through receiving Jesus as Savior.

Translation Suggestions:

- The term “foreknew” could also be translated as, “knew before” or “knew ahead of time” or “knew beforehand” or “already knew.”
- The term “foreknowledge” could be translated as, “knowing before” or “knowing ahead of time” or “already knowing” or “knowing in advance.”

(See also: [know](#), [knowledge](#), [make known](#), [predestine](#), [predestined](#))

Bible References:

Waiting

forever

Definition:

In the Bible, the term “forever” refers to never-ending time. Sometimes it is used figuratively to mean, “a very long time.”

- The term “forever and ever” emphasizes that something will always exist.
- The phrase “forever and ever” is a way of expressing what eternity or eternal life is. It also has the idea of time that never ends.
- God said that David’s throne would last “forever.” This is referring to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- This term 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 mine will always be reigning.”

(See also: [David](#), [everlasting](#), [eternal](#), [eternity](#), [reign](#))

Bible References:

Waiting

forgive, forgiveness

Definition:

To forgive someone means to not hold a grudge against a person who did something hurtful. “Forgiveness” is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean, “cancel” as in the expression, “forgive a debt.”
- When people confess their sins, God forgives them based on Jesus’ sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

Translation Suggestions:

- Depending on the context, “forgive” could be translated as, “pardon” or “cancel” or “release” or “not hold against” (someone).
- The term “forgiveness” could be translated by a word or phrase that means, “practice of not resenting” or “declaring (someone) as not guilty” or “the act of pardoning.”

(See: [guilt](#), [guilty](#))

Bible References:

Waiting

Examples from the Bible stories:

- [07-10] But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- [13-15] Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- [17-13] David repented of his sin and God **forgave** him.
- [21-05] In the New Covenant, God would write his law on the people’s hearts, the people would know God personally, they would be his people, and God would **forgive** their sins.
- [29-01] One day Peter asked Jesus, “Master, how many times should I **forgive** my brother when he sins against me?”
- [29-08] I **forgave** your debt because you begged me.
- [38-05] 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.

sexual immorality

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](#), [adulterer](#), [false god](#), [god](#), [prostitute](#), [harlot](#), [unfaithful](#))

Bible References:

Waiting

free, freedom, 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](#), [bond](#), [bound](#), [enslave](#), [in bondage](#), [servant](#), [slave](#), [slavery](#),)

Bible References:

Waiting

fruit, fruitful

Definition:

The term “fruit” literally refers to the part of a plant that can be eaten. Something that is “fruitful” has a lot of fruit. These terms are also used figuratively in the Bible.

- The Bible often uses “fruit” to refer to a person’s actions and thoughts. Just as fruit on a tree shows what kind of tree it is, in the same way a person’s words and actions reveal what his character is like.
- A person can produce good or bad spiritual fruit, but the term “fruitful” always has the positive meaning of producing much good fruit.
- The term “fruitful” is also used figuratively to mean “prosperous.” This often refers to having many children and descendants, as well as having plenty of food and other wealth.
- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the “fruit of wisdom” refers to the good things that come from being wise.
- 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.
- The figurative expression “fruit of the Spirit” refers to godly qualities that the Holy Spirit produces in the lives of people who obey him.
- The expression, “fruit of the womb” refers to “what the womb produces,” that is, children.

Translation Suggestions:

- It is best to translate this term using the general word for “fruit” that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural
- , “fruits” whenever it refers to more than one fruit.
- Depending on the context, the term “fruitful” could be translated as “producing much spiritual fruit” or “having many children” or “prosperous.”
- 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 God created animals and people, he commanded them to “be fruitful and multiply,” which refers to having many offspring. This could also be translated as, “have many offspring” or “have many children and descendants” or “have many children so that you will have many descendants.”
- The expression, “fruit of the womb” could be translated as “what the womb produces” or “children a women gives birth to” or just “children.” When Elisabeth says to Mary, “blessed is the fruit of your womb” she means, “blessed is the child you will give birth to.” The project language may also have a different expression for this.
- Another expression, “fruit of the vine” could be translated as “vine fruit” or “grapes.”

- Depending on the context, the expression “will be more fruitful” could also be translated as, “will produce more fruit” or “will have more children” or “will be prosperous.”
- The apostle Paul’s expression, “fruitful labor” could be translated as, “work that brings very good results” or “efforts that result in many people believing in Jesus.”
- The “fruit of the Spirit” could also be translated as “works that the Holy Spirit produces” or “words and actions that show that the Holy Spirit is working in you.”

(See also: [descendant](#), [grain](#), [grape](#)[Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [vine](#), [womb](#))

Bible References:

Waiting

fulfill

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](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#), [Christ](#), [Messiah](#), [minister](#), [ministry](#), [call](#), [calling](#), [called](#), [call out](#))

Bible References:

Waiting

Examples from the Bible stories:

- [24-04] John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- [40-03] 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.”
- [42-07] Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- [43-05]”This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- [43-07]”This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- [44-05]”Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

Gentile

Facts:

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 everyone 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 not eat with Gentiles or associate with them, which at first caused problems within the early church.

(See also: [Israel](#), [Israelites](#), [nation of Israel](#), [Jacob](#), [Israel](#), [Jew](#), [Jewish](#))

Bible References:

Waiting

gift

Definition:

The term “gift” refers to anything that is given or offered to someone. A gift is given without the expectation of getting anything in return

- Money, food, clothing, or other things given to poor people are called “gifts.”
- In the Bible, an offering or sacrifice given to God is also called a gift
- The gift of salvation is something God gives us through faith in Jesus.
- In the New Testament, the term “gifts” is also used to refer to special spiritual abilities that God gives to all Christians for serving other people.

Translation Suggestions:

- The general term for “gift” could be translated with a word or phrase that means “something that is given.”
- In the context of someone having a gift or special ability that comes from God, the term “gift from the Spirit” could be translated as, “spiritual ability” or “special ability from the Holy Spirit” or “special spiritual skill that God gave.”

(See also: [spirit](#), [spiritual](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#))

Bible References:

Waiting

glorify

Definition:

The term “glorify” means to show or tell how great and important something or someone is. It literally means “give glory.”

- People can glorify God by telling about the wonderful things he has done.
- They can also glorify God by living in a way that honors him and shows how great and magnificent he is.
- When the Bible says that God glorifies himself, it means that he reveals to people his amazing greatness, often through miracles.
- God the Father will glorify God the Son by revealing to people the Son’s perfection, splendor, and greatness.
- Everyone who believes in Christ will be glorified with him. When they are raised to life, they will be changed to reflect his glory and to display his grace to all creation.

Translation Suggestions:

- This term 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: [exalt](#), [exaltation](#), [glory](#), [glorious](#), [obey](#), [obedient](#), [obedience](#), [praise](#))

Bible References:

Waiting

glory, glorious

Definition:

In general, the term “glory” means honor, splendor, and extreme greatness. Anything that has glory is said to be “glorious.”

- Sometimes “glory” refers to something of great value and importance. In other contexts it communicates splendor, brightness, or judgment.
- For example, the expression “glory of the shepherds” refers to the lush pastures where their sheep had plenty of grass to eat.
- Glory is especially used to describe God, who is more glorious than anyone or anything in the universe. Everything in his character reveals his glory and his splendor.
- The expression “to glory in” means to boast about or take pride in something.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include, “splendor” or “brightness” 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.”

(See also: [glorify](#))

Bible References:

Waiting

Examples from the Bible stories:

- [23-07] Suddenly, the skies were filled with angels praising God, saying, “**Glory** to God in heaven and peace on earth to the people he favors!”
- [25-06] 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.”
- [37-01] When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”
- [37-08] Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

God

Facts:

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.”
- Other ways to translate “God” could be, “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 two different terms for “God” and “god.”
- 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](#), [creation](#), [Creator](#), [false god](#), [god](#), [God the Father](#), [Heavenly Father](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [idol](#), [Son of God](#), [the Son](#), [Yahweh](#).)

Bible References:

Waiting

Examples from the Bible stories:

- [01-01] **God** created the universe and everything in it in six days.
- [01-15] **God** made man and woman in his own image.
- [05-03] "I am **God** Almighty. I will make a covenant with you."
- [09-14] **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.'"
- [10-02] Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- [16-01] The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- [22-07] You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- [24-09] 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.
- [25-07] "Worship only the Lord your **God** and only serve him."
- [28-01] "There is only one who is good, and that is **God**."
- [49-09] 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.

godly, godliness

Definition:

The term “godly” is used to describe a person who acts in a way that honors God and shows what God is like. “Godliness” is the character quality of honoring God by doing his will.

- A person who has godly character will show the fruits of the Holy Spirit, such as love, joy, peace, patience, kindness, and self control.
- The quality of godliness shows that a person has the Holy Spirit and is obeying him.

Translation Suggestions:

- The phrase, “the godly” could be translated as, “godly people” or “people who obey God.” (See: [Nominal Adjectives](#))
- The adjective “godly” could be translated as “obedient to God” or “righteous” or “pleasing to God.”
- The phrase, “in a godly manner” could be translated as, “in a way that obeys God” or “with actions and words that please God.”
- Ways to translate “godliness” could include, “acting in a way that pleases God” or “obeying God” or “living in a righteous manner.”

(See also [honor](#), [to honor](#), [obey](#), [obedient](#), [obedience](#), [righteous](#), [righteousness](#), [ungodly](#), [godless](#), [ungodliness](#), [godlessness](#), [unrighteous](#), [unrighteousness](#))

Bible References:

Waiting

God the Father, heavenly Father, Father

Facts:

The terms, “God the Father” and “heavenly Father” refer to Yahweh, the one true God. This term also occurs as “Father,” especially when Jesus is 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 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, to show that this refers to God.

(Translation suggestions: [How to Translate Names](#))

(See also: [father](#), [forefather](#), [God](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [Son of God](#), [the Son](#), [Son](#))

Bible References:

Waiting

Examples from the Bible stories:

- [24-09] 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.
- [29-09] 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.”
- [37-09] Then Jesus looked up to heaven and said, “**Father**, thank you for hearing me.”
- [40-07] 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.”
- [43-08] “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.**”

Gomorrah

Facts:

Gomorrah was a city located in a fertile valley, near Sodom where Abraham's nephew Lot chose to live.

- The exact location of Gomorrah and Sodom is unknown, but there are indications that they may have been located directly south of the Salt Sea, near the Valley of Siddim.
- There were many kings at war in the region where Sodom and Gomorrah were located.
- When Lot's family got captured in a conflict between Sodom and other cities, Abraham and his men rescued them.
- Not long after that, Sodom and Gomorrah were destroyed by God because of the wickedness of the people who lived there.

(Translation suggestions: [How to Translate Names](#))

(See also: , [Abraham](#), [Abram](#) , [Babylon](#), [Babylonian](#), [Lot](#), [Salt Sea](#), [Dead Sea](#), [Sodom](#))

Bible References:

Waiting

good, goodness

Definition:

The word “good” has different meanings depending on the context. Many languages will use different words to translate these different meanings.

- In general, something is good if it fits with God’s character, purposes, and will.
- Something that is “good” could be pleasing, excellent, helpful, suitable, profitable, or morally right.
- Land that is “good” could be called “fertile” or “productive.”
- A “good” crop could be a “plentiful” crop.
- A person can be “good” at what they do if they are skillful at their task or profession, as in, “a good farmer.”
- In the Bible, the general meaning of “good” is often contrasted with “evil.”
- The term “goodness” usually refers to being morally good or righteous in thoughts and actions.
- The goodness of God refers to how he blesses people by giving them good and beneficial things. It also can refer to his moral perfection.

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.
- 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: [evil](#), [wicked](#), [wickedness](#), [holy](#), [holiness](#), [profit](#), [profitable](#), [righteous](#), [righteousness](#),)

Bible References:

Waiting

Examples from the Bible stories:

- [01-04] God saw that what he had created was **good**.

- [01-11] God planted...the tree of the knowledge of **good** and evil.”
- [01-12] Then God said, ”It is not **good** for man to be alone.”
- [02-04]”God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- [08-12]”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 tTable of Contentsrusted and obeyed God.
- [18-13] Some of these kings were **good** men who ruled justly and worshiped God.
- [28-01]”**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.”

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: [kingdom](#), , [sacrifice](#), [offering](#), [salvation](#))

Bible References:

Waiting

Examples from the Bible stories:

- [23-06] The angel said, “Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”
- [26-03] 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.
- [47-01] 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.
- [50-01] For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- [50-02] 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.”

- **[50-03]** Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

gossip

Definition:

The term “gossip” refers to talking to people about someone else’s personal affairs, usually in a negative and unproductive way. Often what is talked about has not been confirmed as true.

- The Bible says that spreading negative information about people is wrong. Gossip and slander are examples of this kind of negative speech.
- Gossip is harmful to the person being spoken about because it often hurts someone’s relationships with other people.

(See also: [slander](#), [slanderer](#))

Bible References:

Waiting

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:

Waiting

Greek, Grecian

Facts:

The term “Greek” refers to the language spoken in the country of Greece. Greek was also spoken throughout the Roman Empire. The term “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” referred to Jews who spoke Greek in contrast to the “Hebraic Jews” who spoke only Hebrew, or perhaps Aramaic.
- 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](#), [Aramean](#), [Aramaic](#), [Gentile](#), [Greece](#), [Hebrew](#), [Rome](#), [Roman](#))

Bible References:

Waiting

guilt, guilty

Definition:

The term “guilt” refers to the fact of having sinned or committed a crime.

- To “be guilty” means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of “guilty” is “innocent.”

Translation Suggestions:

- Some languages might translate “guilt” as “the weight of sin” or “the counting of sins.”
- Ways to translate “to be guilty” could include a word or phrase that means, “to be at fault” or “having done something morally wrong” or “having committed a sin.”

ULB exs: take away the guilt of your sin, take away your guilt, guilt offering, punish your guilt, no guilt for murder will attach to him, carry his own guilt, wash away his guilt, be in great guilt, our guilt grows to the heavens

(See also: [innocent](#), [iniquity](#)[punish](#), [punishment](#), [sin](#), [sinful](#), [sinner](#).)

Bible References:

Waiting

Examples from the Bible stories:

- **[39-02]** They brought many witnesses who lied about him (Jesus). However, their statements did not agree with each other, so the Jewish leaders could not prove he was **guilty** of anything.
- **[39-11]** After speaking with Jesus, Pilate went out to the crowd and said, “I find no **guilt** in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” Pilate replied, “He is not **guilty**.” But they shouted even louder. Then Pilate said a third time, “He is not **guilty!**”
- **[40-04]** Jesus was crucified between two robbers. One of them mocked Jesus, but the other said, “Don’t you fear God? We are **guilty**, but this man is innocent.
- **[49-10]** Because of your sin, you are **guilty** and deserve to die.

hand, right hand, to hand over

Definition:

There are several figurative ways that “hand” is used in the Bible:

- To “hand” something to someone means to put something into that person’s hands.
- The term “hand” is often used in reference to God’s power and action, such as when God says, “Has not my hand made all these things?” (See: **Metonymy**)
- Expressions such as “hand over to” or “deliver into the hands of” refer to causing someone to be under the control or power of someone else.
- Placing hands on someone is often done while speaking a blessing over that person.
- The term “laying on of hands” refers to placing a hand on a person in order to dedicate that person to God’s service or to pray for healing.
- Some other figurative uses of “hand” include:
 - To “lay a hand on” means to “harm.”
 - To “save from the hand of” means to stop someone from harming someone else.
 - To be “close at hand” means to be “nearby.”
 - The position of being “on the right hand” means “on the right side” or “to the right.”
 - The expression “by the hand of” someone means “by” or “through” the action of that person. For example, “by the hand of the Lord” means that the Lord is the one who caused something to happen.
- When Paul says “written by my hand,” it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
- The expression, “handed him the scroll” could also be translated as “gave him the scroll” or “put the scroll in his hand.” It was not given to him permanently, but just for the purpose of using it at that time.
- When “hand” refers to the person, such as in “the hand of God did this,” it could be translated as “God did this.”
- An expression such as “delivered them into the hands of their enemies” or “handed them over to their enemies,” could be translated as, “allowed their enemies to conquer them” or “caused them to be captured by their enemies” or “empowered their enemies to gain control over them.”
- To “die by the hand of” could be translated as, “be killed by.”
- The expression “on the right hand of” could be translated as “on the right side of.”
- In regard to Jesus being “seated at the right hand of God,” if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression

with that meaning could be used. Or a short explanation could be added: “on the right side of God, in the position of highest authority.”

(See also: [adversary](#), [enemy](#), [bless](#), [blessed](#), [blessing](#), [captive](#), [captivity](#), [honor](#), [to honor](#), [power](#), [powers](#))

Bible References:

Waiting

hard, hardness, harden

Definition:

The term “hard” has several different meanings depending on the context. It usually describes something that is difficult, persistent, or unyielding.

- The expressions “hard heart” or “hard-headed” refer to people who are stubbornly unrepentant. These expressions describe people who persist in disobeying God.
- The figurative expressions, “hardness of heart” and “hardness of their hearts” also refer to stubborn disobedience.
- If someone’s heart is “hardened” this means that person refuses to obey and remains stubbornly unrepentant.
- When used as an adverb, as in “work hard” or “try hard,” it means to do something very strongly and diligently, making an effort to do something very well.

Translation Suggestions

- The term “hard” could also be translated as “difficult” or “stubborn” or “challenging,” depending on the context.
- The terms “hardness” or “hardness of heart” or “hard heart” could be translated as “stubbornness” or “persistent rebellion” or “rebellious attitude” or “stubborn disobedience” or “stubbornly not repenting.”
- The term “hardened” could also be translated as “stubbornly unrepentant” or “refusing to obey.”
- “Do not harden your heart” could be translated as, “do not refuse to repent” or “do not stubbornly keep disobeying.”
- Other ways to translate “hard-headed” or “hard-hearted” could include, “stubbornly disobedient” or “continuing to disobey” or “refusing to repent” or “always rebelling.”
- In expressions such as “work hard” or “try hard,” the term “hard” could be translated as, “with perseverance” or “diligently.”
- The expression “press hard against” could also be translated as, “shove with force” or “push strongly against.”
- To “oppress people with hard labor” could be translated as, “force people to work so hard that they suffer” or “cause people to suffer by forcing them to do very difficult work.”
- A different kind of “hard labor” is experienced by a woman who is about to deliver a baby. See the link to “labor pains” below.

(See also: [disobey](#), [disobedient](#), [disobedience](#), [evil](#), [wicked](#), [wickedness](#), [heart](#), [labor pains](#), [in labor](#), [stiff-necked](#), [stubborn](#))

Bible References:

Waiting

heart

Definition:

In the Bible, the term “heart” is often used figuratively to refer to a person’s thoughts, emotions, desires, or will.

- To have a “hard heart” is a common expression that means a person stubbornly refuses to obey God.
- The expressions “with all my heart” or “with my whole heart” mean to do something with no holding back, with complete commitment and willingness.
- The expression, “take it to heart” means to treat something seriously and apply it to one’s life.
- The term “brokenhearted” describes a person who is very sad. They have been deeply hurt emotionally.

Translation Suggestions

- Some languages use a different body part such as “stomach” or “liver” to refer to these ideas.
- Other languages may use one word to express some of these concepts and another word to express others.
- If “heart” or other body part does not have this meaning, some languages may need to express this nonfiguratively with terms such as “thoughts” or “emotions” or “desires.”
- Depending on the context, “with all my heart” or “with my whole heart” could be translated as, “with all my energy” or “with complete dedication” or “completely” or “with total commitment.”
- The expression “take it to heart” could be translated as “treat it seriously” or “carefully think about it.”
- The expression “hard-hearted” could also be translated as, “stubbornly rebellious” or “refusing to obey” or “continually disobeying God.”
- Ways to translate “brokenhearted” could include, “very sad” or “feeling deeply hurt.”

(See also: [hard](#), [hardness](#), [harden](#) other)

Bible References:

Waiting

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” 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 can’t 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.
- When “heaven” is used figuratively, it is a way of referring to God. For example, when Matthew writes about the “kingdom of heaven” he is referring to the kingdom of God.

Translation Suggestions:

- When “heaven” is used figuratively, it could be translated as “God.”
- 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: [kingdom of God](#), [kingdom of heaven](#))

Bible References:

Waiting

Examples from the Bible stories:

- [04-02] They even began building a tall tower to reach **heaven**.
- [14-11] He (God) gave them bread from **heaven**, called “manna.”
- [23-07] Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- [29-09] 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.”
- [37-09] 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.

heir

Definition:

An “heir” is a person who legally receives property or money that belongs 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 Christians receiving spiritual benefits from God as their 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](#), [inheritance](#), [heritage](#), [heir](#))

Bible References:

Waiting

holy, holiness

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.
- Since God is holy, people cannot approach him unless he allows them to, because they are mere 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.

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.”

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [consecratesanctify](#), [sanctification](#), [set apart](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-16]** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- **[09-12]** “You are standing on **holy** ground.”
- **[13-02]** “If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- **[13-05]** “Always be sure to keep the Sabbath day **holy**.”
- **[22-05]** “So the baby will be **holy**, the Son of God.”
- **[50-02]** As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Holy Spirit, Spirit of God, Spirit of the Lord

Facts:

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](#), [holiness](#), [spirit](#), [spiritual](#), [God](#), [Lord](#), [God the Father](#), [heavenly Father](#), [Father](#), [Son of God](#), [the Son](#), [Son](#), [gift](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-01]** But **God’s Spirit** was there over the water.
- **[24-08]** 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.
- **[26-01]** After overcoming Satan’s temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- **[26-03]** 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.”
- **[43-03]** They were all filled with the **Holy Spirit** and they began to speak in other languages.
- **[43-08]** “And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you 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.**"
- **[45-01]** He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

honor, to honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God also instructs Christians to honor others, but not to try to get honor for themselves.
- Children are instructed to honor their parents, which includes respect and obedience.
- the terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Honor for God includes thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include, “respect” or “esteem” or “high regard.”
- The term “to honor” could be translated as “to show special respect to” or “to cause to be praised” or “to show high regard for” or “to highly value.”

(See also: [dishonor](#), [dishonorable](#), [glory](#), [glorious](#), [glorify](#), [praise](#) other)

Bible References:

Waiting

household

Definition:

The term “household” refers to all the people who live together in a house, including family members and any servants they have.

- If someone manages a household, this would involve directing the servants as well as taking care of the property.
- Sometimes “household” can refer figuratively to the whole family line of someone, especially his descendants.

(See also: [house](#))

Bible References:

Waiting

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 they did religious things like wearing certain clothes and eating certain foods, but they were not kind or fair to people.
- A hypocrite points out faults in other people, but doesn’t 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:

Waiting

idol, idolatrous

Definition:

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.”

(See also: [false god](#), [foreign god](#), [god](#), [goddess](#), [image](#), [carved image](#), [carved figure](#), [cast metal figure](#), [kingdom](#), [worship](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-05]** ”Do not make **idols** or worship them, because I, Yahweh, am a jealous God.”
- **[13-12]** Aaron made a golden **idol** in the shape of a calf. The people began to wildly worship the **idol** and make sacrifices to it!
- **[14-03]** ”You must completely destroy all of their **idols**. If you do not obey me, you will worship their **idols** instead of me.”
- **[18-12]** All of the kings and most of the people of the kingdom of Israel worshiped **idols**. This kind of worship often included sexual immorality and sometimes even child sacrifice.
- **[19-16]** They (the prophets) all told the people to stop worshipping **idols** and to start showing justice and mercy to others.

image, carved image, carved figure, cast metal figure

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: [false god](#), [foreign god](#), [god](#), [goddess](#), [God](#), [idol](#), [idolatrous](#), [image of God](#), [image](#))

Bible References:

Waiting

image of God, image

Definition:

The term “image” refers to something that looks like something else or that is like someone in character or essence. The phrase “image of God” is used in different ways, depending on the context.

- At the beginning of time, God created human beings “in his image,” that is, “in his likeness.” This means that people have certain characteristics that reflect the image of God, such as the ability to feel emotion, the ability to reason and communicate, and a spirit that lives eternally.
- The Bible teaches that Jesus, God’s Son, is “the image of God,” that is, he is God himself. Unlike human beings, Jesus was not created. From all eternity, God the Son has all the divine characteristics because he has had the same essence with God the Father.

Translation Suggestions:

- When referring to Jesus, “image of God” could be translated as “exact likeness of God” or “same essence as God” or “same being as God.”
- When referring to human beings, “God created them in his image” could be translated with a phrase that means, “God created them to be like him” or “God created them with characteristics like himself.”

(See also: [image](#), [carved image](#), [carved figure](#), [cast metal figure](#), [Son of God](#), [the Son](#), [Son](#), [Son of God](#), [the Son](#), [Son](#))

Bible References:

Waiting

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](#), [Messiah](#), [Lord](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [believe](#), [believe in](#), [belief](#), [faith](#))

Bible References:

Waiting

iniquity

Definition:

The term “iniquity” is a word that is very similar in meaning to the term “sin,” but may more specifically refer to conscious acts of wrongdoing or great wickedness.

- The word “iniquity” literally means a twisting or distorting (of the law). It refers to major injustice.
- Iniquity could be described as deliberate, harmful actions against other people.
- Other definitions of iniquity include “perversity” and “depravity,” which are both words that describe conditions of terrible sin.

Translation Suggestions:

- The term “iniquity” could be translated as “wickedness” or “perverse actions” or “harmful acts.”
- Often, “iniquity” occurs in the same text as the word “sin” and “transgression” so it is important to have different ways of translating these terms.

(See also: [sin](#), [sinful](#), [sinner](#), [sinning](#), [transgress](#), [transgression](#), [trespass](#))

Bible References:

Waiting

innocent

Definition:

The term “innocent” means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term “innocent” is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking “innocent people.”

Translation Suggestions:

- In most contexts, the term “innocent” can be translated as “not guilty” or “not responsible” or “not to blame” for something.
- When referring in general to innocent people, this term could be translated as, “who have done nothing wrong” or “who are not involved in evil.”
- The frequently occurring expression, “innocent blood” could be translated as, “people who did nothing wrong to deserve being killed.”
- The expression “shed innocent blood” could be translated as, “kill innocent people” or “kill people who did nothing wrong to deserve it.”
- In the context of someone being killed, “innocent of the blood of” could be translated as, “not guilty for the death of.”
- When talking about people not accepting the good news about Jesus but not accepting it, “innocent of the blood of” could be translated as “not responsible for whether they remain spiritually dead or not” or “not responsible for whether they accept this message.”
- When Judas said, “I have betrayed innocent blood” he was saying, “I have betrayed a man who did nothing wrong” or “I have caused the death of a man who was sinless.”
- When Pilate said about Jesus, “I am innocent of the blood of this innocent man,” this could be translated as, “I am not responsible for the killing of this man who has done nothing wrong to deserve it.”

(See also: [guilt](#), [guilty](#))

Bible References:

Waiting

Examples from the Bible stories:

- [08-06] After two years, Joseph was still in prison, even though he was **innocent**.

- **[40-04]** One of them mocked Jesus, but the other said, "Do you have no fear of God? We are guilty, but this man is **innocent**."
- **[40-08]** When the soldier guarding Jesus saw everything that happened, he said, "Certainly, this man was **innocent**. He was the Son of God."
-

intercede, intercession

Definition:

The terms “intercede” and “intercession” refer to making requests to someone on behalf of another person. In the Bible this usually refers to praying for other people.

- The expressions “make intercession for” and “intercede for” mean to make requests to God for the benefit of other people.
- The Bible teaches that the Holy Spirit intercedes for us, that is, he prays to God for us.
- A person intercedes for other people by making requests for them to someone in authority.

Translation Suggestions:

- Other ways to translate “intercede” could include, “plead for” or “urge (someone) to do something (for someone else).”
- The noun “intercessions” could be translated as “appeals” or “requests” or “urgent prayers.”
- The phrase “make intercession for” could be translated as, “make requests for the benefit of” or “make an appeal on behalf of” or “ask God to help” or “appeal to God to bless” (someone).

(See also: [pray](#), [prayer](#))

Bible References:

Waiting

Isaac

Facts:

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](#), [Abram](#), [descendant](#), [descended from](#), [forever](#), [fulfill](#), [Jacob](#), [Israel](#), [Sarah](#), [Sarai](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[05-04]** “Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**.”
- **[05-06]** 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.”
- **[05-09]** God had provided the ram to be the sacrifice instead of **Isaac**.
- **[06-01]** 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**.
- **[06-05]** **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins.
- **[07-10]** 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.

Isaiah

Facts:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

- He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahaz](#), [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Christ](#), [Messiah](#), [Hezekiah](#), [Jotham](#), [Judah](#), [kingdom of Judah](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [Uzziah](#), [Azariah](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[21-09]** The prophet **Isaiah** prophesied that the Messiah would be born from a virgin.
- **[21-10]** The prophet **Isaiah** said the Messiah would live in Galilee, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **[21-11]** The prophet **Isaiah** also prophesied that the Messiah would be hated without reason and rejected.
- **[21-12]** **Isaiah** prophesied that people would spit on, mock, and beat the Messiah.
- **[26-02]** They handed him (Jesus) the scroll of the prophet **Isaiah** so that he would read from it. Jesus opened up the scroll and read part of it to the people.
- **[45-08]** When Philip approached the chariot, he heard the Ethiopian reading from what the prophet **Isaiah** wrote.
- **[45-10]** Philip explained to the Ethiopian that **Isaiah** was writing about Jesus.

Israel, Israelites, nation of Israel

Facts:

The term “Israel” is the name that God gave to Jacob. It means, “he struggles with God.”

- The descendants of Jacob became known as the “people of Israel,” 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 was made up 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](#), [Israel](#), [kingdom of Israel](#), [Judah](#), [kingdom of Judah](#), [nation](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-15]** The descendants of the twelve sons became the twelve tribes of **Israel**.
- **[09-03]** The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- **[09-05]** A certain **Israelite** woman gave birth to a baby boy.
- **[10-01]** 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.
- **[15-09]** 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.
- **[43-06]** “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.”

Jacob, Israel

Facts:

Jacob was the younger twin son of Isaac and Rebekah.

- Jacob's name means "he grabs the heel" which is an expression meaning, "he deceives." As Jacob was being born, he was holding onto the heel of his twin brother Esau.
- Many years later, God changed Jacob's name to "Israel," which means, "he struggles with God."
- Jacob was clever and deceptive. He found ways to take the firstborn blessing and inheritance rights from his older brother, Esau.
- Esau was angry and planned to kill him, so Jacob left his homeland. But years later Jacob returned with his wives and children to the land of Canaan where Esau was living, and their families lived peacefully near each other.
- Jacob had twelve sons. Their descendants became the twelve tribes of Israel.
- A different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [deceive](#), [deceit](#), [deception](#), [deceptive](#), [Esau](#), [Isaac](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Rebekah](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[07-01]** As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- **[07-07]** **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- **[07-08]** After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- **[07-10]** The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- **[08-01]** Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

jealous, jealousy

Definition:

The terms “jealous” and “jealousy” 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.

- These terms are often used to describe the angry feeling that a person has toward a spouse who has been unfaithful in their marriage.
- 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 also “jealous” for his name, that it be treated with honor and reverence.
- Another meaning of jealous involves being angry that someone else is successful or more popular. This is close in meaning to the word “envy.”

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 of someone else.
- In the context of people’s wrong feelings of anger toward toward other people who are more successful, the terms “envious” and “envy” could be used. But these terms should not be used for God.

(See also: [envy](#), [covet](#))

Bible References:

Waiting

Jerusalem

Facts:

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 present-day Israel.

- 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.
- 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 was located in the mountains.

(See also: [Babylon](#), [Babylonian](#), [Christ](#), [Messiah](#), [David](#), [Jebusites](#), [Jebus](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [Solomon](#), [temple](#), [Zion](#), [Mount Zion](#))

Bible References:

Waiting

Examples from the Bible stories:

- [17-05] David conquered **Jerusalem** and made it his capital city.
- [18-02] In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- [20-07] 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.
- [38-01] 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.
- [38-02] 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.
- [42-08] ”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."

Jesse

Facts:

Jesse was the father of King David, and the grandson of Ruth and Boaz.

- Jesse was from the tribe of Judah.
- He was an “Ephrathite,” which means he was from the town of Ephrathah (Bethlehem).
- The prophet Isaiah prophesied about a “shoot” or “branch” that would come from the “root of Jesse” and bear fruit. This refers to Jesus who was a descendant of Jesse.

(Translation suggestions: [How to Translate Names](#))

(See also: [Bethlehem](#), [Ephrathah](#), [Boaz](#), [descendant](#), [descended from](#), [fruit](#), [fruitful](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [king](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [Ruth](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Jesus, Jesus Christ, Christ Jesus

Facts:

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 the 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 earthly parents were 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 Messiah.

Translation Suggestions:

- Many languages spell "Jesus" and "Christ" 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 languages may prefer to use 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](#), [Messiah](#), [God](#), [God the Father](#), [Heavenly Father](#), [high priest](#), [kingdom of God](#), [kingdom of heaven](#), [Mary](#), [Savior](#), [Son of God](#), [the Son](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[22-04]** 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."
- **[23-02]** "Name him **Jesus** (which means, 'Yahweh saves'), because he will save the people from their sins."
- **[24-07]** So John baptized him (Jesus), even though **Jesus** had never sinned.
- **[24-09]** 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**.
- **[25-08]** **Jesus** did not give in to Satan's temptations, so Satan left him.

- **[26-08]** 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.
- **[31-03]** Then **Jesus** finished praying and went to the disciples. He walked on top of the water across the lake toward their boat!
- **[38-02]** He (Judas) knew that the Jewish leaders denied that **Jesus** was the Messiah and that they were plotting to kill him.
- **[40-08]** 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.

Jew, Jewish, Jews

Facts:

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.
- Often the phrase "the Jews" refers to the leaders of the Jews, not all the Jewish people. In those contexts, some translations add "leaders of" to make this clear.

(See also: [Abraham](#), [Abram](#), [Jacob](#), [Israel](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Babylon](#), [Babylonian](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#))

Bible References:

Waiting

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.
- **[40-02]** Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- **[46-06]** Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

joy, joyful

Definition:

Joy is a feeling of delight or deep satisfaction that comes from God. The related term, “joyful” describes a person who feels very glad and 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.

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 with a phrase that means, “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.” **Metonymy**)

(See also: **rejoice**)

Bible References:

Waiting

Examples from the Bible stories:

- **[33-07]**”The rocky ground is a person who hears God’s word and accepts it with **joy**.”
- **[34-04]**”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.”
- **[41-07]** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Judea

Facts:

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 broader 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 broader 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 broader sense of Judea (ex. Luke 1:5) could be translated as “Judea Country” and the narrow sense (ex. Luke 1:39) could be translated as “Judea Province” or “Judah Province” since this is the part of the land of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: [How to Translate Names](#))

(See also: [Galilee](#), [Galilean](#), [Edom](#), [Edomite](#), [Idumea](#), [Judah](#), [Judah, kingdom of Judah](#), [Samaria](#), [Samaritan](#))

Bible References:

Waiting

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether something is morally right or wrong.

- 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](#), [justice](#), [justly](#), [law](#), [principle](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Bible References:

Waiting

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.
- **[21-08]** 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.

- **[39-04]** 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.

just, justice, justly

Definition:

These terms 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 law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

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."

(See also: [judge](#), [judgment](#), [righteous](#), [righteousness](#), [upright](#), [uprightness](#))

Bible References:

Waiting

Examples from the Bible stories:

- [17-09] 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.

justify, justification

Definition:

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:

- 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](#), [forgiveness](#), [guilt](#), [guilty](#), [righteous](#), [righteousness](#))

Bible References:

Waiting

kin, kinsman**Definition:**

The term “kin” refers to a person’s blood relative. The word “kinsman” refers specifically to a male relative.

- These terms can refer to a close relative, such as a parent or brother, or to a more distant relative, such as an aunt, uncle, or cousin.
- In ancient Israel, if a man died, his nearest male relative was expected to marry his widow, manage his property, and help carry on his family name. This relative was called a “kinsman-redeemer.”
- This term could also be translated as, “relative” or “family member.”

Bible References:

Waiting

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 NT 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.”
- 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 translations 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, ‘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](#), [sky](#), [heavens](#), [heavenly](#), [king](#), [kingdom](#), [King of the Jews](#), [reign](#))

Bible References:

Waiting

Examples from the Bible stories:

- [24-02] He (John) preached to them, saying, “Repent, for the **kingdom of God** is near!”
- [28-06] 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**.”
- [29-02] Jesus said, “The **kingdom of God** is like a king who wanted to settle accounts with his servants.”

- [34-01] 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."
- [34-03] 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."
- [34realm of authority-04]"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."
- [34-05]"The **kingdom of God** is also like a perfect pearl of great value."
- [42-09] He proved to his disciples in many ways that he was alive, and he taught them about the **kingdom of God**.
- [49-05] Jesus said that the **kingdom of God** is more valuable than anything else in the world.
- [50-02] 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."

kiss**Definition:**

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression “to kiss someone farewell” means to say goodbye with a kiss.
- Sometimes the word “kiss” is used to mean “say goodbye to.” When Elisha said to Elijah, “Let me first go and kiss my father and mother,” he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

Waiting

know, knowledge, make known

Definition:

To “know” means to understand something or to be aware of a fact. The expression “make known” is an expression that means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing things in both the physical and spiritual worlds.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know” God means to have a relationship with him. This also applies to knowing people.
- To know God’s will means to be aware of what he has commanded, or to understand what he wants a person to do.
- 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” or “be in relationship with.”
- Some languages have two different words for “know” depending on whether it refers to knowing facts or to knowing a person and having a relationship with him.
- 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.

(See also: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [reveal](#), [revelation](#), [understand](#), [understanding](#), [wise](#), [wisdom](#))

Bible References:

Waiting

labor pains, in labor

Definition:

A woman who is “in labor” is experiencing the pains that lead up to the birth of her child. These are called “labor pains.”

- In his letter to the Galatians, the apostle Paul used this term figuratively to describe his own intense striving to help his fellow believers become more and more like Christ.
- The analogy of labor pains is also used in the Bible to describe how disasters in the last days will happen with increasing frequency and intensity.

(See also: [labor](#), [laborer](#), [last day](#), [last days](#), [latter days](#))

Bible References:

Waiting

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.

- 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, principle](#) , [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Bible References:

Waiting

law, law of Moses, God's law, law of Yahweh

Definition:

All these terms refer to the commandments and instructions that God gave Moses for the Israelites to obey. The terms “law” and “God’s law” are also used more generally to refer to everything God wants his people 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 “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](#), [instruction](#), [Moses](#), [Ten Commandments](#), [lawful](#), [lawfully](#), [unlawful](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-07]** 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.

- **[13-09]** 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**.
- **[16-01]** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.
- **[21-05]** 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.
- **[27-01]** Jesus answered, "What is written in **God's law**?"
- **[28-01]** 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**."

letter, epistle

Definition:

A letter is a written message sent to a person or group of persons who are usually a distance away from the writer. An epistle is a special type of letter, often written in a more formal style, for a special purpose, such as teaching.

- In New Testament times, epistles and other types of letters were written on parchment made from animal skins or on papyrus made from plant fibers.
- The New Testament epistles from Paul, John, James, Jude, and Peter are letters of instruction that they wrote to encourage, exhort, and teach the early Christians in various cities throughout the Roman Empire.
- Ways to translate this term could include, “written message” or “written down words” or “writing.”

(See also: [encourage](#), [encouragement](#), [exhort](#), [exhortation](#), [teach](#), [teaching](#), [teacher](#), [taught](#))

Bible References:

Waiting

life, live, living, alive

Definition:

All these terms refer to being physically alive, not dead. They are also used figuratively to refer to being alive spiritually. The following discusses what is meant by “physical life” and “spiritual life.”

1. Physical life

- Physical life is the presence of the spirit in the body. God breathed life into Adam’s body, and he became a living being.
- A “life” can also refer to an individual person, as in, “a life was saved”.
- Sometimes the word “life” refers to the experience of living, as in, “his life was enjoyable.”
- It can also refer to a person’s lifespan as in the expression, “the end of his life.”
- The term “living” may refer to being physically alive as in, “my mother is still living.” It may also refer to dwelling somewhere as in, “they were living in the city.”
- In the Bible, the concept of “life” is often contrasted with the concept of “death.”

2. Spiritual life

- A person has spiritual life when he believes in Jesus and God gives that person a transformed life with the Holy Spirit living in him.
- This life is also called “eternal life” to indicate that it does not end.
- The opposite of spiritual life is spiritual death, which means being separated from God and experiencing eternal punishment.

Translation Suggestions:

- Depending on the context, “life” can be translated as “existence” or “person” or “soul” or “being” or “experience.”
- The term “live” could be translated by “dwell” or “reside” or “exist.”
- The expression “end of his life” could be translated as, “when he stopped living.”
- The expression “spared their lives’ could be translated as, “allowed them to live” or “did not kill them.”
- The expression “they risked their lives” could be translated as, “they put themselves in danger” or “they did something that could have killed them.”
- When the Bible text talks about being alive spiritually, “life” could be translated as “spiritual life” or “eternal life,” depending on the context.
- The concept of “spiritual life” could also be translated as, “God making us alive in our spirits” or “new life by God’s Spirit” or “being made alive in our inner self.”
- Depending on the context, the expression “give life” could also be translated as, “cause to live” or “give eternal life” or “cause to live eternally.”

(See also: [death](#), [die](#), [dead](#), [everlasting](#), [eternal](#), [eternity](#))

Bible References:

Waiting

Examples from the Bible stories:

- [01-10] So God took some dirt, formed it into a man, and breathed **life** into him.
- [03-01] After a long time, many people were **living** in the world.
- [08-13] When Joseph's brothers returned home and told their father, Jacob, that Joseph was still **alive**, he was very happy.
- [17-09] However, toward the end of his [David's] **life** he sinned terribly before God.
- [27-01] One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit eternal **life**?"
- [37-05] Jesus replied, "I am the Resurrection and the **Life**."
- [44-05] "You are the ones who told the Roman governor to kill Jesus. You killed the author of **life**, but God raised him from the dead."

light

Definition:

There are several figurative uses of the term “light” in the Bible. It is often used as a metaphor for righteousness, holiness, and truth. (See: [Metaphor](#))

- Jesus said, “I am the light of the world” to express that he brings God’s true message to the world and rescues people from the darkness of their sin.
- Christians are commanded to “walk in the light,” which means they should be living the way God wants them to and avoiding evil.
- The apostle John stated that “God is light,” and there is no darkness in him.
- Light and darkness are completely opposite. Darkness is the absence of all light.
- Jesus said that he is “the light of the world” and that his followers should shine like lights in the world, by living in a way that clearly shows how great God is.
- “Walking in the light” represents living in a way that pleases God, doing what is good and right. Walking in darkness represents living in rebellion against God, doing evil things.

Translation Suggestions:

- When translating, it is important to keep the literal terms “light” and “darkness” even when they are used figuratively.
- It may be necessary to explain the comparison in the text. For example, “walk as children of light” could be translated as, “live openly righteous lives, like someone who walks in bright sunlight.”
- Make sure that the translation of “light” does not refer to an object that gives light, such as a lamp. The translation of this term should refer to the light itself.

(See also: [darkness](#), [holy](#), [holiness](#), [righteous](#), [righteousness](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

like, likeness

Definition:

The terms “like” and “likeness” refer to something being the same as, or similar to, something else.

- The word “like” is also often used in a figurative expressions called a “simile” in which something is compared to something else, usually highlighting a shared characteristic. For example, “his clothes shined like the sun” and “the voice boomed like thunder.” (See: [Simile](#))
- To “be like” or “sound like” or “look like” something or someone means to have qualities that are similar to the thing or person being compared to.
- People were created in God’s “likeness,” that is, in his “image.” It means that they have qualities or characteristics that are “like” or “similar to” qualities that God has, such as the ability to think, feel, and communicate.
- To have “the likeness of” something or someone means to have characteristics that look like that thing or person.

Translation Suggestions

- In some contexts, the expression, “the likeness of” could be translated as, “what looked like” or “what appeared to be.”
- The expression, “in the likeness of his death” could be translated as, “sharing in the experience of his death” or “as if experiencing his death with him.”
- The expression “in the likeness of sinful flesh” could be translated as “being like a sinful human being” or “to be a human being.” Make sure the translation of this expression does not sound like Jesus was sinful.
- “In his own likeness” could also be translated as “to be like him” or “having many of the same qualities that he has.”
- The expression “the likeness of an image of perishable man, of birds, of four-footed beasts and of creeping things” could be translated as “idols made to look like perishable humans, or animals, such as birds, beasts, and small, crawling things.”

(See also: [beast](#), [flesh](#), [image of God](#), [image](#), [image](#), [carved image](#), [carved figure](#), [cast metal figure](#), [perish](#), [perishing](#), [perishable](#))

Bible References:

Waiting

lord, master, sir

Definition:

The term “lord” refers to someone who has ownership or authority over other people.

- 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.

Translation Suggestions:

- This term should be translated as “master” when it refers to a person who owns slaves. It could also be used by a servant to address the person he works for.
- When it refers to Jesus, it could be translated as “master” if the context shows it means “religious teacher.”
- If the person addressing Jesus does not know him, “lord” could be translated 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 written as “Lord” (capitalized).

(See also: [Lord](#))

Bible References:

Waiting

Examples from the Bible stories:

- [25-05] 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.’”
- [25-07] 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.’”
- [26-03] This is the year of the **Lord’s** favor.
- [27-02] The law expert replied that God’s law says, “Love the **Lord** your God with all your heart, soul, strength, and mind.”
- [31-05] Then Peter said to Jesus, “**Master**, if it is you, command me to come to you on the water”
- [43-09] “But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- [47-03] 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.”
-

Lord

Facts:

The term “Lord” refers to someone who has ownership or authority over people. When it is capitalized, it is a title that refers to God. (Note however that when used as a form of addressing someone or 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 ULB and UDB, 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.

Translation Suggestions:

- Some languages translate this term as “Master” or “Ruler” or some other term that communicates ownership or supreme ruler.
- 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: [How to Translate Names](#))

(See also: [God](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [lord](#), [master](#), [sir](#), [ruler](#), [rulers](#), [rule](#), [Yahweh](#))

Bible References:

Waiting

love

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for “love” which 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 doesn’t 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, it involves actions that show that someone is thinking of what will cause the other person to thrive. This kind of love especially includes forgiving others.
- In the ULB, 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.
- It 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.

4. In the figurative expression, “Jacob I have loved, but Esau I have hated,” the term “loved” refers to God’s choosing of Jacob to be in a covenant relationship with him. This could also be translated as “chosen.” Although Esau was also blessed by God, he wasn’t given the privilege of being in the covenant. The term “hated” is used figuratively here to mean “rejected” or “not chosen.”

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word “love” in the ULB 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](#), [die](#), [dead](#), [sacrifice](#), [offering](#), [save](#), [safe](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

Examples from the Bible stories:

- [27-02] 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.”
- [33-08] “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.”
- [36-05] 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.”
- [47-01] She (Lydia) **loved** and worshiped God.
- [48-01] When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- [49-03] He (Jesus) taught that you need to **love** other people the same way you love yourself.
- [49-04] He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- [49-07] Jesus taught that God **loves** sinners very much.
- [49-09] 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.

lowly, lowliness

Definition:

The terms “lowly” and “lowliness” refer to being poor or having low status. This term can also have the meaning of being humble.

- Jesus humbled himself to the lowly position of becoming a human being and serving others.
- His birth was lowly because he was born in a place where animals were kept, not in a palace.
- Having a lowly attitude is the opposite of being proud.
- Ways to translate “lowly” could include, “humble” or “of low status” or “unimportant.”
- The word “lowliness” could also be translated as “humility” or “little importance.”

(See also: [humble](#), [humility](#), [proud](#), [pride](#), [prideful](#))

Bible References:

Waiting

lust

Definition:

Lust is a very strong desire, usually in the context of wanting something sinful or immoral.

- In the Bible, “lust” usually refers to sexual desire for someone other than one’s own spouse.
- Sometimes this term is used in a figurative sense to refer to worshiping idols.
- Depending on the context, “lust” could also 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 also be translated as “to wrongly desire” or “to think immorally about” or “to immorally desire.”

(See also: [adultery](#), [adulterous](#), [adulterer](#), [adulteress](#), [idol](#), [idolatrous](#))

Bible References:

Waiting

Macedonia

Facts:

In New Testament times, Macedonia was a Roman province located just north of ancient Greece.

- Some important Macedonian cities mentioned in the Bible were Berea, Philippi and Thessalonica.
- Through a vision, God told Paul to preach the gospel to the people in Macedonia.
- Paul and his coworkers went to Macedonia and taught the people there about Jesus and helped the new believers to grow in their faith.
- In the Bible there are letters that Paul wrote to the believers in the Macedonian cities of Philippi and Thessalonica.

(Translation suggestions: [How to Translate Names](#))

(See also: [believer](#), [Berea](#), [faith](#), [good news](#), [gospel](#), [Greece](#), [Philippi](#), [Thessalonica](#), [Thessalonians](#))

Bible References:

Waiting

member

Definition:

The term “member” refers to one part of a complex body or group.

- The New Testament describes Christians as “members” of the Body of Christ. Believers in Christ belong to a group that is made up of many members.
- Jesus Christ is the “head” of the Body and individual believers function as the members of the body. The Holy Spirit gives each member of the body a special role to help the entire body to function well.
- Individuals who participate in groups such as the Jewish Council and the Pharisees are also called “members” of these groups.

(See: [body](#), [Pharisee](#), [council](#))

Bible References:

Waiting

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: [compassion](#), [compassionate](#), [forgive](#), [forgiveness](#))

Bible References:

Waiting

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.”

- **[34-09]**”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.’”

minister, ministry

Definition:

In the Bible, the terms “minister” and “ministry” refer to serving others by teaching them about God and caring for their spiritual needs. The term “minister” can also refer to a person who serves people in this way.

- 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.
- In the New Testament, a “minister” of the gospel was someone who taught other people the message of salvation through faith in Jesus. Sometimes a minister is called a “servant.”
- 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](#), [service](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

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](#), [powers](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [apostle](#), [apostleship](#), [sign](#), [proof](#), [reminder](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[16-08]** 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**.
- **[43-06]** "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."
- **[49-02]** 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.

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but didn't get to live in it because he disobeyed God.

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [Egyptian](#), [Miriam](#), [Pharaoh, king of Egypt](#), [Promised Land](#), [Ten Commandments](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-12]** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- **[12-05]** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- **[12-07]** God told **Moses** to raise his hand over the sea and divide the waters.
- **[12-12]** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.
- **[13-07]** Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

mystery, hidden truth

Definition:

In the Bible, the term “mystery” refers to something unknown or difficult to understand that God is now explaining.

- The New Testament states that the gospel of Christ was a mystery that was not known in past ages.
- One of the specific points described as a mystery is that Jews and Gentiles would be equal in Christ.
- This term could also be translated as “secret” or “hidden things” or “something unknown.”

(See also: [Christ](#), [Messiah](#), [Gentile](#), [good news](#), [gospel](#), [Jew](#), [Jewish](#), [Jews](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

name

Definition:

In the Bible, the word “name” is used in several figurative ways.

- In some contexts, “name” can refer to a person’s reputation, as in, “let us make a name for ourselves.”
- The term “name” can also refer to the memory of something. For example, “cut off the names of the idols” means to destroy those idols so that they are no longer remembered or worshiped.
- Speaking “in the name of God” means speaking with his power and authority, or as his representative.
- The “name” of someone can refer to the entire person, as in “there is no other name under heaven by which we must be saved.” (See: [Metonymy](#))

Translation Suggestions:

- An expression like, “his good name” could be translated as “his good reputation.”
- Doing something “in the name of” could be translated as, “with the authority of” or “with the permission of” or “as the representative of” that person.
- The expression, “make a name for ourselves” could be translated, “cause many people to know about us” or “make people think we are very important.”
- The expression, “call his name” could be translated as, “name him” or “give him the name.”
- The expression, “those who love your name” could be translated as, “those who love you.”
- The expression, “cut off the names of idols” could be translated as “get rid of pagan idols so that they are not even remembered” or “cause people to stop worshiping false gods” or “completely destroy all idols so that people no longer even think about them.”

(See: [call](#), [calling](#), [called](#), [call out](#))

Bible References:

Waiting

nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- The term “nation” usually includes the idea of a well-defined culture and territorial boundaries.
- In the Bible, a “nation” can be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- 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” is 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.”
- The word translated as “nation” is also sometimes used to refer to “Gentiles” or to 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 “nonJews.”

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Babylon](#), [Babylonian](#), [Canaan](#), [Canaanite](#), [Gentile](#), [Greek](#), [Grecian](#), [people group](#), [peoples](#), [the people](#), [a people](#), [Philistines](#), [Rome](#), [Roman](#))

Bible References:

Waiting

neighbor

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](#), [enemy](#), [parable](#), [people group](#), [peoples](#), [the people](#), [a people](#), [Samaria](#), [Samaritan](#))

Bible References:

Waiting

obey, obedient, obedience

Definition:

The term “obey” means to do what is required or commanded. The term “obedient” describes the character of someone who obeys. Sometimes the command is about not doing something, as in, “do not steal.”

- Usually the term “obey” is used in the context of obeying the commands or laws of a person in authority.
- For example, people obey laws which are created by the leaders of a country, kingdom, or other organization.
- Children obey their parents, slaves obey their masters, people obey God, and citizens obey the laws of their country.
- When someone in authority commands people not to do something, they obey by not doing that.
- Ways to translate this term could include a word or phrase that means, “do what is commanded” or “follow orders” or “do what God says to do.”
- The term “obedient” could be translated as, “doing what was commanded” or “following orders” or “doing what God commands.”

(See also: [citizen](#), [command](#), [to command](#), [commandment](#), [disobey](#), [disobedient](#), [disobedience](#), [kingdom](#), [law](#), [principle](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-04]** Noah **obeyed** God. He and his three sons built the boat just the way God had told them.
- **[05-06]** Again Abraham **obeyed** God and prepared to sacrifice his son.
- **[05-10]** “Because you (Abraham) have **obeyed** me, all the families of the world will be blessed through your family”
- **[11-06]** But the Egyptians did not believe God or **obey** his commands.
- **[13-07]** If the people **obeyed** these laws, God promised that he would bless and protect them.

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit is green in color, changing to black as they ripen. Olives are used for eating and extracting oil.
- Olive oil was used for cooking, for lighting lamps, and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: [lamp](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#), [Mount of Olives](#))

Bible References:

Waiting

partial, partiality

Definition:

The terms “be partial” and “show partiality” refer to making a choice to treat certain people as more important than other people.

- This is similar to showing favoritism, which means to treat some people better than others.
- Usually partiality or favoritism is shown to people because they are more rich or more popular than other people.
- The Bible instructs his people to not show partiality or favoritism to people who are rich or of high status.
- In his letter to the Romans, Paul teaches that God judges people fairly and with no partiality.
- The book of James teaches that it is wrong to give someone a better seat or better treatment because they are rich.

(See also: [favor](#), [favorable](#), [favoritism](#))

Bible References:

Waiting

patient, patience

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](#), [endurance](#), [forgive](#), [forgiveness](#), [persevere](#), [perseverance](#))

Bible References:

Waiting

Paul, Saul

Facts:

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:

Waiting

Examples from the Bible stories:

- **[45-06]** A young man named **Saul** agreed with the people who killed Stephen and guarded their robes while they threw stones at him.
- **[46-01]** **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.
- **[46-02]** 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?”
- **[46-05]** 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.
- **[46-06]** Right away, **Saul** began preaching to the Jews in Damascus, saying, “Jesus is the Son of God!”
- **[46-09]** Barnabas and **Saul** went there (Antioch) to teach these new believers more about Jesus and to strengthen the church.

- **[47-01]** 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.

peace, peaceful

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.

- “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:

Waiting

Examples from the Bible stories:

- [15-06] 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.
- [16-03] 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.

people group, peoples, the people, a people

Definition:

The term “peoples” or “people groups” refers to groups of people who share a common language and culture. The phrase “the people” often refers to a gathering of people in a certain place or at a specific event.

- When God set apart “a people” for himself, it means that he chose certain people to belong to him and serve him.
- In Bible times, the members of a people group usually had the same ancestors and lived together in a particular country or area of land.
- Depending on the context, a phrase such as “your people” can mean “your people group” or “your family” or “your relatives.”
- The term “peoples” is often used to refer to all people groups on the earth. Sometimes it refers more specifically to people who are not Israelites or who do not serve Yahweh. In some English Bible translations the term “nations” is also used in this way.

Translation Suggestions:

- The term “people group” could be translated by a word or phrase that means “large family group” or “clan” or “ethnic group.”
- A phrase such as “my people” could be translated as “my relatives” or “my fellow Israelites” or “my family” or “my people group,” depending on the context.
- The expression “scatter you among the peoples” could also be translated as “cause you to go live with many different people groups” or “cause you to separate from each other and go live in many different regions of the world.”
- The term “the peoples” or “the people” could also be translated as “the people in the world” or “people groups,” depending on the context.
- The phrase, “the people of” could be translated as, “the people living in” or “the people descended from” or “the family of” depending on whether it is followed by the name of a place or a person.
- “All the peoples of the earth” could be translated as, “everyone living on earth” or “every person in the world” or “all people.”
- The phrase “a people” could also be translated as, “a group of people” or “certain people” or “a community of people” or “a family of people.”

(See also: [descendant](#), [descended from](#), [nation](#), [tribe](#), [world](#), [worldly](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[14-02]** God had promised Abraham, Isaac, and Jacob that he would give the Promised Land to their descendants, but now there were many **people groups** living there. what follows is
- **[21-02]** God promised Abraham that through him all **people groups** of the world would receive a blessing. This blessing would be that the Messiah would come sometime in the future and provide the way of salvation for people from all the **people groups** of the world.
- **[42-08]** "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."
- **[42-10]** "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."
- **[48-11]** Because of this New Covenant, anyone from any **people group** can become part of God's people by believing in Jesus.
- **[50-03]** He (Jesus) said, "Go and make disciples of all **people groups!**" and, "The fields are ripe for harvest!"

people of God, my people

Definition:

The term, “people of God” refers to people whom God has called out from the world to have a special relationship with him.

- When God says, “my people” he is talking about the people whom he has chosen and who have a relationship with him.
- God’s people are chosen by him and are set apart from the world to live in a way that is pleasing to him. He also calls them his children.
- In the Old Testament, “people of God” refers to the nation of Israel which was chosen by God and set apart from among the other nations of the world to serve and obey him.
- In the New Testament, “people of God” especially refers to all those who believe in Jesus and are called the Church. This includes both Jews and Gentiles.

Translation Suggestions:

- The term “people of God” could be translated as “God’s people” or “the people who worship God” or “people who serve God” or “people who belong to God.”
- Other ways to translate “my people” when God says it, could include, “the people I have chosen” or “the people who worship me” or “the people who belong to me.”
- Similarly, “your people” could be translated as “the people who belong to you” or “the people you chose to belong to you.”
- Also “his people” could be translated as “the people who belong to him” or “the people God chose to belong to himself.”

(See also: [Israel](#), [Israelites](#), [nation of Israel](#), [people group](#), [peoples](#), [the people](#), [a people](#))

Bible References:

Waiting

perfect**Definition:**

In the Bible, the term “perfect” means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term “perfect” also has the meaning of being “complete” or “whole.”
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as “without flaw” or “without error” or “flawless” or “without fault.” or “not having any faults.”

Bible References:

Waiting

perish, perishing, perishable

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or other disaster. In the Bible, it especially has the meaning of being punished for eternity in hell.

- People who are “perishing” are those who are destined for hell because they have refused to believe in Jesus for their salvation.
- John 3:16 teaches that “perish” means to not live eternally in heaven.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “die eternally” or “be punished in hell” or “be destroyed.”
- Make sure that the translation of “perish” can mean living eternally in hell and does not only mean “cease to exist.”

(See also: [death](#), [die](#), [dead](#), [everlasting](#), [eternal](#), [eternity](#))

Bible References:

Waiting

persecute, persecution

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](#), [Church](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#), [oppress](#), [oppression](#), [oppressor](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[33-07]** “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.”
- **[45-06]** That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- **[46-02]** 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!”
- **[46-04]** But Ananias said, “Master, I have heard how this man has **persecuted** the believers.”

Pharaoh, king of Egypt

Facts:

In ancient times, the kings who ruled over the country of Egypt were called pharaohs.

- Altogether, over 300 pharaohs ruled Egypt for more than 2,000 years.
- These Egyptians kings were very powerful and wealthy.
- Several of these pharaohs are mentioned in the Bible.
- Often this title is used as a name rather than as a title. In these cases, it is capitalized and written as, “Pharaoh.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [Egyptian](#), [king](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-06]** One night, the **Pharaoh**, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- **[08-08]** **Pharaoh** was so impressed with Joseph that he appointed him to be the second most powerful man in all of Egypt!
- **[09-02]** So the **Pharaoh** who was ruling over Egypt at that time made the Israelites slaves to the Egyptians.
- **[09-13]** “I will send you to **Pharaoh** so that you can bring the Israelites out of their slavery in Egypt.”
- **[10-02]** Through these plagues, God showed **Pharaoh** that he is more powerful than **Pharaoh** and all of Egypt’s gods.

power, powers

Definition:

The term “power” refers to the ability to do things or make things happen, often using great strength. “Powers” refers to people or spirits who have great ability to cause things to happen.

- The “power of God” refers to God’s ability to do everything, especially things that are not possible for people to do.
- God has complete power over everything that he has created.
- God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
- Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

- Depending on the context, the term “power” could also be translated as “ability” or “strength” or “energy” or “ability to do miracles” or “control.”
- Possible ways to translate the term “powers” could include, “powerful beings” or “controlling spirits” or “those who control others.”
- An expression like “save us from the power of our enemies” could be translated as, “save us from being oppressed by our enemies” or “rescue us from being controlled by our enemies.” In this case, “power” has the meaning of using one’s strength to control and oppress others.

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [miracle](#), [wonder](#), [sign](#),)

Bible References:

Waiting

Examples from the Bible stories:

- [22-05] 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.”
- [26-01] After overcoming Satan’s temptations, Jesus returned in the **power** of the Holy Spirit to the region of Galilee where he lived.
- [32-15] Immediately Jesus realized that **power** had gone out from him.
- [42-11] Forty days after Jesus rose from the dead, he told his disciples, “Stay in Jerusalem until my Father gives you **power** when the Holy Spirit comes on you.”
- [43-06] “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.”
- [44-08] Peter answered them, “This man stands before you healed by the **power** of Jesus the Messiah.”

praise

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term “to praise” could also be translated as, “to speak well of” or “to highly honor with words” or “to say good things about.”
- The noun “praise” could be translated as, “spoken honor” or “speech that honors” or “speaking good things about.”

(See also: [worship](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[12-13]** The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.
- **[17-08]** When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- **[22-07]** Zechariah said, “**Praise** God, because he has remembered his people!”
- **[43-13]** They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- **[47-08]** They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. This term is also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See: [false god](#), [foreign god](#), [god](#), [goddess](#), [forgive](#), [forgiveness](#), [praise](#))

Bible References:

Waiting

Examples from the Bible stories:

- [06-05] Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.
- [13-12] But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- [19-08] Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- [21-07] Priests also **prayed** to God for the people.
- [38-11] Jesus told his disciples to **pray** that they would not enter into temptation.
- [43-13] The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- [49-18] God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

preach

Definition:

To speak to a group of people, teaching them about God and urging them to obey him.

- 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.”

(See also: [good news](#), [gospel](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [John \(the Baptist\)](#), [kingdom of God](#), [kingdom of heaven](#))

Bible References:

Waiting

Examples from the Bible stories:

- [24-02] He (John) **preached** to them, saying, “Repent, for the Kingdom of God is near!”
- [30-01] Jesus sent his apostles to **preach** and to teach people in many different villages.
- [38-01] 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.
- [45-06] But in spite of this, they **preached** about Jesus everywhere they went.
- [45-07] He (Philip) went to Samaria where he preached about Jesus and many people were saved.
- [46-06] 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.
- [50-02] 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.”

predestine, predestined

Definition:

The terms “predestine” and “predestined” refer to deciding or planning beforehand that something will happen.

- This term especially refers to God predestining people to receive eternal life.
- Sometimes the word “foreordain” is used, which also means to decide beforehand.

Translation Suggestions:

- The term “predestine” could also be translated as “decide before” or “decide ahead of time.”
- The term “predestined” could be translated as, “decided long ago” or “planned ahead of time” or “decided beforehand.”
- A phrase such as, “predestined us” could be translated as “decided long ago that we” or “already decided ahead of time that we.”
- Note that the translation of this term should be different from the translation of the term “foreknew.”

(See also: [foreknew](#), [foreknowledge](#))

Bible References:

Waiting

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him".
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like, "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: [Aaron](#), [chief priests](#), [high priest](#), [mediator](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

Examples from the Bible stories:

- [04-07] "Melchizedek, the **priest** of God Most High"
- [13-09] 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. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**.
- [19-07] So the **priests** of Baal prepared a sacrifice but did not light the fire.
- [21-07] An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

prison, prisoner, imprison

Definition:

The term “prison” refers to a place where criminals are kept as a punishment for their crimes. A “prisoner” is someone who has been put in the prison.

- A person may be kept in a prison while waiting to be judged in a trial.
- The term “imprisoned” means “kept in a prison” or “kept in captivity.”
- Many prophets and other servants of God were put in prison even though they had not done anything wrong.

Translation Suggestions:

- Another word for “prison” is “jail.”
- This term could also be translated as “dungeon” in contexts where the prison is probably underground or beneath the main part of a palace or other building.
- The term “prisoners” can also refer in general to people who have been captured by an enemy and kept somewhere against their will. Another way to translate this meaning would be “captives.”
- Other ways to translate “imprisoned” could be, “kept as a prisoner” or “kept in captivity” or “held captive.”

(See also: [captive](#), [captivity](#))

Bible References:

Waiting

proclaim, proclamation

Definition:

To proclaim is to announce or declare something publicly and boldly.

- 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: [preach](#))

Bible References:

Waiting

promise

Definition:

A promise is a pledge to do a certain thing. When someone promises something, it means he is committing to do something.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.
- A promise is often accompanied by an oath to confirm that it will be done.

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](#), [swear](#), [swear by](#), [vow](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-15]** 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.”?
- **[03-16]** 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.
- **[04-08]** 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**.
- **[05-04]** “Your wife, Sarai, will have a son—he will be the son of **promise**.”
- **[08-15]** 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**.
- **[50-01]** Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

prophet, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example, the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as, “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as, “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as, “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: [Synecdoche](#))
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: [Baal](#), [divination](#), [diviner](#), [soothsaying](#), [soothsayer](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [false prophet](#), [fulfill](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [vision](#))

Bible References:

Waiting

Examples from the Bible stories:

- [12-12] When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- [17-13] God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- [19-01] Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- [19-06] All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- [19-17] Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- [21-09] The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- [43-05] "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- [43-07] "This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- [48-12] Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.
-

propitiation

Definition:

The term “propitiation” refers to a sacrifice that is made to satisfy or fulfill the justice of God and to appease his wrath.

- The offering of the sacrificial blood of Jesus Christ is the propitiation to God for mankind’s sins.
- Jesus’ death on the cross appeased God’s wrath against sin. This provided a way for God to look on people with favor and offer them eternal life.

Translation Suggestions:

- This term could be translated as “appeasement” or “causing God to forgive sins and grant favor to people.”
- The word “atonement” is close in meaning to “propitiation.” It is important to compare how these two terms are used.

(See also: [atonement](#), [atone](#), [everlasting](#), [eternal](#), [eternity](#), [forgive](#), [forgiveness](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

proud, pride, prideful

Definition:

The terms “proud” and “prideful” refer to a person thinking too highly of himself, and especially, thinking that he is better than other people.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The terms “proud” and “pride” can also be used in a positive sense, such as being “proud of” what someone else has achieved and being “proud of” your children. The expression, “take pride in your work” means to find joy in doing your work well.
- Someone can be proud of what he has done without being prideful about it. Some languages have different words for these two different meanings of “pride.”
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”

Translation Suggestions:

- The noun “pride” could be translated as, “arrogance” or “conceit” or “self-importance.”
- In other contexts, “pride” could be translated as, “joy” or “satisfaction” or “pleasure.”
- To be “proud of” could also be translated as, “happy with” or “satisfied with” or “joyful about (the accomplishments of).”
- The phrase “take pride in your work” could be translated as, “find satisfaction in doing your work well.”
- The expression, “take pride in Yahweh” could also be translated as, “be delighted about all the wonderful things Yahweh has done” “be happy about how amazing Yahweh is.”

(See also: [arrogant](#), [humble](#), [humility](#), [joy](#), [joyful](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-02]** They were very **proud**, and they did not care about what God said.
- **[34-10]** Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

punish, punishment

Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: [just](#), [justice](#), [justly](#), [repent](#), [repentance](#), [righteous](#), [righteousness](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

their

Examples from the Bible stories:

- **[13-07]** 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.
- **[16-02]** Because the Israelites kept disobeying God, he **punished** them by allowing their enemies to defeat them.
- **[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.
- **[48-06]** Jesus was the perfect high priest because he took the **punishment** for every sin that anyone has ever committed.
- **[48-10]** When anyone believes in Jesus, the blood of Jesus takes away that person’s sin, and God’s **punishment** passes over him.
- **[49-09]** 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.

- [49-11] Jesus never sinned, but he chose to be **punished** and die as the perfect sacrifice to take away your sins and the sins of every person in the world.

raise, rise, risen, arise, arose**Definition:****raise, raise up**

In general, the word “raise” means to “lift up” or “make higher.”

- The figurative phrase, “raise up” means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes “raise up” means to “restore” or “rebuild.”
- “Raise” has a specialized meaning in the phrase, “raise from the dead.” It means to cause a dead person to become alive again.
- Sometimes “raise up” means to “exalt” someone or something.

rise, arise

To “rise” or “arise” means to “go up” or “get up.” The terms “risen,” “rose” and “arose” are used for expressing past action.

- When a person gets up to go somewhere, this is sometimes expressed as, “he arose and went” or “he rose up and went.”
- If something “arises” it means it “happens” or “begins to happen.”
- Jesus predicted that he would “rise from the dead.” Three days after Jesus died, the angel said, “He has risen”!

Translation Suggestions:

- The term “raise” or “raise up” can be translated as “to lift up” or “to make higher.”
- To “raise up” could also be translated as, “to cause to appear” or “to appoint” or “to bring into existence.”
- To “raise up the strength of your enemies” could be translated as, “cause your enemies to be very strong.”
- The phrase “raise someone from the dead,” could be translated as “cause someone to return from death to life” or “cause someone to come back to life.”
- Depending on the context, “raise up” could also be translated as, “provide” or “appoint” or “cause to have” or “build up” or “rebuild” or “repair.”
- The phrase “arose and went” could be translated as “got up and went” or “went.”
- Depending on the context, the term “arose” could also be translated as “began” or “started up” or “got up” or “stood up.”

(See also: [resurrection](#), [appoint](#), [appointed](#), [exalt](#), [exaltation](#))

Bible References:

Waiting

Examples from the Bible stories:

- [21-14] The prophets foretold that the Messiah would die and that God would also **raise** him from the dead.
- [41-05] "Jesus is not here. He has **risen** from the dead, just like he said he would!"
- [43-07] "Although Jesus died, God **raised** him from the dead. This fulfills the prophecy which says, 'You will not let your Holy One rot in the grave.' We are witnesses to the fact that God **raised** Jesus to life again."
- [44-05] "You killed the author of life, but God **raised** him from the dead. "
- [44-08] 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!"
- [48-04] This meant that Satan would kill the Messiah, but God would **raise** him to life again, and then the Messiah will crush the power of Satan forever.
- [49-02] He (Jesus) 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.
- [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.

Rebekah

Facts:

Rebekah was a grand-daughter of Abraham's brother Nahor.

- God chose Rebekah to be the wife of Abraham's son Isaac.
- Rebekah left the region of Aram Naharaim where she lived and went with Abraham's servant to the region of the Negev where Isaac was living.
- For a long time Rebekah did not have any children, but finally God blessed her with twin boys, Esau and Jacob.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Abram](#), [Aram](#), [Aramean](#), [Aramaic](#), [Esau](#), [Isaac](#), [Jacob](#), [Israel](#), [Nahor](#), [Negev](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[06-02]** After a very long journey to the land where Abraham's relatives lived, God led the servant to **Rebekah**. She was the granddaughter of Abraham's brother.
- **[06-06]** God told **Rebekah**, "There are two nations inside of you."
- **[07-01]** As the boys grew up, **Rebekah** loved Jacob, but Isaac loved Esau.
- **[07-03]** Isaac wanted to give his blessing to Esau. But before he did, **Rebekah** and Jacob tricked him by having Jacob pretend to be Esau.
- **[07-06]** But **Rebekah** heard of Esau's plan. So she sent Jacob far away to live with her relatives.

receive

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 to 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 healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” can 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 also be translated as, “was able to see” or “became able to see again” or “God healed him so that he was able to see.”

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [lord](#), [master](#), [sir](#), [save](#), [safe](#))

Bible References:

Waiting

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.
- [45-05] As Stephen was dying, he cried out, “Jesus, **receive** my spirit.”
- [49-06] 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.

reconcile, reconciliation

Definition:

The terms “reconcile” and “reconciliation” refer to “making peace” between people who were formerly enemies with each other.

- In the Bible, this term usually refers to God reconciling people to himself through the sacrifice of his Son, Jesus Christ.
- Because of sin, all human beings are God’s enemies. But because of his compassionate love, God provided a way for people to be reconciled to him through Jesus.
- Through trusting in Jesus’ sacrifice as payment for their sin, people can be forgiven and have peace with God.

Translation Suggestions:

- The term “reconcile” could also be translated as, “make peace” or “restore good relations” or “cause to be friends.”
- The term “reconciliation” could be translated as “restoring good relations” or “making peace” or “causing peaceful relating.”

(See also: [peace](#), [peaceful](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

redeem, redemption, redeemer

Definition:

The terms “redeem” and “redemption” refer to buying back something that was 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 payment 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 “the buying back.”
- The words, “ransom” and “redeem” have basically the same meaning, so some languages may only use one term to translate both these terms.

(See also: [free](#), [freedom](#), [liberty](#), [ransom](#))

Bible References:

Waiting

reject

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 the people rejecting God’s commandments, this could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: [command](#), [to command](#), [commandment](#), [disobey](#), [disobedient](#), [disobedience](#), [obey](#), [obedient](#), [obedience](#), [stiff-necked](#), [stubborn](#))

Bible References:

Waiting

rejoice

Definition:

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.”

(See also: [joy](#), [joyful](#))

Bible References:

Waiting

remnant**Definition:**

The term “remnant” literally refers to people or things that are “remaining” or “leftover” from a larger amount or group.

- Often a “remnant” refers to people who survive a life-threatening situation or who remain faithful to God while undergoing persecution.
- Isaiah referred to a group of Jews as being a remnant who survived attacks from outsiders and lived to return to the Promised Land in Canaan.
- Paul talks about there being a “remnant” of people who were chosen by God to receive his grace.
- The term “remnant” implies that there were other people who did not remain faithful or who did not survive or who were not chosen.

Translation Suggestions:

- A phrase such as, “the remnant of this people” could be translated as “the rest of these people” or “the people who remain faithful” or “the people who are left.”
- The “whole remnant of people” could be translated by “all the rest of the people” or “the remaining people.”

Bible References:

Waiting

repent, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term, “repent” can be translated with a word or phrase that means, “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term, “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as, “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “to turn away from sin” or “turning to God and away from sin.”

(See also: [forgive](#), [forgiveness](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [turn](#), [turn away](#), [turn back](#))

Bible References:

Waiting

Examples from the Bible stories:

- [16-02] After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- [17-13] David **repented** of his sin and God forgave him.
- [19-18] They (prophets) warned people that God would destroy them if they did not **repent**.
- [24-02] Many people came out to the wilderness to listen to John. He preached to them, saying, “**Repent**, for the kingdom of God is near!”
- [42-08] “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins. ”
- [44-05] “So now, **repent** and turn to God so that your sins will be washed away.”

resurrection

Definition:

The term “resurrection” refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word “resurrection” often refers to Jesus’ coming back to life after he died.
- When Jesus said, “I am the Resurrection and the Life” he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- The word “resurrection” could also be translated as, “coming back to life” or, “becoming alive again after being dead.”
- The literal meaning of this word is “a rising up” or “the act of being raised (from the dead).” These would be other possible ways to translate this term.

(See also: [life](#), [live](#), [living](#), [alive](#), [death](#), [die](#), [dead](#), [raise](#), [rise](#), [risen](#))

Bible References:

Waiting

Examples from the Bible stories:

- [21-14] Through the Messiah’s death and **resurrection**, God would accomplish his plan to save sinners and start the New Covenant.
- [37-05] Jesus replied, “I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies.

reveal, revelation

Definition:

The term “reveal” means to cause something to be known. A “revelation” is something that has been made known.

- In the Bible, the term “reveal” is often used to describe how God has made himself known to people.
- God has revealed himself through everything he has created and through his communication with people by spoken and written messages.
- God also reveals himself through dreams or visions.
- When Paul says that he received the gospel by “revelation from Jesus Christ,” he means that Jesus himself explained the gospel to him.
- The New Testament book “Revelation” is about God revealing events that will happen in the end times. He revealed this to the apostle John through visions.

Translation Suggestions:

- Other ways to translate “reveal” could include, “make known” or “disclose” or “show clearly.”
- Depending on the context, possible ways to translate “revelation” could be, “communication from God” or “things that God has revealed” or “teachings about God.” It is best to keep the meaning of “reveal” in this word.
- The phrase, “where there is no revelation” could be translated as, “when God does not reveal himself to people” or “when God has not spoken to people” or “among people whom God has not communicated to.”

(See also: [good news, gospel](#), [good news, gospel](#), [dream](#), [vision](#))

Bible References:

Waiting

righteous, righteousness

Definition:

The terms “righteous” and “righteousness” refer to God’s absolute goodness, justice, faithfulness, and love. 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 who the Bible calls “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 based on Jesus’ righteousness.

Translation Suggestions:

- When referring to 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 referring to 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
- Sometimes “the righteous” is used figuratively and refers to “people who think they are good” or “people who seem to be righteous.”

(See also: [good](#), [goodness](#), [holy](#), [holiness](#), [evil](#), [wicked](#), [wickedness](#), [just](#), [justice](#), [justly](#), [faithful](#), [faithfulness](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-02]** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **[04-08]** God declared that Abram was **righteous** because he believed in God’s promise.
- **[17-02]** David was a humble and **righteous** man who trusted and obeyed God.
- **[23-01]** 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.”

right hand

Definition:

The figurative expression “right hand” refers to the place of honor or strength on the right side of a ruler or other important individual.

- The right hand is also used as a symbol of power, authority, or strength.
- The Bible describes Jesus as sitting “at the right hand of” God the Father as the head of the body of believers (the Church) and in control as ruler of all creation.
- A person’s right hand was used to show special honor when placed on the head of someone being given a blessing (as when the patriarch Jacob blessed Joseph’s son Ephraim).
- To “serve at the right hand” of someone means to be the one whose service is especially helpful and important to that person.

Translation Suggestions:

- Sometimes the term “right hand” literally refers to a person’s right hand, as when Roman soldiers put a staff into Jesus’ right hand to mock him. This should be translated using the term that the language uses to refer to this hand.
- Regarding figurative uses, if an expression that includes the term “right hand” does not have the same meaning in the project language, then consider whether that language has a different expression with the same meaning.
- The expression “at the right hand of” could be translated as “on the right side of” or “in the place of honor beside” or “in the position of strength” or “ready to help.”
- Ways to translate “with his right hand” could include, “with authority” or “using power” or “with his amazing strength.”
- The figurative expression “his right hand and his mighty arm” uses two ways of emphasizing God’s power and great strength. One way to translate this expression could be, “his amazing strength and mighty power.” (See: [Parallelism](#))
- The expression “their right hand is falsehood” could be translated by, “even the most honorable thing about them is corrupted by lies” or “their place of honor is corrupted by deception” or “they use lies to make themselves powerful.”
- In Psalm 105:9, God calls for an accuser to be at the “right hand” of a wicked leader sent to punish his rebellious people. This could be translated as, “appoint an accuser to have the place of honor beside that wicked leader” or “appoint an accuser to help that wicked leader punish them.”

(See also: [accuse](#), [accusation](#), [accuser](#), [evil](#), [wicked](#), [wickedness](#), [honor](#), [to honor](#), [mighty](#), [might](#), [punish](#), [punishment](#), [rebel](#), [rebellious](#), [rebellion](#))

Bible References:

Waiting

Rome, Roman

Facts:

In New Testament times, the city of Rome was the center of the Roman Empire. It is now the capital city of the modern-day country of Italy.

- The Roman Empire ruled over all the regions around the Mediterranean Sea, including Israel.
- The term, “Roman” refers to anything relating to the regions that the government in Rome controlled, including Roman citizens and Roman officials.
- The apostle Paul was taken to the city of Rome as a prisoner because he preached the good news about Jesus.
- The New Testament book of “Romans” is a letter that Paul wrote to the Christians in Rome.

(See also: [good news](#), [gospel](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#), [Pilate](#), [Paul](#), [Saul](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[23-04]** When the time was near for Mary to give birth, the **Roman** government told everyone to go for a census to the town where their ancestors had lived.
- **[32-06]** Then Jesus asked the demon, “What is your name?” He replied, “My name is Legion, because we are many.” (A “legion” was a group of several thousand soldiers in the **Roman** army.)
- **[39-09]** Early the next morning, the Jewish leaders brought Jesus to the **Roman** governor, Pilate, hoping to have Jesus killed.
- **[39-12]** The **Roman** soldiers whipped Jesus and put a royal robe and a crown made of thorns on him. Then they mocked him by saying, “Look, the King of the Jews!”

ruler, rulers, rule

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group.

- In the Old Testament, a king was also referred to with the general term “ruler,” as in the phrase, “appointed him ruler over Israel.”
- God is referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action “to rule” means to “lead” to “have authority over.” It means the same thing as “reign” when referring a king ruling.

(See also: [authority](#), [governor](#), [govern](#), [proconsul](#), [government](#), [king](#), [synagogue](#))

Bible References:

Waiting

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.
- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect, sinless Son, can completely cleanse people from sin. Animal sacrifices could never do that.
- The figurative expression “offer yourselves as a living sacrifice” means, “live your life in complete obedience to God, giving up everything in order to serve him.”

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action, “to sacrifice” could be translated as, “to give up something valuable” or “to kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be, “As you live your life, offer yourself to God as completely as an animal that is offered on an altar.”

(See also: [altar](#), [burnt offering](#), [offering by fire](#), [drink offering](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [fellowship offering](#), [freewill offering](#) [peace offering](#), [priest](#), [priesthood](#), [sin offering](#), [worship](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-14]** After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.

- [05-06] "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- [05-09] God had provided the ram to be the **sacrifice** instead of Isaac.
- [13-09] Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- [17-06] David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- [48-06] Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could take away the sin of all the people in the world.
- [48-08] But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- [49-11] Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

salvation

Definition:

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:

- This term could also be translated using the word “save” or “rescue” as in, “when God saves people (from being punished for their sins)” or “God will rescue 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: [save](#), [safe](#), [Savior](#))

Bible References:

Waiting

sanctify, sanctification

Definition:

To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
- Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

Translation Suggestions:

- Depending on the context, the term, “to sanctify” can be translated as “to set apart” or “to make holy” or “to purify.”
- When people sanctify themselves, it means that they purify themselves and dedicate themselves to God’s service. Often the word “consecrate” is used in the Bible with this meaning.
- With the meaning of “consecrate” this term could be translated as “dedicate someone (or something) to God’s service.”
- Depending on the context, the phrase, “your sanctification” could be translated as “making you holy” or “setting you apart (for God)” or “what makes you holy.”

(See also: [consecrate](#), [holy](#), [holiness](#), [set apart](#))

Bible References:

Waiting

Sarah, Sarai

Facts:

- Sarah was Abraham's wife.
- Her name was originally "Sarai," but God changed it to "Sarah."
- Sarah gave birth to the son God had promised to give her and Abraham.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Abram](#), [Isaac](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[05-01]** "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."
- **[05-04]** "Your wife, **Sarai**, will have a son—he will be the son of promise."
- **[05-04]** "God also changed **Sarai's** name to **Sarah**, which means "princess."
- **[05-05]** "About a year later, when Abraham was 100 years old and **Sarah** was 90, **Sarah** gave birth to Abraham's son. They named him Isaac as God had told them to do."

Satan, devil, evil one

Facts:

The devil is a spirit being that God created, but he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

- The devil hates God and all that God created, because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus to rescue people from Satan's control.
- The name "Satan" means "adversary" or "enemy."
- The word "devil" means "accuser."

Translation Suggestions:

- The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
- "Satan" can be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language. (See: [How to Translate Unknowns](#))

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), [evil spirit](#), [unclean spirit](#), [evil](#), [wicked](#), [wickedness](#), [kingdom of God](#), [kingdom of heaven](#), [tempt](#), [temptation](#),)

Bible References:

Waiting

Examples from the Bible stories:

- **[21-01]** The snake who deceived Eve was **Satan**. The promise meant that the Messiah who would come would defeat **Satan** completely.
- **[25-06]** Then **Satan** showed Jesus all the kingdoms of the world and all their glory and said, "I will give you all this if you bow down and worship me."
- **[25-08]** Jesus did not give in to **Satan's** temptations, so **Satan** left him.
- **[33-06]** So Jesus explained, "The seed is the word of God. The path is a person who hears God's word, but does not understand it, and the **devil** takes the word from him."
- **[38-07]** After Judas took the bread, **Satan** entered into him.

- **[48-04]** God promised that one of Eve's descendants would crush **Satan's** head, and **Satan** would wound his heel. This meant that **Satan** would kill the Messiah, but God would raise him to life again, and then the Messiah will crush the power of **Satan** forever.
- **[49-15]** God has taken you out of **Satan's** kingdom of darkness and put you into God's kingdom of light.
- **[50-09]** "The weeds represent the people who belong to the **evil one**. The enemy who planted the weeds represents the **devil**."
- **[50-10]** "When the world ends, the angels will gather together all the people who belong to the **devil** and throw them into a raging fire, where they will cry and grind their teeth in terrible suffering."
- **[50-15]** When Jesus returns, he will completely destroy **Satan** and his kingdom. He will throw **Satan** into hell where he will burn forever, along with everyone who chose to follow him rather than to obey God.

save, safe

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,” it means that through Jesus’ death on the cross, God 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.

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.”

(See also: [cross](#), [deliver](#), [deliverer](#), [deliverance](#), [punish](#), [punishment](#), [salvation](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-08]** Moses tried to **save** his fellow Israelite.
- **[11-02]** God provided a way to **save** the firstborn son of anyone who believed in him.
- **[12-05]** 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.
- **[44-08]** “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.

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. It also has several figurative meanings.

- The term “seed” is used figuratively and euphemistically to refer to the tiny cells inside a man or woman that combine to cause a baby to grow inside the woman.
- Related to this, “seed” is also used to refer to a person’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 seeds to the Word of God being 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 a literal seed, it is best to use the literal term for “seed” that is used in the target language for what a farmer plants in his field.
- The literal term should also be used in contexts where it refers figuratively to God’s Word.
- For the figurative use that 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: [euphemism](#))

(See also: [descendant](#), [offspring](#))

Bible References:

Waiting

send, send out, sent

Definition:

To “send” is to cause someone or something to go somewhere. To “send out” someone is to tell that person to go on an errand or a mission.

- Often a person who is “sent out” has been appointed to do a specific task.
- Phrases like “send rain” or “send disaster” mean “to cause...to come.” This type of expression is usually used in reference to God causing these things to happen.
- The term “send” is also used in expressions such as “send word” or “send a message” which means to give someone a message to tell someone else.
- To “send” someone “with” something can mean to “give” that thing “to” someone else, usually moving it some distance in order for the person to receive it.
- Jesus frequently uses the phrase “the one who sent me” to refer to God the Father who “sent” him to earth to redeem and save people. This could also be translated as, “commissioned me” or “caused me to come” or “appointed me to go.”

(See also: [appoint](#), [appointed](#), [redeem](#), [redemption](#), [redeemer](#))

Bible References:

Waiting

servant, slave, slavery

Definition:

The word for “servant” can also mean “slave” and refers to a person who works for another person, either by choice or by force. The surrounding text usually makes it clear whether a servant or a slave is being referred to.

- In Bible times, there was less of a difference between a servant and a slave than there is today. Both servants and slaves were an important part of their master’s household and many were treated almost like members of the family. Sometimes a servant would choose to become a lifetime servant to his master.
- A slave is a kind of servant who is the property of the person he works for. The person who buys a slave is called his “owner” or “master.” Some masters treat their slaves very cruelly, while other masters treat their slaves very well, like a servant who is a valued member of the household.
- In ancient times, some people willingly became slaves to a person they owed money to in order to pay off their debt to that person.
- In the Bible, the phrase “I am your servant” was used as a sign of respect and service to a person of higher rank, such as a king. It does not mean that the person speaking was an actual servant.
- In the Old Testament, God’s prophets and other people who worshiped God are often referred to as his “servants.”
- In the New Testament, people who obey God through faith in Christ are often called his “servants.”
- Christians are also called “slaves to righteousness,” which is a metaphor that compares the commitment to obey God to a slave’s commitment to obeying his master. (See: [Metaphor](#))

(See also: [commit](#), [committed](#), [commitment](#), [enslave](#), [in bondage](#), [household](#), [lord](#), [master](#), [sir](#), [obey](#), [obedient](#), [obedience](#), [righteous](#), [righteousness](#), [serve](#), [service](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[06-01]** 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.
- **[08-04]** The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- **[09-13]** ”I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt.”

- [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**."
- [29-03] "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.'"
- [35-06] "All my father's **servants** have plenty to eat, and yet here I am starving."
- [47-04] The **slave** girl kept yelling as they walked, "These men are servants of the Most High God."
- [50-04] Jesus also said, "A **servant** is not greater than his master."

serve, service

Definition:

The term “serve” means to do things to help other people. It can also mean to “worship.”

- In the context of a woman serving her 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 to” or “hand out to” or “give to.”¹[comment_5adb7a6af206fdb7787dd58f4b215940](#)
- The term “service” refers to the act of serving. It can also be used to refer to a “meeting” of Christians as they worship God together.
- 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.”
- To “serve tables” means to bring food to people who are sitting at tables.
- 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 this in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”

(See also: [covenant](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [servant](#), [slave](#), [slavery](#))

Bible References:

Waiting

set apart

Definition:

The term “set apart” means to be separated from something to fulfill a certain purpose.

- The Israelites were set apart for service to God.
- The Holy Spirit commanded the Christians at Antioch to set apart Paul and Barnabas for the work God wanted them to do.
- A believer who is “set apart” for service to God is “dedicated to” fulfilling God’s will.
- One meaning of the term “holy” is to be set apart as belonging to God and being separated from the sinful ways of the world.
- The term “sanctify” means to set apart a person for God’s service.

Translation Suggestions:

- Ways to translate “to set apart” could include, “to specially select” or “to separate from among you” or “to take aside to do a special task.”
- To “be set apart” could be translated as “be separated (from)” or “be specially appointed (for).”

(See also: [holy](#), [holiness](#), [sanctify](#), [sanctification](#), [appoint](#), [appointed](#))

Bible References:

Waiting

shame, shameful, ashamed

Definition:

The term “shame” refers to a painful feeling of being disgraced a person has because of something dishonorable or improper that he or someone else has done.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something shameful.
- The phrase “put to shame” means to defeat people or expose their sin so that they feel ashamed of themselves.
- The prophet Isaiah said that those who make and worship idols will be put to shame.
- God can bring shame to a person who does not repent, by exposing that person’s sin and causing him to be humiliated.

(See also: [false god](#), [foreign god](#), [god](#), [goddess](#), [humble](#), [humility](#), [humiliate](#), [humiliation](#), [Isaiah](#), [repent](#), [repentance](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [worship](#))

Bible References:

Waiting

sheep, ram, ewe

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. The male sheep is called a “ram.” The female sheep is called a “ewe.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially males and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: [How to Translate Unknowns](#))

(See also: [Israel](#), [Israelites](#), [nation of Israel](#), [lamb](#), [Lamb of God](#), [sacrifice](#), [offering](#), [shepherd](#), [to shepherd](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-12]** One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.
- **[17-02]** David was a shepherd from the town of Bethlehem. At different times while he was watching his father’s **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- **[30-03]** To Jesus, these people were like **sheep** without a shepherd.
- **[38-08]** Jesus said, “All of you will all abandon me tonight. It is written, ‘I will strike the shepherd and all the **sheep** will be scattered.’”

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 don’t 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 that controls them.
- 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 didn’t 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 “rebellious 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.”
- In expressions like “slaves to sin” or “ruled by sin,” the term “sin” could be translated as “disobedience” or “evil desires and actions.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don’t see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: [disobey](#), [disobedient](#), [disobedience](#), [evil](#), [wicked](#), [wickedness](#), [flesh](#), [tax collector](#))

Bible References:

Waiting

Examples from the Bible stories:

- * **[03-15]** 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.
- * **[20-01]** 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**.
- * **[35-01]** One day, Jesus was teaching many tax collectors and other **sinner**s who had gathered to hear him.
- * **[38-05]** 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**."
- * **[48-08]** 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**.

sister

Definition:

A sister is a female person who shares at least one biological parent with another person.

- In the New Testament, “sister” is also used figuratively to refer to a woman who is a fellow believer in Jesus Christ.
- Sometimes the phrase, “brothers and sisters” is used to refer to all believers in Christ, both men and women.
- In the Old Testament book, Song of Songs, “sister” refers to a lover or a spouse.

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological sister, unless this would give wrong meaning.
- Other ways to translate this could include, “sister in Christ” or “spiritual sister” or “woman who believes in Jesus” or “fellow woman believer.”
- If possible, it is best to use a family term.
- If the language has a feminine form for “believer,” this may be a possible way to translate this term.
- When referring to a lover or wife, this could be translated using a feminine form of “loved one” or “dear one.”

(See also: [brother in Christ, in Jesus, in the Lord, spirit, spiritual](#))

Bible References:

Waiting

sleep, asleep, fall asleep

Definition:

These terms have figurative meanings relating to death.

- To “sleep” or “be asleep” can be a metaphor meaning to “be dead.” (See: [Metaphor](#))
- The expression “fall asleep” refers to the moment when someone starts sleeping, or in its figurative sense, the moment when someone dies.
- To “sleep with the fathers” means to be dead, as one’s ancestors are.

Translation Suggestions:

- In some contexts, the term “to sleep” or “to be asleep” could be translated as “to be dead.”
- To “fall asleep” could be translated as “to suddenly be asleep” or “to start sleeping” or “to die,” depending on its meaning.
- note: It is especially important to keep the figurative expression in contexts where the audience did not understand the meaning. For example, when Jesus told his disciples that Lazarus was “sleeping” they thought he meant that Lazarus was just sleeping naturally. In this context, it would not make sense to translate this as “he died.”
- Some languages may have a different expression for death or dying which could be used if the expression “sleep” or “asleep” does not make sense in the project language.

Bible References:

Waiting

Sodom

Definition:

Sodom was a city in the southern part of Canaan where Abraham's nephew Lot lived with his wife and children.

- The land of the region surrounding Sodom was very well-watered and fertile, so that is where Lot chose to live when he first settled in Caanan.
- The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing.
- The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: [Canaan](#), [Canaanite](#), [Gomorrah](#))

Bible References:

Waiting

son, son of

Definition:

The term “son” refers to a boy or man in relation to his parents. It can refer either to someone’s male offspring or to an adopted son.

- “Son” is often used figuratively in the Bible to refer to any male descendant, such as a grandson or great-grandson.
- The term “son” can also be used as a polite form of address to a boy or man who is younger.
- Sometimes “sons of God” is used in the New Testament to refer to believers in Christ.
- God calls Israel his “firstborn son.” This refers to God’s choosing of the nation of Israel to be his special people. It is through them that God’s message of redemption and salvation came, with the result that many other people have become his spiritual children.
- The phrase “son of” often has the figurative meaning, “having the characteristics of.” Examples of this include, “sons of the light,” “sons of disobedience,” “a son of peace,” and “sons of thunder.”
- The phrase “son of” is also used to tell who a person’s father is. This phrase is used in genealogies and many other places.
- Using “son of” to give the name of the father frequently helps distinguish people who have the same name. For example, “Azariah, son of Zadok” and “Azariah, son of Nathan” in 1 Kings 4, and “Azariah, son of Amaziah in 2 Kings 15 are three different men.

Translation Suggestions:

- In most occurrences of this term, it is best to translate “son” using the literal term in the language that is used to refer to a son.
- When translating the term “Son of God,” the project language’s common term for “son” should be used.
- When used to refer to a descendant rather than a direct son, the term “descendant” could be used, as in referring to Jesus as the “descendant of David” or in genealogies where sometimes “son” refers to a male descendant, not an actual son.
- Sometimes “sons” can be translated as “children,” when both males and females are being referred to. For example, “sons of God” could be translated as “children of God” since this expression also includes girls and women.
- The figurative expression “son of” could also be translated as “someone who has the characteristics of” or “someone who is like” or “someone who has” or “someone who acts like.”

(See also: [Azariah](#), [descendant](#), [descended from](#), [ancestor](#), [father](#), [forefather](#), [firstborn](#), [Son of God](#), [the Son](#), [Son](#), [sons of God](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-08]** God spoke to Abram and promised again that he would have a **son** and as many descendants as the stars in the sky.
- **[04-09]** God said, "I will give you a **son** from your own body."
- **[05-05]** About a year later, when Abraham was 100 years old and Sarah was 90, Sarah gave birth to Abraham's **son**.
- **[05-08]** When they reached the place of sacrifice, Abraham tied up his **son** Isaac and laid him on an altar. He was about to kill his **son** when God said, "Stop! Do not hurt the boy! Now I know that you fear me because you did not keep your only **son** from me."
- **[09-07]** When she saw the baby, she took him as her own **son**.
- **[11-06]** God killed every one of the Egyptians' firstborn **sons**.
- **[18-01]** After many years, David died, and his **son** Solomon began to rule.
- **[26-04]** "Is this the **son** of Joseph?" they said.

Son of God, the Son, Son

Facts:

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 capital letters to begin “Son” will help show that this is talking about God.
- The phrase “the Son” is a shortened form of “the Son of God”, especially when in the same context as “the Father.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [Messiah](#), [ancestor](#), [father](#), [forefather](#), [God](#), [God the Father](#), [heavenly Father](#), [Father](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [en:obe:kt:jesus]], [son](#), [son of](#), [sons of God](#)))

Bible References:

Waiting

Examples from the Bible stories:

- [22-05] 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**.”
- [24-09] God had told John, “The Holy Spirit will come down and rest on someone you baptize. That person is **the Son of God**.”?
- [31-08] The disciples were amazed. They worshiped Jesus, saying to him, “Truly, you are **the Son of God**.”
- [37-05] 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.”
- **[46-06]** Right away, Saul began preaching to the Jews in Damascus, saying, ”Jesus is the **Son of God!**”
- **[49-09]** 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.

sons 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.
- In Genesis 6, some people interpret “sons of God” to be fallen angels, that is, evil spirits or demons. Others think it may refer to powerful political rulers or to the descendants of Seth.
- 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.
- The title, “Son of God” is a different term, which 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.”
- Other ways to translate “sons of God” could include, “angels” or “spirit beings,” or “demons,” depending on the context.
- Also see the link for “son.”

(See also: [angel](#), [archangel](#), [demon](#), [evil spirit](#), [unclean spirit](#), [son](#), [son of](#), [Son of God](#), [the Son](#), [Son](#), [ruler](#), [rulers](#), [rule](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

soul

Definition:

The soul is the inner, invisible, and eternal part of a person. It refers to the non-physical part of a person.

- The terms “soul” and “spirit” may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- The word “soul” is sometimes used figuratively to refer to the whole person. For example, “the soul who sins” means, “the person who sins” and “my soul is tired” means, “I am tired.”

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as, “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for translating the terms “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase, “dividing soul and spirit” could mean, “deeply discerning or exposing the inner person.”

(See also: [spirit](#), [spiritual](#))

Bible References:

Waiting

spirit, spiritual

Definition:

The term “spirit” refers to the non-physical part of people which cannot be seen. When a person dies, his spirit leaves his body. “Spirit” can also refer to an attitude or emotional state.

- The term “spirit” can refer to a being that does not have a physical body, especially an evil spirit.
- A person’s spirit is the part of him that can know God and believe in him.
- In general, the term “spiritual” describes anything in the non-physical world.
- In the Bible, it especially refers to anything that relates to God, specifically to the Holy Spirit.
- For example, “spiritual food” refers to God’s teachings that give nourishment to a person’s spirit, “spiritual wisdom” refers to the knowledge and righteous behavior that come from the power of the Holy Spirit.
- God is a spirit and he created other spirit beings who do not have physical bodies.
- Angels are spirit beings, including those who rebelled against God and became evil spirits.
- The term “spirit of” can also mean “having the characteristics of,” such as in, “spirit of wisdom” or “in the spirit of Elijah.”
- Examples of “spirit” as an attitude or emotion would include “spirit of fear” or “spirit of jealousy.”

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 figurative expression “spiritual milk” could also be translated as, “basic teachings from God” or “God’s teachings that nourish the spirit (like milk does).”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- A “spiritual gift” could be translated as, “special ability that the Holy Spirit gives.”

(See also: [angel](#), [archangel](#), [demon](#), [evil spirit](#), [unclean spirit](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [soul](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-03]** 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.
- **[40-07]** 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**.
- **[45-05]** As Stephen was dying, he cried out, "Jesus, receive my **spirit**."
- **[48-07]** 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.

strife**Definition:**

The term “strife” refers to physical or emotional conflict between people.

- A person who causes strife does things that result in strong disagreements and hurt feelings between people.
- Strife sometimes implies that strong emotions are involved, such as anger or bitterness.
- Other ways to translate this term could include, “disagreement” or “dispute” or “conflict.”

(See also: [angry](#), [anger](#))

Bible References:

Waiting

stumble

Definition:

The term “stumble” means to “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, “to stumble” can mean “to sin” or “to falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term “stumble” means to physically trip over something, it should be translated with a term that means “almost fall” or “trip over.”
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, “stumble” could be translated as, “sin” or “falter” or “stop believing” or “become weak,” depending [sin](#), [sinful](#), [sinner](#), [sinning](#) on the context.
- Another way to translate this term could be, “stumble by sinning” or “stumble by not believing.”
- The phrase “made to stumble” could be translated as “caused to become weak” or “caused to falter.”

(See also: [believe](#), [believe in](#), [belief](#), [persecute](#), [persecution](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [stumbling block](#), [stone of stumbling](#))

Bible References:

Waiting

stumbling block, stone of stumbling

Definition:

The term “stumbling block” or “stone of stumbling” refers to a physical object that causes a person to trip and fall.

- In the New Testament, this word literally referred to a stick or other object that would trigger a trap or snare to snap shut on an animal that stumbled over it.
- A figurative stumbling block is anything that causes a person to fail in a moral or spiritual sense.
- Also figuratively, a “stumbling block” or “stone of stumbling” can be something that prevents someone from having faith in Jesus or that causes someone to not grow spiritually.
- Often it is sin that is like a stumbling block to oneself or to others.
- Sometimes God places a stumbling block in the way of people who are rebelling against him.

Translation Suggestions:

- If a language has a term for an object that triggers a trap, that word could be used to translate this term.
- This term could also be translated as, “stone that causes stumbling” or “something that causes someone to not believe” or “obstacle that causes doubt” or “obstacle to faith” or “something that causes someone to sin.”

(See: [stumble](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

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 to “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:

Waiting

Examples from the Bible stories:

- [09-13] 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**.”
- [42-03] He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- [42-07] He (Jesus) said, “It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day.”
- [44-05] “Although you did not understand what you were doing, God used your actions to fulfill the prophecies that the Messiah would **suffer** and die.”
- [46-04] 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.

sword

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- The blade of a sword in ancient times was around 60 to 91 centimeters long.
- Some swords have two sharp edges and are called “double-edged” or “two-edged” swords.
- Jesus’ disciples had swords they planned to use to defend themselves. With his sword, Peter cut off the ear of the high priest’s servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God’s word. God’s teachings in the Bible expose people’s innermost thoughts and convict them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: [Metaphor](#))
- One way to translate this figurative use would be, “God’s word is like a sword, which cuts deeply and exposes sin.”
- Another figurative use of this term is in the book of Psalms where the tongue or speech of a person is compared to a sword, which can injure people. This could be translated as, “the tongue is like a sword that can badly injure someone.”
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a “sharp weapon” or “long knife.” Some translations may decide to include a picture of a sword.

(See: [How to Translate Unknowns](#))

(See also: [James \(brother of Jesus\)](#), [John \(the Baptist\)](#), [tongue](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

tax, taxes**Definition:**

The terms “tax” and “taxes” refer to money or goods that people pay to a government that is in authority over them.

- The amount of money that is paid for tax is usually based on the value of an item or on how much a person’s property is worth.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census that was for the purpose of taxing everyone living in the Roman empire.
- There was also a “temple tax” which was money that people put in the temple offering box. Some of this money was used for taking care of the temple building.
- The term “tax” could also be translated as, “required payment” or “government money” or “temple money,” depending on the context.
- Phrases such as, “collect taxes” and “pay taxes” could also be translated as, “pay money to the government” or “receive money for the government” or “make the required payment.”
- A “tax collector” is someone who works for the government to receive the money that people are required to pay them.

(See also: [Bethlehem](#), [Ephrathah](#), [census](#), [citizen](#), [Rome](#), [Roman](#), [tax collector](#))

Bible References:

Waiting

teacher, Teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word “teacher” is used in a special sense to refer to someone who teaches about God. It does not refer to a school teacher.
- People who learn from a teacher are called “students” or “disciples.”
- In some Bible translations, this term is capitalized (“Teacher”) when it is used as a title for Jesus.

Translation Suggestions:

- The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
- Some cultures may have a special title that is used for religious teachers, such as “Sir” or “Rabbi” or “Preacher.”

(See also: [disciple](#), [preach](#))

Bible References:

Waiting

Examples from the Bible stories:

- [27-01] One day, an expert in the Jewish law came to Jesus to test him, saying, “**Teacher**, what must I do to inherit eternal life?”
- [28-01] One day a rich young ruler came up to Jesus and asked him, “Good **Teacher**, what must I do to have eternal life?”
- [37-02] After the two days had passed, Jesus said to his disciples, “Let’s go back to Judea.” “But **Teacher**,” the disciples answered, “Just a short time ago the people there wanted to kill you!”
- [38-14] Judas came to Jesus and said, “Greetings, **Teacher**,” and kissed him.
- [49-03] Jesus was also a great **teacher**, and he spoke with authority because he is the Son of God.

temple

Facts:

The temple was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term “temple” refers to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it refers only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- During the reign of King Solomon he built the Temple, which was the permanent place of worship in Jerusalem.
- In the New Testament, the term “temple of the Holy Spirit” is used to refer to believers in Jesus, because the Holy Spirit lives in them.

Translation Suggestions:

- Usually when the text says that people were “in the temple,” it is referring to the courtyards outside the building. This could be translated as “in the temple courtyards” or “in the temple complex.”
- When it refers specifically to the building itself, some translations will translate “temple” as “temple building,” to make it clear what is being referred to.
- Ways to translate “temple” could include, “God’s holy house” or “sacred worship place.”
- Often in the Bible, the temple is referred to as “the house of Yahweh” or “the house of God.”

(See also: [sacrifice](#), [offering](#), [Solomon](#), [Babylon](#), [Babylonian](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [tabernacle](#), [courtyard](#), [court Zion](#), [Mount Zion house](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-06]** David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- **[18-02]** In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- **[20-07]** They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.

- **[20-13]** When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city of the city and the **Temple**.
- **[25-04]** Then Satan took Jesus to the highest point on the **Temple** and said, “If you are the Son of God, throw yourself down, for it is written, ‘God will command his angels to carry you so your foot does not hit a stone.’”
- **[40-07]** When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

test**Definition:**

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to keep disobeying him, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term “to test” could also be translated as, “to challenge” or “to cause to experience difficulties” or “to prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as “to test” or “to set up a challenge” or “to force to prove oneself.”
- In the context of testing God, this could be translated as, “trying to force God to prove his love.”
- In some contexts, the term “test” can mean “tempt.”

(See also: [tempt](#), [temptation](#))

Bible References:

Waiting

testimony, testify

Definition:

The terms “testimony” and “testify” refer to making a statement about something that one knows to be true.

- 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 is often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

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.”
- 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.”

(See: [ark of the covenant](#), [ark of the covenant decrees](#), [ark of the testimony](#), [ark of Yahweh](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [witness](#), [eyewitness](#))

Bible References:

Waiting

Timothy

Facts:

Timothy was a young man from Lystra who became a believer in Christ as a result of Paul's ministry in his town. He later joined Paul on several missionary trips and helped shepherd new communities of believers.

- Timothy's father was a Greek, but both his grandmother Lois and his mother Eunice were Jews and believers in Christ.
- The elders and Paul formally appointed Timothy for the ministry by placing their hands on him and praying for him.
- Two books in the New Testament (I Timothy and 2 Timothy) are letters written by Paul, providing guidance to Timothy as a young leader of local churches.

(Translation suggestions: [How to Translate Names](#))

(See also: [appoint](#), [appointed](#), [believer](#), [church](#), [Church](#), [Greek](#), [Grecian](#), [minister](#), [ministry](#))

Bible References:

Waiting

tomb, grave, burial place

Definition:

The terms “tomb” and “grave” refer to a place where people put the body of a person who has died. A “burial place” is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the word for a tomb or a grave can only refer to a hole in which the body is placed below the ground, other ways to translate this could include, “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: [bury](#), [buried](#), [burial](#), [death](#), [die](#), [dead](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[32-04]** The man lived among the **tombs** in the area.
- **[37-06]** Jesus asked them, “Where have you put Lazarus?” They told him, “In the **tomb**. Come and see.”
- **[37-07]** The **tomb** was a cave with a stone rolled in front of its opening.
- **[40-09]** Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus’ body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.
- **[41-04]** He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.
- **[41-05]** When the women arrived at the **tomb**, the angel told them, “Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see.” The women looked into the **tomb** and saw where Jesus’ body had been laid. His body was not there!

tongue

Definition:

There are several figurative meanings of “tongue” in the Bible.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”
- The expression, “tongues” of fire refers to “flames” of fire.
- In the expression “my tongue rejoices,” the term “tongue” refers to the whole person. (See: [Synecdoche](#))
- The phrase “lying tongues” refers to a person’s voice or speech. (See: [Metonymy](#))

Translation Suggestions

- Depending on the context, the term “tongue” can be translated by “language” or “spiritual language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as, “flames.”
- The expression “my tongue rejoices” could be translated as, “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as, “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as, “with what they say” or “by their words.”

(See also: [gift](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [joy](#), [joyful](#), [praise](#), [rejoice](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

transgress, transgression

Definition:

The terms “transgress” and “transgression” refer to breaking a command, rule, or moral code.

- Figuratively, “transgression” can also be described as “crossing a line,” that is, going beyond a limit or boundary that has been set for the good of the person and others.
- The terms “transgression”, “sin”, “iniquity”, and “trespass” all include the meaning of acting against God’s will and disobeying his commands.

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: [sin](#), [sinful](#), [sinner](#), [sinning](#), [trespass](#), [iniquity](#))

Bible References:

Waiting

trespass**Definition:**

To “trespass” means to break a law or to violate the rights of another person.

- A trespass can be a violation of moral or civil law or 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](#), [disobedient](#), [disobedience](#), [iniquity](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [transgress](#), [transgression](#))

Bible References:

Waiting

tribe

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: [clan](#), [nation](#), [people group](#), [peoples](#), [the people](#), [a people](#), [twelve tribes of Israel](#))

Bible References:

Waiting

tribulation**Definition:**

The term “tribulation” refers to a time of hardship, suffering, and distress.

- The New Testament says that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus’ teachings.
- The Bible uses the term “the Great Tribulation” to describe a period of time before Jesus’ second coming when God’s wrath will be poured out on the earth for several years.
- The term “tribulation” could also be translated as, “time of great suffering” or “deep distress” or “severe difficulties.”

(See also: [earth](#), [earthly](#), [teach](#), [teaching](#), [teacher](#), [taught](#), [wrath](#), [fury](#))

Bible References:

Waiting

true, truth, come true

Definition:

The terms “true” and “truth” refer to concepts that are facts, events that actually happened, and statements that were actually said.

- True things are real, genuine, actual, rightful, legitimate, and factual.
- The truth is an understanding, belief, fact, or statement that is true.
- The expression “come true” or “came true” is an expression that means that a prophecy actually happened as it was predicted that it would.
- Truth includes the concept of acting in a way that is reliable and faithful.
- Jesus revealed God’s truth in the words that he spoke.
- God’s word is truth. It tells about things that actually happened and teaches what is true about God and about everything he has made.

Translation Suggestions:

- Depending on the context and what is being described, the term “true” could also be translated by “real” or “factual” or “correct” or “right” or “certain” or “genuine.”
- Ways to translate the term “truth” could include, “what is true” or “fact” or “certainty” or “principle.”
- The expression “come true” could also be translated as, “actually happen” or “be fulfilled” or “happen as predicted.”
- The expression “tell the truth” or “speak the truth” could also be translated as, “say what is true” or “tell what really happened” or “say things that are reliable.”
- To “accept the truth” could be translated as, “believe what is true about God.”
- In an expression such as, “worship God in spirit and in truth,” the expression “in truth” could also be translated by, “faithfully obeying what God has taught us.”

(See also: [believe](#), [believe in](#), [belief](#), [faithful](#), [faithfulness](#), [fulfill](#), [obey](#), [obedient](#), [obedience](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [understand](#), [understanding](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[02-04]** The snake responded to the woman, “That is not **true**! You will not die.”
- **[14-06]** Immediately Caleb and Joshua, the other two spies, said, “It is **true** that the people of Canaan are tall and strong, but we can certainly defeat them!”
- **[16-01]** The Israelites began to worship the Canaanite gods instead of Yahweh, the **true** God.

- [31-08] They worshiped Jesus, saying to him, "**Truly**, you are the Son of God."
- [39-10] "I have come to earth to tell the **truth** about God. Everyone who loves the **truth** listens to me." Pilate said, "What is **truth**?"

trust, trustworthy, trustworthiness

Definition:

The term “trust” refers to believing that something or someone is true or dependable. A “trustworthy” person can be relied on to do and say what is right and true.

- 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 and 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](#), [believe in](#), [belief](#), [confidence](#), [confident](#), [faith](#), [faithful](#), [faithfulness](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

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.
- [17-02] David was a humble and righteous man who **trusted** and obeyed God.
- [34-06] Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

turn, turn away, turn back

Definition:

To “turn” means to physically change direction or to cause something else to change direction.

- The term “turn” can also mean “turn around” to look behind or to face a different direction.
- To “turn back” or “turn away” means to “go back” or “go away” or “cause to go away.”
- To “turn away from” can mean to “stop” doing something or to reject someone.
- To “turn toward” someone means to look directly at that person.
- To “turn and leave” or “turn his back to leave” means to “go away.”
- To “turn back to” means to “start doing something again.”
- To “turn away from” means to “stop doing something.”

Translation Suggestions:

- Depending on the context, “turn” can be translated as “change direction” or “go” or “move.”
- In some contexts, “turn” could be translated as, “cause” (someone) to do something. To “turn (someone) away from” could be translated as “cause (someone) to go away” or “cause (someone) to stop.”
- The phrase “turn away from God” could be translated as “stop worshiping God.”
- The phrase “turn back to God” could be translated as, “start worshiping God again.”
- When enemies “turn back,” it means they “retreat.” To “turn back the enemy” means to “cause the enemy to retreat.”
- Used figuratively, when Israel “turned to” false gods, they “started to worship” them. When they “turned away” from idols, they “stopped worshiping” them.
- When God “turned away from” his rebellious people, he “stopped protecting” or “stopped helping” them.
- The phrase “turn the hearts of the fathers to their children” could be translated as, “cause fathers to care for their children again.”
- The expression, “turn my honor into shame” could be translated as, “cause my honor to become shame” or “dishonor me so that I am shamed” or “shame me (by doing what is evil) so that people no longer honor me.”
- “I will turn your cities into ruin” could be translated as, “I will cause your cities to be destroyed” or “I will cause enemies to destroy your cities.”
- The phrase “turn into” could be translated as “become.” When Moses’ rod “turned into” a snake, it “became” a snake.” It could also be translated as “changed into.”

(See also: [idol](#), [leprosy](#), [leper](#), [worship](#))

Bible References:

Waiting

unbeliever, unbelief

Definition:

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:

- 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: [believer](#), [believe](#), [believe in](#), [belief](#), [trust](#), [trustworthy](#), [trustworthiness](#))

Bible References:

Waiting

uncircumcised, uncircumcision

Definition:

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 is a figurative way of saying that these people are not God’s people, and are stubbornly disobedient to him.

Translation Suggestions:

- 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.

(See also: [Abraham](#), [Abram](#), [circumcise](#), [circumcision](#))

Bible References:

Waiting

unclean

Definition:

In the Bible, the term “unclean” is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

- God gave the Israelites instructions about which animals were “clean” and which ones were “unclean.” The unclean animals were not permitted to be used for eating or for sacrifice.
- People with certain skin diseases were said to be “unclean” until they were healed.
- If the Israelites touched something “unclean,” they themselves would be considered unclean for a certain period of time.
- Obeying God’s commands about not touching or eating unclean things kept the Israelites set apart for God’s service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, an “unclean spirit” refers to an evil spirit.

Translation Suggestions:

- The term “unclean” could also be translated as “not clean” or “unfit in God’s eyes” or “physically unclean” or “defiled.”
- When referring to a demon as an unclean spirit, “unclean” could be translated as “evil” or “defiled.”
- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: [clean](#), [cleanse](#), [defile](#), [be defiled](#), [demon](#), [evil spirit](#), [unclean spirit](#), [holy](#), [holiness](#), [sacrifice](#), [offering](#), [unholy](#))

Bible References:

Waiting

ungodly, godless, ungodliness, godlessness

Definition:

The terms “ungodly” and “godless” describe people who are in rebellion against God. Living in an evil way, without thought of God is called “ungodliness” or “godlessness.”

- The meanings of these words are very similar. However, “godless” and “godlessness” may describe a more extreme condition in which people or nations do not even acknowledge God or his right to rule them.
- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

Translation Suggestions:

- Depending on the context, the term “ungodly” could be translated as, “displeasing to God” or “immoral” or “disobeying God.”
- The terms “godless” and “godlessness” literally mean that the people are “without God” or “having no thought of God” or “acting in a way that does not acknowledge God.”
- Other ways to translate “ungodliness” or “godlessness” could be, “wickedness” or “evil” or “rebellion against God”.

(See also: [godly](#), [godliness](#), [evil](#), [wicked](#), [wickedness](#))

Bible References:

Waiting

unrighteous, unrighteousness

Definition:

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.

Translation Suggestions:

- This term 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.”

(See also: [righteous](#), [righteousness](#), [unjust](#), [unjustly](#), [injustice](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [unlawful](#))

Bible References:

Waiting

walk

Definition:

The term “walk” is often used in a figurative sense to mean “live.”

- “Enoch walked with God” means that Enoch lived in a close relationship with God.
- To “walk by the Spirit” means to be guided by the Holy Spirit so that we do things that please and honor God.
- To “walk in” God’s commands or God’s ways means to “live in obedience to” his commands, that is, to “obey his commands” or “do his will.”
- When God says he will “walk among” his people, it means that he is living among them or closely interacting with them.
- To “walk contrary to” means to live or behave in a way that is against something or someone.
- To “walk after” means to seek or pursue someone or something. It can also mean to act in the same way as someone else.

Translation Suggestions:

- It is best to translate “walk” literally, as long as the correct meaning will be understood.
- Otherwise, figurative uses of “walk” could also be translated by “live” or “act” or “behave.”
- The phrase “walk by the Spirit” could be translated by, “live in obedience to the Holy Spirit” or “behave in a way that is pleasing to the Holy Spirit” or “do things that are pleasing to God as the Holy Spirit guides you.”
- To “walk in God’s commands” could be translated by “live by God’s commands” or “obey God’s commands.”
- The phrase “walked with God” could be translated as, “lived in close relationship with God by obeying and honoring him.”

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [honor](#), [to honor](#), [\[:en:obe:other:obey\]](#))

Bible References:

Waiting

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:

Waiting

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also refer to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as, “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: [How to Translate Unknowns](#))
- Ways to translate “wineskin” could include, “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: [grape](#), [vine](#), [vineyard](#), [winepress](#))

Bible References:

Waiting

smashed

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- In the Bible, the term “worldly wisdom” is a figurative way of referring to what people in this world think is wise, but which is actually foolish.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include, “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means, “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See: [obey](#), [obedient](#), [obedience](#), [fruit](#), [fruitful](#))

Bible References:

Waiting

Examples from the Bible stories:

- [02-05] She also wanted to be **wise**, so she picked some of the fruit and ate it.
- [18-01] When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- [23-09] Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- [45-01] He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

witness, eyewitness

Definition:

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about 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 “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: [guilt](#), [guilty](#), [judge](#), [judgment](#), [true](#), [truth](#), [testimony](#), [testify](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[39-02]** Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.

- [39-04] 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?"
- [42-08]"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."
- [43-07]"We are **witnesses** to the fact that God raised Jesus to life again."

word**Definition:**

A “word” refers to something that someone has said.

- An example of this would be when the angel told Zechariah, “You did not believe my words,” which means, “You did not believe what I said.”
- This term almost always refers to an entire message, not just one word.
- Often in the Bible “the word” refers to everything God has said or commanded, as in “the word of God” or “the word of truth.”
- Sometimes “word” refers to speech in general, such as “powerful in word and deed” which means “powerful in speech and behavior.”
- A very special use of this term is when Jesus is called “the Word.”

Translation Suggestions:

- Different ways of translating “word” or “words” include, “teaching” or “message” or “news” or “a saying” or “what was said.”
- When it refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Saying.”

(See also: [word of God](#), [God’s word](#), [scripture](#))

Bible References:

Waiting

word of God, word of Yahweh, word of the Lord, 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 or “Old Testament.” These writings were God’s message that he had told people to write down so that many years in the future people can 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.

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, it could be translated as “message” or “God’s word” or “teachings,” depending on the context. Also consider the alternate translations suggested above.

(See also: [prophet](#), [prophecy](#), [prophesy](#), [word](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[25-07]** In **God’s word** he commands his people, ‘Worship only the Lord your God and only serve him.’”
- **[33-06]** So Jesus explained, ”The seed is the **word of God**.

- [42-03] Then Jesus explained to them what **God's word** says about the Messiah.
- [42-07] 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.

works, deeds, work, acts

Definition:

In the Bible, the terms “works,” “deeds,” and “acts” are used to refer generally to things that God or people do.

- The term “work” refers to doing labor or anything that is done to serve other people.
- God’s “works” and the “work of his hands” are expressions that refer to all the things he does or has done, including creating the world, saving sinners, providing for the needs of all creation and keeping the entire universe in place. The terms “deeds” and “acts” are also used to refer to God’s miracles in expressions such as, “mighty acts” or “marvelous deeds.”
- The works or deeds that a person does can be either good or evil.
- The Holy Spirit empowers believers to do good works, which are also called “good fruit.”
- People are not saved by their good works; they are saved through faith in Jesus.
- A person’s “work” can be what he does to earn a living or to serve God. The Bible also refers to God as “working.”

Translation Suggestions:

- Other ways to translate “works” or “deeds” could be, “actions” or “things that are done.”
- When referring to God’s “works” or “deeds” and the “work of his hands,” these expressions could also be translated as, “miracles” or “mighty acts” or “amazing things he does.”
- The expression, “the work of God” could be translated as, “the things that God is doing” or “the miracles God does” or “the amazing things that God does” or “everything God has accomplished.”
- The term “work” can just be the singular of “works” as in, “every good work” or “every good deed.”
- The term “work” can also have the broader meaning of “service” or “ministry.” For example, the expression, “your work in the Lord” could also be translated as, “what you do for the Lord.”
- The expression, “examine your own work” could also be translated as, “make sure what you are doing is God’s will” or “make sure that what you are doing pleases God.”
- The expression “the work of the Holy Spirit” could be translated as, “the empowering of the Holy Spirit” or “the ministry of the Holy Spirit” or “the things that the Holy Spirit does.”

(See: [fruit](#), [fruitful](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [miracle](#), [wonder](#), [sign](#))

Bible References:

Waiting

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](#), [corruption](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [Rome](#), [Roman](#), [ungodly](#), [godless](#), [ungodliness](#), [godlessness](#))

Bible References:

Waiting

worship

Definition:

“To worship” means to honor, praise and obey someone, especially God.

- This term often means literally, “bow down” or “prostrate oneself” to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- Some people worship false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: [sacrifice](#), [offering](#), [praise](#), [honor](#), [to honor](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-04]** 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.”
- **[14-02]** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.
- **[17-06]** David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices.
- **[18-12]** All of the kings and most of the people of the kingdom of Israel **worshiped** idols.
- **[25-07]** 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.””
- **[26-02]** On the Sabbath, he (Jesus) went to the place of **worship**.
- **[47-01]** There they met a woman named Lydia who was a merchant. She loved and **worshiped** 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.

worthy, worth, unworthy, worthless

Definition:

The term “worthy” describes someone or something that deserves respect or honor. To “have worth” means to be valuable or important. The term “worthless” means to not have any value.

- Being worthy is related to being valuable or having importance
- To be “unworthy” means to not be deserving of any special notice.
- To not feel worthy means to feel less important than someone else or to not feel deserving of being treated with honor or kindness.
- The term “unworthy” and the term “worthless” have related, but different meanings. To be “unworthy” means to not be deserving of any honor or recognition. To be “worthless” means to not have any purpose or value.

Translation Suggestions:

- “Worthy” could be translated as “deserving” or “important” or “valuable.”
- The word “worth” could be translated as, “value” or “importance.”
- The phrase “to have worth” could also be translated as “to be valuable” or “to be important.”
- The phrase, “is worth more than” could be translated as, “is more valuable than.”
- Depending on the context, the term, “unworthy” could also be translated as “unimportant” or “dishonorable” or “undeserving.”
- The term “worthless” could be translated as, “with no value” or “with no purpose” or “worth nothing.”

(See: [honor](#), [to honor](#))

Bible References:

Waiting

wrath, fury**Definition:**

Wrath is an intense anger that is sometimes long-lasting. It especially refers to God's righteous judgment of sin and punishment of people who rebel against him.

- In the Bible, "wrath" usually refers to God's anger toward those who sin against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include, "intense anger" or "righteous judgment" or "anger."
- When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful fit of rage. God's wrath is just and holy.

(See: [judge](#), [judgment](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

written**Definition:**

The phrase “as it is written” or “what is written” occurs frequently in the New Testament and usually refers to commands or prophecies that were written in the Hebrew scriptures.

- Sometimes “as it is written” refers to what was written in the Law of Moses.
- Other times it is a quote from what one of the prophets wrote in the Old Testament.
- This could be translated: “as it is written in the Law of Moses” or “as the prophets wrote long ago” or “what it says in God’s laws that Moses wrote down long ago”.
- Another option is to keep “It is written” and give a footnote that explains what this means.

(See also: [command](#), [to command](#), [commandment](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

wrong, mistreat, hurt

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:

Waiting

Yahweh of hosts, God of hosts, host

Definition:

The terms “Yahweh of hosts” and “God of hosts” are titles that express God’s authority over the thousands of angels who obey him.

- The term “host” or “hosts” is a word that refers to a large number of something, such as an army of people or the massive number of stars. It can also refer to all the many spirit beings, including evil spirits. The context makes it clear what is being referred to.
- Phrases similar to “host of the heavens” refer to all the stars, planets and other heavenly bodies.
- In the New Testament, the phrase, “Lord of hosts” means the same as “Yahweh of hosts” but it cannot be translated that way since the Hebrew word “Yahweh” is not used in the New Testament.

Translation Suggestions:

- Ways to translate “Yahweh of hosts” could include, “Yahweh, who rules all the angels” or “Yahweh, the ruler over armies of angels” or “Yahweh, the ruler of all creation.”
- The phrase “of hosts” in the terms “God of hosts” and “Lord of hosts” would be translated the same way as in the phrase “Yahweh of hosts” above.
- Certain churches do not accept the literal term “Yahweh” and prefer to use the capitalized word, “LORD” instead, following the tradition of many Bible versions. For these churches, a translation of the term “LORD of hosts” would be used in the Old Testament for “Yahweh of hosts.”

(See also: [angel](#), [archangel](#), [authority](#), [God](#), [lord](#), [master](#), [sir](#), [Lord](#), [Lord Yahweh](#), [Yahweh God Yahweh](#))

Bible References:

Waiting

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:

Waiting

Zion, Mount Zion

Definition:

Originally, the term “Zion” or “Mount Zion” referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, “Zion” and “Mount Zion” became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem. (See: [Metonymy](#))
- David named Zion, or Jerusalem, the “City of David.” This is different from David’s hometown, Bethlehem, which was also called the City of David.
- The term “Zion” is used in other figurative ways, to refer to Israel or to God’s spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: [Abraham](#), [Abram](#), [David](#), [Jerusalem](#), [Bethlehem](#), [Ephrathah](#), [Jebusites](#), [Jebus](#))

Bible References:

Waiting

translationAcademy

First, Second or Third Person

This answers the question: What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?

In order to understand this topic, it would be good to read:

- *Making Assumed Knowledge and Implicit Information Explicit*
- *Pronouns*

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker referred to himself or to the person he was speaking to with a phrase other than “I” or “you”.

Description

Definitions

- **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.

Sometimes in the Bible a speaker used the third person to refer to himself or the people he was 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 uses 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 ULB)

David referred to himself in the third person as “your servant” and “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 *him*? (Job 40:6, 9 ULB)

God referred to himself in the third person with the words “God’s” and “him.” 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 what I have done, taking it upon myself to speak to *my Lord*, even though I am only dust and ashes! (Genesis 18:27 ULB)

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 ULB)

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 the third person phrase along with the pronoun “I” or “you.”
2. Simply use the first or second person.

Examples of Translation Strategies Applied

1. Use the 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”).

- **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 him?”** (Job 40:6, 9 ULB)
 - 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 *me*?”
- **So also my heavenly Father will do to you, if each of you does not forgive his brother from your heart.** (Matthew 18:35 ULB)
 - So also my heavenly Father will do to you, if *each of you* does not forgive *your* brother from your heart.

Next we recommend you learn about:

- *Forms of You*

Abstract Nouns

This answers the question: *What are abstract nouns and how do I deal with them in my translation?*

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

Abstract nouns are nouns that refer to attitudes, qualities, events, situations, or even to relationships among these ideas. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, injury, 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. For example, "What is its *weight*?" could be expressed as "How much does it *weigh*?" or "How *heavy* is it?"

Description

Remember that nouns are words that refer to a person, place, thing, or idea. **ABSTRACT NOUNS** are nouns that refer to attitudes, qualities, events, situations, or even to relationships among these 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, and weight.

Abstract nouns allow us to express thoughts about ideas in fewer words than if we did not have those nouns. For example, we can say, "I believe in the forgiveness of sin." But if English did not have the two abstract nouns "forgiveness" and "sin," then we would have to make a longer sentence to express the same meaning. We would have to say, for example, "I believe that God is willing to forgive people after they have sinned."

Abstract nouns also allow us to refer to a situation without telling more details about it than we want to tell. For example, we can say "I got here late because there was an accident on the highway." "Accident" is an abstract noun. If it does not matter whose accident it was, or what kind of accident it was, then it can be better if I do not have to say these things about it.

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 have other kinds of words such as adjectives, verbs, or adverbs, that express some of the meaning in the abstract noun.

Examples from the Bible

from *childhood* you have known the sacred writings (2 Timothy 3:15 ULB)

The abstract noun "childhood" refers to when someone is a child.

But *godliness* with *contentment* is great *gain*. (1 Timothy 6:6 ULB)

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 ULB)

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 3:9 ULB)

The abstract noun “slowness” refers how slowly something is done.

He will bring to light the hidden things of darkness and reveal the *purposes* of the heart. (1 Corinthians 4:5 ULB)

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.

Examples of Translation Strategies Applied

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun.

- **from *childhood* you have known the sacred writings** (2 Timothy 3:15 ULB)
 - ”Ever since *you were a child* you have known the sacred writings.”
- **But *godliness with contentment* is great *gain*.** (1 Timothy 6:6 ULB)
 - ”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 ULB)
 - ”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 3:9 ULB)

- "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 4:5 ULB)
 - "He will bring to light the hidden things of darkness and reveal *the things that people want to do and the reasons they want to do them.*"

Active or Passive

This answers the question: What do active and passive mean, and how do I translate passive sentences?

In order to understand this topic, it would be good to read:

- *Sentence Structure*
- *Verbs*

Some languages have both active and passive sentences. In active sentences, the subject does the action. In passive sentences the subject is the one that the action is done to. Here are some examples with their subjects underlined:

- **ACTIVE:** *My father* built the house in 2010.
- **PASSIVE:** *The house* was built in 2010.

Translators whose languages do not have 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 not to.

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 underlined 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.)

All languages have active forms. Some languages have passive forms, and some do not. The passive form is not used for the same reasons in all of the languages that have 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

And 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 ULB)

This means that the enemies 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.

In the morning when the men of the town got up, the altar of Baal *was broken down* ... (Judges 6:28 ULB)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down.

No stonework *was seen* there. (1 Kings 6:18 ULB)

This means that no one saw stonework there. The point is that no stonework was done there.

Translation Strategies

If you decide that it is better to translate without a passive form, here are some strategies you might consider.

1. Use the same verb in an active sentence and tell who or what did the action.
2. Use the same verb in an active sentence, and do not tell who or what did the action.
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.

- **A loaf of bread *was given* him every day from the street of the bakers.** (Jeremiah 37:21 ULB)
 - *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 17:2 ULB)
 - 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 ULB)
 - He *received* a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

- *Abstract Nouns*
- *Word Order*

Apostrophe

This answers the question: What is the figure of speech called apostrophe?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. This calls his listener's attention to his feelings toward that person or thing.

Mountains of Gilboa, Let there not be dew or rain on you (2 Samuel 1:21 ULB)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling the mountains that he wanted them to have no dew or rain, he showed how sad he was.

Description

Apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. This calls his listener's attention to his feelings toward that person or thing.

Reason this is a translation issue: Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to.

Examples from the Bible

Come now, you who are rich, cry out loud because of the miseries coming upon you.
(James 5:1 ULB)

James wrote to the church, which was made up of poor people, as if rich people could hear him, showing his anger about what rich people were doing.

The man of God cried against the altar by the word of Yahweh and said, "Altar, altar, Yahweh says, '... on you they will burn men's bones.'" (1 Kings 13:2 ULB)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. If not, here is another option.

1. Have the speaker express his feelings toward the thing or idea without speaking directly to it.

Examples of Translation Strategies Applied

1. If this way of speaking would be confusing to your people, you may preserve the meaning of the apostrophe and let the speaker continue speaking to the people that are listening to him.

- **The man of God cried against the altar by the word of Yahweh and said, "Altar, altar, Yahweh says, ' ... on you they will burn men's bones.' " (1 Kings 13:2 ULB)**
 - "The man of God said, "This is what Yahweh says *about this altar*' ... They will burn men's bones on *it*."

Double Negatives

This answers the question: What are double negatives?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

A double negative occurs when a clause has two words that express the meaning of “not.”

It is *not* that we do *not* have authority (2 Thessalonians 3:9)

Be sure of this—wicked people will *not* go *unpunished* (Proverbs 11:21)

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

Most languages express the negative near the verb or at the beginning or end of the sentence. Some languages also have prefixes or suffixes that express the negative as in “*unhappy*,” “*impossible*,” and “*useless*.” Some languages can also express the negative with pronouns like “none,” “nothing,” and “no one,” with adverbs like “nowhere,” and with prepositions like “without.”

A double negative occurs when a sentence has two words that express the meaning of “not.”

It is *not* that we do *not* have authority (2 Thessalonians 3:9 ULB)

And this better confidence did *not* happen *without* the taking of an oath, (Hebrews 7:20 ULB)

Be sure of this—wicked people will *not* go *unpunished* (Proverbs 11:21 ULB)

Reason this is a translation issue

Double negatives mean very different things in different languages.

- In some languages, such as Spanish, a double negative emphasizes the negative. The following Spanish sentence *No ví a nadie* is literally “I did not see no one.” It has both the word ‘no’ next to the verb and ‘nadie,’ which means “no one.” It emphasizes the negative, and means “I did not see anyone.”
- In some languages a double negative simply means a positive. So “She is not unattractive” means “She is attractive.”
- In some language the double negative weakens the adjective. So “She is not unattractive” means “She is a little bit attractive.”
- In some languages, such as the languages of the Bible, the double negative often strengthens the adjective. So “She is not unattractive” means “She is very attractive.”

To translate sentences with double negatives accurately and clearly in your language, you need to know what a double negative means in the Bible and how to express the same idea in your language.

Examples from the Bible

so that they may *not* be *unfruitful*. (Titus 3:14 ULB)

This means “so that they will be fruitful.”

All things were made through him and *without* him there was *not* one thing made that has been made. (John 1:3 ULB)

By using a double negative John emphasized that the Son of God created absolutely everything.

Translation Strategies

If double negatives are natural and are used to express the positive in your language, consider using them. Otherwise, you could consider these strategies:

1. If the double negative simply expresses the positive, remove the two negatives.
2. If the double negative emphasizes the positive, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely.”

Examples of Translation Strategies Applied

1. If the double negative simply expresses the positive, remove the two negatives.
 - **For we do *not* have a high priest who cannot feel sympathy for our weaknesses** (Hebrews 4:15 ULB)
 - “For we have a high priest who can feel sympathy for our weaknesses”
 - **so that they may *not* be *unfruitful*** (Titus 3:14 ULB)
 - “so that they may be fruitful”
2. If the double negative emphasizes the positive, remove the two negatives and put in a strengthening word or phrase such as “very” or “certainly.”
 - **Be sure of this—wicked people will *not* go *unpunished*** (Proverbs 11:21 ULB)
 - “Be sure of this—wicked people will *certainly* be punished”
 - **All things were made through him and *without* him there was *not* one thing made that has been made.** (John 1:3 ULB)

- "All things were made through him. He made *absolutely* everything that has been made."

Next we recommend you learn about:

- *Verbs*

Doublet

This answers the question: What are doublets and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A doublet is a pair of words used together that mean nearly the same nearly thing. In some languages people do not use doublets, or they may use them only in certain situations. Translators may need to find some other way to express the meaning.

King David was *old* and *advanced in years*. (1 Kings 1:1 ULB)

The underlined words mean the same thing. Together they mean “very old.”

Description

We are using the word doublet to refer to two words or very short phrases that mean the same thing and that are used in the same phrase. Often they are joined with the word “and.” Often they are used to emphasize or intensify the idea expressed by the two words.

Reason this is a translation issue

In some languages people do not use doublets. Or they may use doublets, but they may do it for a reason that would not fit in a particular verse.

Examples from the Bible

King David was *old* and *advanced in years*. (1 Kings 1:1 ULB)

This means that he was “very old.”

he attacked two men *more righteous* and *better* than himself (1 Kings 2:32 ULB)

This means that they were “much more righteous” than he was.

You have decided to prepare *false* and *deceptive* words (Daniel 2:9 ULB)

This means that they had prepared “many false things to say.”

as of a lamb *without blemish* and *without spot*. (1 Peter 1:19 ULB)

This means that he was like a lamb that did not have any blemish—not even one.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using one. If not, consider these strategies.

1. Translate only one of the words.
2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as “very” or “great” or “many.”
3. If the doublet is used to intensify or emphasize the meaning, use your culture’s way of doing that.

Translation Strategies Applied

1. Translate only one of the words.

- **You have decided to prepare *false* and *deceptive* words** (Daniel 2:9 ULB)

- “You have decided to prepare *false* things to say.”

2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as “very” or “great” or “many.”

- **King David was *old* and *advanced in years***. (1 Kings 1:1 ULB)

- “King David was *very old*.”

3. If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

- **a lamb *without blemish* and *without spot***. (1 Peter 1:19 ULB) - English can emphasize this with “any” and “at all.”

- “a lamb *without any blemish at all*”

Ellipsis

This answers the question: What is ellipsis?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Sentences*

Ellipsis is where a speaker or writer leaves one or more words out of a sentence because he knows that the hearer or reader will understand the meaning of the sentence and fill in the words in his mind when he hears or reads the words that are there.

Description

Ellipsis is where one or more words are left out of the sentence because the sentence can be understood without them. The information that is omitted has usually already been stated in a preceding sentence or phrase.

the wicked will not stand in the judgment, nor sinners in the assembly of the righteous
(Psalm 1:5)

This is ellipsis because “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.

Reason this is a translation issue: Readers who see incomplete sentences or phrases may not know what the missing information is.

Examples from the Bible

when the blind man was near, Jesus asked him, “What do you want me to do for you?”
He said, “Lord, *that I might receive my sight.*” (Luke 18:40-41 ULB)

The man answered in an incomplete sentence because he wanted to be polite by giving Jesus only as much information as necessary. He did not say that he wanted Jesus to heal him, because he knew that Jesus would understand that if he wanted to receive his sight, Jesus would have to heal him.

He makes Lebanon skip like a calf *and Sirion like a young ox.* (Psalm 29:6 ULB)

The writer wants his words to be few and to make good poetry. He did not say that Yahweh makes Sirion skip like a young ox because he knew that his readers could fill in the information themselves.

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.

- **the wicked will not stand in the judgment, nor *sinner*s in the assembly of the righteous** (Psalm 1:5)
 - "the wicked will not stand in the judgment, and *sinner*s will not stand in the assembly of the righteous"
- **when the blind man was near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, *that I might receive my sight.*"** (Luke 18:40-41)
 - "when the blind 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)
 - "He makes Lebanon skip like a calf, and he makes Sirion skip like a young ox."

Euphemism

This answers the question: What is a Euphemism?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

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. Its purpose is to avoid offending the people who hear or read it.

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable. Its purpose is to avoid offending the people who hear or read it.

they found Saul and his sons fallen on Mount Gilboa. (1 Chronicles 10:8 ULB)

This means that Saul and his sons were dead. It is 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: Readers 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 relieve himself (1 Samuel 24:3 ULB)

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 does not say specifically what Saul did or what he left in the cave.

whether we are awake or asleep (1 Thessalonians 5:10 ULB)

Paul refers to being dead as being “asleep” so that instead of thinking that they will never see their loved ones again in this life, his readers will remember that they will see them again when Jesus establishes his kingdom.

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 relieve himself** (1 Samuel 24:3 ULB) - Some languages might use euphemisms like these:
 - “where there was a cave. Saul went into the cave to use it as a toilet”
 - “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”

2. State the information plainly without a euphemism if it would not be offensive.

- **whether we are awake or asleep** (1 Thessalonians 5:10 ULB)
 - “whether we are alive or dead”

Exclusive “We”

This answers the question: What is exclusive “we”?

In order to understand this topic, it would be good to read:

- *Pronouns*

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.” Translators whose language has separate exclusive and inclusive forms for “we” will need to understand what the speaker meant so they can decide which form of “we” to use.

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. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these.

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”. Translators whose language has separate exclusive and inclusive forms of “we” will need to understand what the speaker meant so they can decide which form of “we” to use.

Examples from the Bible

Forgive *us our* sins (Luke 11:4 ULB)

God has no sins to forgive; so languages that have exclusive forms of “we” and “us” would use the exclusive forms in this verse.

we have seen, and bear witness, and declare to you the eternal life, which was with the Father, and was manifested to us (1 John 1:2 ULB)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have exclusive forms of “we” and “us” would use the exclusive forms in this verse.

Next we recommend you learn about:

- *Inclusive “We”*

Assumed Knowledge and Implicit Information

This answers the question: What are assumed knowledge, implicit information, and explicit information?

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. There are two types information.

- **Explicit information** is what the speaker states directly.
- **Implicit information** is what the speaker does not state directly because he expects his audience to be able to learn it from what he says.

Description

When someone speaks or writes, he has something specific that he wants people to know. He normally states this directly. This is **explicit information**.

The speaker assumes that his audience already knows certain things that they will think about in order to understand this information. Normally he does not tell people these things, although what he says may remind 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. Information that he expects people to learn from what he says even though he does not state it directly is **implicit information**.

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 8:20 ULB)

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. 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 it will be more tolerable for Tyre and Sidon at the day of judgment than for you. (Matthew 11:21, 22 ULB)

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 because the people he was speaking to did not repent, they would be judged more severely than the people of Tyre and Sidon would be judged.

Why do your disciples violate the traditions of the elders? For *they do not wash their hands when they eat*. (Matthew 15:2 ULB)

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. They were accusing his disciples of not following the traditions. This is **implicit information** that they wanted him to understand from what they said.

Next we recommend you learn about:

- *Making Assumed Knowledge and Implicit Information Explicit*

Hyperbole

This answers the question: What is hyperbole?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Hyperbole is a figure of speech in which the speaker shows that something is very important by describing it as larger or greater than it really is. He may greatly exaggerate something in order to show his strong feeling or opinion about it, or he may generalize the situation by using words like “every” or “all” to mean “many.”

Description

Hyperbole is a figure of speech in which the speaker shows that something is very important by describing it as larger or greater than it really is. There are two kinds of hyperbole:

1. Exaggeration: This is when a speaker deliberately describes something by an extreme or even unreal statement, usually to show his strong feeling or opinion about it.

Whoever does not *carry his own cross* and come after me cannot be my disciple. (Luke 14:27 ULB) - This is an exaggeration. It means that whoever wants to be Jesus’ disciple must be determined to follow him faithfully, even if his enemies were to kill that person.

2. Generalization: This is when a speaker uses words like “every” or “all” to mean something like “very many,” but not “every one.” (Some people may not call generalization like this “hyperbole.”)

Moses was educated in *all the learning of the Egyptians* (Acts 7:22 ULB) - This is a generalization. It means that he had learned much of what the Egyptians knew and taught.

Reason this is a translation issue

If readers do not understand that a statement is a hyperbole, they may either think that something happened that did not happen, or they may think that the speaker or writer was saying something that is not true.

Examples from the Bible

Examples of Exaggeration

If your hand causes you to stumble, *cut it off*. It is better for you to enter into life maimed... (Mark 9:43 ULB)

When Jesus said to cut off your hand, he meant that we should do whatever extreme things we need to do in order not to sin. He used this hyperbole to show how extremely important it is to try to stop sinning.

If anyone comes to me and does not *hate* his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple. (Luke 14:26 ULB)

Because of many other things that Jesus said, we know that his use of the word “hate” here is hyperbole. He meant that we must not love even our own family members more than we love him. We must love him more than we love ourselves or anyone else.

The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops *as numerous as the sand on the seashore*. (1 Samuel 13:5 ULB)

The underlined phrase is an exaggeration. It means that there were many, many soldiers in the Philistine army.

Examples of Generalization

They found him, and they said to him, “*Everyone* is looking for you.” (Mark 1:37 ULB)

The disciples told Jesus that everyone was looking looking for him. They probably did not mean that everyone in the city was looking for him, but that many people were looking for him, or that all of Jesus closest friends there were looking for him.

But as his anointing teaches you about *all things* and is true and is not a lie, and even as it has taught you, remain in him. (1 John 2:27 ULB)

This is a generalization. God’s Spirit teaches us about all things that we need to know.

Caution

Do not assume that something is hyperbole just because it seems to be impossible. God does miraculous things.

... they saw Jesus *walking on the sea* and coming near the boat ... (John 6:19 ULB)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

... for *all* have sinned and come short of the glory of God. (Romans 3:23 ULB)

The word “all” here is not hyperbole. All humans have sinned. The only human who has never sinned is Jesus Christ, the Son of God.

Translation Strategies

If the hyperbole would be natural and people would understand it and not think that it is a lie, consider using it. If not, here is another option.

1. Express the meaning without the hyperbole. For example “all the people” could be translated as “large crowds of people.”

Examples of Translation Strategies Applied

1. Express the meaning without the hyperbole.

- **If anyone comes to me and does not *hate* his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple.** (Luke 14:26 ULB)
 - “If anyone comes to me and does not *love me much more than* he loves his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple.”
- **The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops *as numerous as the sand on the seashore*.** (1 Samuel 13:5 ULB)
 - “The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and *a great number of troops*.”

Hypothetical Situations

This answers the question: What is a hypothetical situation?

In order to understand this topic, it would be good to read:

- *Writing Styles*

“If the sun stopped shining...” “What if the sun stopped shining...” “Suppose the sun stopped shining...” “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. These occur often in the Bible. We need to translate them in a way that people will know that the event did not actually happen, and that they’ll 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, 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 are the phrase that start with “if.”)

- If he had known about the party, he would have come to it. (But he did not come.)
- If he knew about the party, he would be here. (But he is not here.)
- If he knew about the party, he would come to it. (But he probably will not come.)

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 recognize the different kinds of hypothetical situations in the Bible.
- Translators need to know their own language’s ways of talking about different kinds of hypothetical situations.

Examples from the Bible

1. Hypothetical situation 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 ULB)

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. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles yet did not repent. The people of Tyre and Sidon did not actually see his miracles and repent.

2. Hypothetical situations in the present

Also, no man puts new wine into old wineskins. If he did that, the new wine would burst the skins, and the wine would be spilled, and the wineskins would be destroyed. (Luke 5:37 ULB)

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 people do not 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 ULB)

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.

3. 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 ULB)

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 about 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.

4. Expressing emotion about a hypothetical situation

Regrets and wishes are very similar.

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 ULB)

Here the Israelites were afraid 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.

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 ULB)

Jesus' wished that the people were either hot or cold. He was rebuking them.

Translation Strategies

Know 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.

Also watch the video for computer (see <http://youtu.be/GfFX1wWjJhA>) or tablet/phone (see <http://youtu.be/jlbY2ikNtHU>).

Idiom

This answers the question: What are idioms and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

An idiom is a certain kind of figure of speech, the kind that usually cannot be correctly understood without being told its true meaning. Every language has them. Some English examples are:

- You are pulling my leg (This means, “You are telling me a lie”)
- 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 that uses it. Its meaning may be different from what a person would understand from the meanings of the individual words that form the phrase.

he resolutely *set his face* to go to Jerusalem. (Luke 9:51 ULB)

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 should *enter under my roof*. (Luke 7:6 ULB)

The words “enter under my roof” is an idiom that means “enter my house.”

Let these words go deeply into your ears (Luke 9:44 ULB)

This idiom means “Listen carefully and remember what I say.”

Purpose: An idiom is created in a culture probably 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.

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 originally wrote 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.

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 ULB)

This means, “We and you belong to the same race, the same family.”

The kings of the earth take their stand together (Psalm 2:2 ULB)

This means, “The kings on earth plan together.”

the one who lifts up my head” (Psalm 3:3 ULB)

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 ULB)
 - “...Look, we all belong to the same nation.”
- **he resolutely set his face to go to Jerusalem.** (Luke 9:51 ULB)
 - “He started to travel to Jerusalem, determined to reach it.”
- **I am not worthy that you should enter under my roof.** (Luke 7:6 ULB)
 - “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.

- **Let these words go deeply into your ears** (Luke 9:44 ULB)
 - “Be all ears when I say these words to you.”
- **”My eyes grow dim from grief** (Psalm 6:7ULB)
 - “I am crying my eyes out”

Inclusive “We”

This answers the question: What is inclusive “we”?

In order to understand this topic, it would be good to read:

- **Pronouns**

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.”

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 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.

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.” Translators whose language has separate exclusive and inclusive forms of “we” will need understand what the speaker meant so they can decide which form of “we” to use.

Examples from the Bible

... 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 2:15 ULB)

The shepherds were speaking to one another. When they said “us”, they were including the people they were speaking to - one another.

Now it happened on one of those days that Jesus and his disciples entered into a boat, and he said to them, “Let *us* go over to the other side of the lake.” Then they set sail. (Luke 8:22 ULB)

When Jesus said “us,” he was referring to himself and to the disciples he was speaking to.

Watch the video for computer (see <http://youtu.be/PrMC2jdqY0A>) or tablet/phone (see <http://youtu.be/2K2gFIPMFVk>).

Next we recommend you learn about:

- *Exclusive “We”*

Litotes

This answers the question: What is litotes?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Litotes is a strong statement made by negative phrases to strengthen a positive meaning. It is used to show that the opposite idea is not true.

Description

Litotes is a strong statement made by negative phrases to strengthen a positive meaning. It is used to show that the opposite idea is not true.

Reason this is a translation issue

People who speak some languages do not use litotes and would fail to understand that the statement is strengthened. They might think that it is weakened or even canceled.

Examples from the Bible

For you yourselves know, brothers, our coming to you was *not useless*, (1 Thessalonians 2:1 ULB)

By using litotes, Paul emphasized that his visit with them was very worthwhile.

All things were made through him. *Without him was not one thing* made that has been made. (John 1:3 ULB)

By using litotes John emphasized that the Son of God created absolutely everything.

Now when it became day, there was *no small excitement* among the soldiers, regarding what had happened to Peter. (Acts 12:18 ULB)

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 concerned.)

And 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 ULB)

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 would not be clear, say in a strong way what *is* true.

Examples of Translation Strategies Applied

1. If the meaning would not be clear, say in a strong way what *is* true.

- **For you yourselves know, brothers, our coming to you was *not useless*,** (1 Thessalonians 2:1 ULB)
 - "For you yourselves know, brothers, our visit to you *did much good*."
- **Now when it became day, there was *no small excitement* among the soldiers, regarding what had happened to Peter.** (Acts 12:18 ULB)
 - "Now when it became day, there was *great excitement* among the soldiers, regarding what had happened to Peter."
 - "Now when it became day, the soldiers were *very concerned* because of what had happened to Peter."

Metaphor

This answers the question: What is a metaphor and how can I translate a sentence that has one?

In order to understand this topic, it would be good to read:

- [Figures of Speech](#)
- [Simile](#)

Description

A metaphor is the use of words to speak of one thing as if it were a different thing. Sometimes a speaker does this in ways that are very common in the language. At other times, a speaker does this in ways that are less common in the language and that might even be unique.

1. First we will discuss very common metaphors.

The metaphors that are very common in a language are usually not very vivid. They may even be “dead.” Examples in English are “table leg,” “family tree,” and “the price of food is going up.” Examples in biblical languages are “hand” to mean “power,” “face” to mean “presence,” and “clothing” to mean emotions or moral qualities.

Metaphors like these are in constant use in the world’s languages, because they serve as convenient ways to organize thought. In general, languages speak of abstract qualities, such as power, presence, emotions, and moral qualities, as if they were objects that can be seen or held, or as if they were body parts, or as if they were events that you can watch happen.

When these metaphors are used in their normal ways, the speaker and audience do not normally even regard them as figurative language. This is why, for example, it would be wrong to translate the English expression, “The price of petrol is going up” into another language in a way that would draw undeserved attention to it, because English speakers do not view it as a vivid expression, that is, as an unusual expression that carries meaning in an unusual manner.

For a description of important patterns of this kind of metaphor, please see [Biblical Imagery - Common Patterns](#) and the pages it will direct you to.

2. Next we will discuss the less common metaphors, metaphors that are sometimes even unique in a language.

The speaker usually produces metaphors of this kind in order to emphasize the importance of what he is talking about. For example,

For you who fear my name, the sun of righteousness will rise with healing in its wings.
(Malachi 4:2 ULB)

Here God speaks about his salvation as if it were the sun rising to shine its rays on the people whom he loves. And he 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.

We call this kind of metaphor “live.” It is unique in the biblical languages, which means that it is very memorable.

Parts of a Metaphor

When talking about metaphors, it can be helpful to talk about their parts. The thing someone speaks of is called the **topic**. The thing he calls it is the **image**. The way that they are similar is the **point of comparison**.

In the metaphor below, the speaker describes the woman he loves as a rose. The woman (his “love”) is the topic and the red rose is the image. Both are beautiful and delicate.

- My love is a red, red rose.

1. Sometimes the **topic** and the **image** are both stated clearly.

Jesus said to them. *“I am the bread of life. He who comes to me will not hunger, and he who believes on me will never thirst.”* (John 6:35 ULB)

Jesus called himself the bread of life. The topic is “I” and the image is “bread.” Bread is a food that people ate all the time. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have spiritual life.

2. Sometimes only the **image** is stated clearly.

Produce *fruits* that are worthy of repentance (Luke 3:8 ULB)

The image here is “fruits”. The topic is not stated, but it is actions or behavior. Trees can produce good fruit or bad fruit, and people can produce good behavior or bad behavior. Fruits that are worthy of repentance are good behavior that is appropriate for people who have repented.

Purposes of this second kind 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 know (the **image**).
- Another purpose is to emphasize that something has a particular quality or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about one thing as they would feel toward another.

Reasons this is a translation issue

- People may not realize that a word is being used as an image in a metaphor.
- People may not be familiar with the thing that is used as an image.
- If the topic is not stated, people may not know what the topic is.
- People may not know how the topic and the image are alike.

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 it was to the original audience.

Examples from the Bible

And 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 ULB)

The example above has two metaphors. The topics are “we” and “you” and the images are “clay and ”potter.” Just as a potter takes clay and forms a jar or dish out of it, God makes us into what he wants us to be.

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 took no bread.” (Matthew 16:6-7 ULB)

Jesus used a metaphor, 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 about the teaching of the Pharisees and Sadducees. Since the disciples 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. If not, here are some other strategies.

1. If the metaphor is common and seems to be a normal way to say something in the biblical language, express the main idea in the simplest way preferred by your language.
2. If the target audience would think that the phrase should be understood literally, change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.”
3. If the target audience would not know the **image**, see [Translate Unknowns](#) for ideas on how to translate that image.
4. 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.
5. Or, if the target audience would not use that **image** for that meaning, simply state the truth that the metaphor was used to communicate.
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 how the topic is like the image, state it clearly.

Examples of Translation Strategies Applied

1. If the metaphor is common and seems to be a normal way to say something in the biblical language, express the main idea in the simplest way preferred by your language.

- **For after David had in his own generation served the desires of God, *he fell asleep*, was laid with his fathers, and saw decay,** (Acts 13:36 ULB)

- "For after David had in his own generation served the desires of God, *he died*, was laid with his fathers, and saw decay."

2. If the target audience would think that the phrase should be understood literally, change the metaphor to a simile. Some languages do this by adding "like" or "as."

- **And 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 ULB)

- "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."

3. 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 a goad*.** (Acts 26:14 ULB)

- "Saul, Saul, why do you persecute me? It is hard for you to kick against a pointed stick."

4. 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.

- **And 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 ULB)

- "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."

5. Or, if the target audience would not use that **image** for that meaning, simply state the truth that the metaphor was used to communicate.

- **I will make you become *fishers of men*.** (Mark 1:17 ULB)

- "I will make you become *people who gather men*."
- "Now you gather fish. I will make you *gather people*."

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 ULB)

- "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 how the topic is like the image, state it clearly.

- **Yahweh lives; may *my rock* be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
 - "Yahweh lives; may he be praised because like a huge rock, *he shields me 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 a goad*.** (Acts 26:14 ULB)
 - "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."

To learn more about common metaphors read:

- [Biblical Imagery - Common Patterns](#)

Metonymy

This answers the question: What is a metonymy?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Many times the Bible uses metonymy. If you do not recognize it as a metonymy you will not understand the passage or worse yet, get the wrong understanding of the passage.

Description

Metonymy is a figure of speech in which a thing or idea 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 it is associated with.

and *the blood* of Jesus his Son cleanses us from all sin. (1 John 1:7 ULB)

The blood represents Christ's death.

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 ULB)

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 concrete object associated with it.

Reason this is a translation issue

- If a metonym is used, people need to be able to understand what it represents.

Examples from the Bible

The Lord God will give him *the throne* of his father, David. (Luke 1:32 ULB)

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 the king who was to follow King David.

Immediately his mouth was opened (Luke 1:64 ULB)

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 3:7 ULB)

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 is an option.

1. Use the metonym along with the name of the thing it represents.
2. Use 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.

- **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 ULB)
 - “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.”

2. Use the name of the thing the metonym represents.

- **The Lord God will give him *the throne* of his father, David.** (Luke 1:32 ULB)
 - “The Lord God will give him *the kingly authority* of his father, David.”
 - “The Lord God will *make him king* like his ancestor, King David.”
- **who warned you to flee from *the wrath* to come?** (Luke 3:7 ULB)
 - “who warned you to flee from God’s coming *punishment*?”

To learn about some common metonymies, we suggest you read:

- [Biblical Imagery - Common Metonymies](#)

Nominal Adjectives

This answers the question: How do I translate adjectives that act like nouns?

In order to understand this topic, it would be good to read:

- *Parts of Speech*

Many times in the Bible adjectives are used as nouns to describe a group of people.

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 ULB)

The adjective “rich” comes before the word “man” and describes “man.”

He will not be rich; his wealth will not last; (Job 15:29 ULB)

The adjective “rich” comes after the verb “be” and describes “He.”

...the rich must not give more than the half shekel, and *the poor* must not give less.
(Exodus 30:15 ULB)

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

- Some languages do not use adjectives this way.
- Readers may think that the text is talking about one particular person when it is really talking about many people whom the adjective describes.

Examples from the Bible

The scepter of wickedness must not rule in the land of *the righteous*. (Psalms 125:3 ULB)

“The righteous” here are people who are righteous, not one particular righteous person.

Blessed are *the meek* (Matthew 5:5 ULB)

“The meek” here are 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 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 125:3 ULB)
 - "The scepter of wickedness must not rule in the land of *righteous people*."
 - **Blessed are *the meek*** (Matthew 5:5 ULB)
 - "Blessed are *people who are meek*"

Parallelism

This answers the question: What is parallelism?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Description

In **parallelism** two phrases or clauses that are similar in structure or idea are used together. There are different kinds of parallelism. Some of them are the following:

1. The second clause or phrase means the same as the first.
2. The second clarifies or strengthens the meaning of the first.
3. The second completes what is said in the first.
4. The second says something that contrasts with the first.

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.

Reason this is a translation issue

Some languages would not use the kind of parallelism in which the two phrases mean the same thing. They would either think it odd that someone said the same thing twice, or they think that the two phrases must have some difference in meaning.

Examples from the Bible

1. The second clause or phrase means the same as the first.

You make him to rule over the works of your hands;
you have put all things under his feet (Psalm 8:6 ULB)

Both lines say that God made man the ruler of everything.

2. The second clarifies or strengthens the meaning of the first.

The eyes of Yahweh are everywhere,
keeping watch over the evil and the good. (Proverbs 15:3 ULB)

The second line tells more specifically what Yahweh watches.

3. The second completes what is said in the first.

I lift up my voice to Yahweh,
and he answers me from his holy hill. (Psalm 3:4 ULB)

The second line tells what Yahweh does in response to what the person does in the first clause.

4. The second says something that contrasts with the first.

For Yahweh approves of the way of the righteous,
but the way of the wicked will perish. (Psalm 1:6 ULB)

This contrasts what happens to righteous people with what happens to wicked people.

A gentle answer turns away wrath,
but a harsh word stirs up anger. (Proverbs 15:1 ULB)

This contrasts what happens when someone gives a gentle answer with what happens when someone says something harsh.

Translation Strategies

1. For most kinds of parallelism, it is good to translate both of the clauses or phrases.
2. When the two clauses or phrases mean the same thing, some languages would not translate them both. (See [Parallelism with the Same Meaning](#))

Examples of Translation Strategies Applied

(See [Parallelism with the Same Meaning](#))

Next we recommend you learn about:

- [Parallelism with the Same Meaning](#)

Personification

This answers the question: What is personification?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

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 speak this way because it makes it easier to talk about things that we cannot see, such as wisdom and sin.

Does not Wisdom call out? (Proverbs 8:1 ULB)

sin crouches at the door (Genesis 4:7 ULB)

Some languages do not use personification, and some languages use it only in certain situations.

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, sin, and wind. For example:

Does not Wisdom call out? (Proverbs 8:1 ULB)

sin crouches at the door (Genesis 4:7 ULB)

People also do this because it is sometimes easier to talk about relationships between people and other people than about relationships between people and non-human things, such as wealth.

You cannot serve God and wealth. (Matthew 6:24 ULB)

Reason 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 6:24 ULB)

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 ULB)

The author speaks of wisdom and understanding as if they are a woman who calls out to teach people. They are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would not be understood clearly, here are some strategies for dealing with it.

1. Add words or phrases to make it clear.
2. Use the words “like” or “as” to show that the sentences 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 it clear.

- **sin crouches at the door** (Genesis 4:7 ULB) - God speaks of sin as 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. Use the words “like” or “as” to show that the sentences is not to be understood literally.

- **sin crouches at the door** (Genesis 4:7 ULB) - This can be translated with the word “as.”

- “sin is about to destroy you, just *as* a wild animal could harm a person.”

3. Find a way to translate it without the personification.

- **even the winds and the sea obey him** (Matthew 8:27 ULB) - The men speak of the wind and the sea as if they are able to hear and obey Jesus 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 other things as if they had human characteristics).

Next we recommend you learn about:

- *Apostrophe*
- *Biblical Imagery - Common Patterns*

Direct and Indirect Quotations

This answers the question: What are direct and indirect quotations?

In order to understand this topic, it would be good to read:

- *Pronouns*
- *Verbs*
- *Quotations and Quote Margins*

There are two kinds of quotations: direct quotation and indirect quotation.

- Direct Quotation: John said, “I do not know at what time I will arrive.”
- Indirect Quotation: John said that he did not know what time he would arrive.

When translating a quotation, translators need to decide whether to translate it as a direct quotation or an indirect quotation.

Watch the video for computer (see <http://youtu.be/oe9Pbk8pFTw>) or tablet/phone (see <http://youtu.be/9ZKDMCWuCiw>).

Description

In some languages, reported speech can be expressed by direct or 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 telling about John John saying this, uses the word in the quotation “I” to refer to John.

- 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 of from the original person’s point of view. This kind of quotation usually features changes in pronouns, and it often features 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,” which is the past tense of “will.”

- John said that *he* did not know what time *he* would arrive.

Examples from the Bible

The verses in the examples below have both direct and indirect quotations. In the explanation below the verse, we have underlined the quotations.

He instructed him to tell no one, but told him, “Go on your way, and 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 ULB)

- Indirect quote: He instructed him *to tell no one*,
- Direct quote: but told him, *”Go on your way, and show yourself to the priest...”*

Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, “The kingdom of God is not something that can be observed. Neither will they say, ‘Look here!’ or, ‘Look there!’ because the kingdom of God is among you.” (Luke 17:20-21 ULB)

- Indirect quote: Being asked by the Pharisees *when the kingdom of God would come*,
- Direct quote: Jesus answered them and said, *”The kingdom of God is not something that can be observed. Neither will they say, ‘Look here!’ or, ‘Look there!’ because the kingdom of God is among you.”*
- Direct quotes: Neither will they say, *’Look here!’* or, *’Look there!’*

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it.

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.

- **He instructed him to tell no one, but told him, *”Go on your way, and 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 ULB)
 - He instructed him to tell no one, but *to go on his way, 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.

- **He instructed him *to tell no one*, but told him, **“Go on your way, and 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 ULB)
 - He told him *”Tell no one. But go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.”*

Next we recommend you learn about:

- *Quotes within Quotes*

Rhetorical Question

This answers the question: What are rhetorical questions and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Sentences*

A rhetorical question is a question to which the speaker does not expect an answer because he is not looking for information. 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 sarcasm or to rebuke or scold the hearer. Speakers of some languages use rhetorical questions for other reasons as well.

Description

A rhetorical question is a question to which the speaker does not expect an answer because he is not looking for information. Speakers often use rhetorical questions to rebuke or scold people.

Those who stood by said, *Is this how you insult God's high priest?*" (Acts 23:4 ULB) The people did not ask this question in order to get information. Rather they used it to scold Paul because they did not think he should have spoken as he did to the high priest.

The Bible contains many rhetorical questions. Some of the purposes of these rhetorical questions are to remind people of something that they already know, to express strong emotion, to say something in a strong way, or to introduce something they want to talk about.

Reasons this is a translation issue

- Some readers may think that a question is a request for information.
- Some languages use rhetorical questions only for scolding.
- Some readers might think that the purpose of a question is something other than what it really is.

Examples from the Bible

Do you not still rule the kingdom of Israel? (1 Kings 21:7 ULB)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. 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 should feel free 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 ULB)

God used the question above to remind his people of something they already knew: a woman would never forget her jewelry and veils. He then rebuked his people for forgetting him, who is so much greater than those things.

Why did I not die when I came out from the womb? (Job 3:11 ULB)

Job used the question above to show how sad he was that he did not die as soon as he was born. He wished that he had not lived.

And why has it happened to me that the mother of my Lord should come to me? (Luke 1:43 ULB)

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 among you is there who, if his son asks him for a loaf of bread, will give him a stone? (Matthew 7:9 ULB)

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.

Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give good things to those who ask him? (Matthew 7:11 ULB)

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 which a man took and threw into his garden... (Luke 13:18-19 ULB)

Jesus used the question above to introduce what he was going to talk about. He was going to compare the kingdom of God to something.

Translation Strategies

Be sure you know that you are dealing with a rhetorical question and not an information question. Then be sure you know what the purpose of the rhetorical question is. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

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.

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 ULB)
 - *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 among you is there who, if his son asks him for a loaf of bread, will give him a stone?** (Matthew 7:9 ULB)
 - *”Or what man among you is there who, if his son asks him for a loaf of bread, 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 13:18-19 ULB)
 - *“This is what the kingdom of God is like. It is like a mustard seed...”*
- **Is this how you insult God’s high priest?** (Acts 23:4 ULB)
 - *You should not insult God’s high priest!”*
- **Why did I not die when I came out from the womb?** (Job 3:11 ULB)
 - *I wish I had died when I came out from the womb!”*
- **And why has it happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULB)
 - *“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 21:7 ULB)
 - *”You still rule the kingdom of Israel, don’t you?”*

Simile

This answers the question: What is a simile?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A simile is a comparison of two things that are not normally thought to be similar. One is said to be “like” the other. It focuses on a particular trait the two items have in common, and it includes the words “like,” “as” or “than.”

Description

A simile is a comparison of two things that are not normally thought to be similar. It 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 worried and confused, because they were like sheep without a shepherd. (Matthew 9:36 ULB)

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 serpents* and harmless *as doves*. (Matthew 10:16 ULB)

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 4:12 ULB)

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 the item that something is compared to.

Examples from the Bible

Suffer hardship with me, *as a good soldier of Christ Jesus*. (2 Timothy 2:3 ULB)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

for as the lightning appears when it flashes from one part of the sky to another part of the sky, so will the Son of Man be in his day. (Luke 17:24 ULB)

This verse does not tell how the Son of Man will be like the lightning. But from the context we can understand from the verses before it that just as lightning 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.
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 10:16 ULB) - 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 4:12 ULB)
 - "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.

- **See, I send you out *as sheep in the midst of wolves***, (Matthew 10:16 ULB) - 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 did not agree!** (Matthew 23:37 ULB)
 - How often I wanted to gather your children together, as a mother closely watches over her infants, but you refused!
- **If you have faith even as small as a grain of mustard**, (Matthew 17:20 ULB)
 - "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 10:16 ULB)
 - "See, I send you out and people 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 did not agree!** (Matthew 23:37 ULB)
 - "How often I wanted to protect you, but you refused!"

Next we recommend you learn about:

- *Metaphor*
- *Biblical Imagery - Common Patterns*

Synecdoche

This answers the question: What does the word synecdoche mean?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

Description

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

My soul exalts the Lord. (Luke 1:46 ULB)

Mary was very happy about what the Lord was doing, so she said “my soul”, the part of herself that has emotions, to refer to her whole self.

the Pharisees said to him, “Look, why are they doing something that is not lawful ...?”
(Mark 2:24 ULB)

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 understand the words literally.
- 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

I looked on all the deeds that *my hands* had accomplished (Ecclesiastes 2:11 ULB)

“My hands” is a synecdoche for the whole person, because clearly the legs and the rest of the body and the mind were also involved.

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 exalts the Lord.** (Luke 1:46 ULB)
 - "I exalt the Lord."
- **the Pharisees said to him** (Mark 2:24 ULB)
 - "a representative of the Pharisees said to him"
- **I looked on all the deeds that my hands had accomplished** (Ecclesiastes 2:11 ULB)
 - "I looked on all the deeds that I had accomplished"

Next we recommend you learn about:

- *Metonymy*
- *Biblical Imagery - Common Metonymies*

Forms of You

This answers the question: What are the different forms of you?

In order to understand this topic, it would be good to read:

- *Forms of 'You' - Singular*
- *Forms of 'You' - Dual/Plural*

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 have other forms that refer to three or four people.

Watch the video for Singular, Dual, and Plural “you” for computer (see <http://youtu.be/cPtjzJ2Advk>) or tablet/phone (see <http://youtu.be/AVITfDEk8nc>).

Sometimes in the Bible a speaker uses a singular form of “you” even though he is speaking to a crowd.

- *Forms of 'You' - Singular to a Crowd*

Formal and Informal

Some languages have more than one form of “you” based on the relationship between the speaker and the person he 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. Watch the video on Formal and Informal ‘You’ on the **computer** or on the **tablet/phone**. For help with translating these, we suggest you read:

- *Forms of “You” - Formal or Informal*

Translating Son and Father

This answers the question: Why are these concepts important in referring to God?

In order to understand this topic, it would be good to read:

- *Create Faithful Translations*
- *Son of God and God the Father*

unfoldingWord supports only Bible translations that represent these concepts when they refer to God.

“Father” and “Son” are names that God calls himself in the Bible.

The Bible shows that God called Jesus his Son.

After he was baptized, Jesus came up immediately from the water, and... a voice came out of the heavens saying, *“This is my beloved Son. I am very pleased with him.”* (Matthew 3:16-17 ULB)

The Bible shows that Jesus called God his Father.

Jesus said, *“I praise you Father, Lord of heaven and earth,... no one knows the Son except the Father, and no one knows the Father except the Son”* (Matthew 11:25-27 ULB) (See also: John 6:26-57 ULB)

Christians have found that “Father” and “Son” are the ideas that most essentially describe the eternal relationship of the First and Second Persons of the Trinity to each other. The Bible indeed refers to them in various ways, but no other terms reflect the kind of eternal love and intimacy between these Persons, nor the interdependent eternal relationship between them.

Jesus referred to God in the following terms:

Baptize them into *the name of the Father, of the Son, and of the Holy Spirit.* (Matthew 28:19 ULB)

The intimate, loving relationship between the Father and the Son is eternal.

no one knows who the Son is except the Father, and no one knows who the Father is except the Son. (Luke 10:22 ULB)

Jesus said, *“Father, glorify your Son so that the Son may glorify you... I glorified you on the earth,... Now Father, glorify me... with the glory that I had with you before the world was created.”* (John 17:1-5 ULB)

The Father *loves* the Son. (John 3:35-36; 5:19-20 ULB)

I *love* the Father, I do what the Father commands me, just as he gave me the commandment. (John 14:31 ULB)

Human fathers and sons are not perfect, but the Bible still uses those terms for the Father and Son, who are perfect.

Just as today, human father-son relationships during Bible times were never as loving or perfect as the relationship between Jesus and his Father. But this does not mean that the translator should avoid the concepts of father and son. The scriptures use these terms to refer to God, the perfect Father and Son, as well as to sinful human fathers and sons. In referring to God as Father and Son, choose words in your language that are widely used and refer to a human “father” and “son.”

Translation Strategies

1. Think through all the possibilities that your language has to translate the words “son” and “father.” Determine which words in your language best represent the divine “Son” and “Father.”
2. If your language has more than one word for “son,” use the word that has the closest meaning to “only son” (or “first son” if necessary).
3. If your language has more than one word for “father,” use the word that has the closest meaning to “birth father,” rather than “adoptive father.”

The following pages will help you with translating “Father” and “Son.”

- [God the Father, heavenly Father, Father](#)
- [Son of God, the Son, Son](#)

How to Translate Names

This answers the question: How can I translate names that are new to my culture?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

The Bible has 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.

Description

The Bible has names of many people, groups of people, and places. All 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.

It was this *Melchizedek*, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1ULB)

Here the writer uses the name “Melchizedek” simply to refer to a man who had that name, and the title “king of Salem” simply to tell us something about Melchizedek.

His name “Melchizedek” means “king of righteousness,” and also “king of Salem,” that is, “king of peace. (Hebrews 7:2 ULB)

Here the writer explains the meanings of Melchizedek’s name and title.

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.
- 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

You went over the *Jordan* and came to *Jericho*. The leaders of Jericho fought against you, along with the *Amorites* (Joshua 24:11 ULB)

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 *Beerlahairoi*; (Genesis 16:13-14 ULB)

Readers may not understand the second sentence if they do not know that “Beerlahairoi” means “Well of the the Living One who sees me.”

She named him *Moses* and said, “Because I drew him from the water.” (Exodus 2:11 ULB)

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 death (Acts 8:1 ULB)

It came about in Iconium that *Paul* and Barnabas entered together into the synagogue (Acts 14:1 ULB)

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.
4. If a person or place has two different names, use one name all of the time and write a footnote when the source text uses the name that is used less frequently.
5. Or use whatever name is given in the source text, and add a footnote that explains who or what the name refers to.

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.

- **You went over the *Jordan* and came to *Jericho*. The leaders of *Jericho* fought against you, along with the *Amorites*** (Joshua 24:11 ULB)
 - “You went over the *Jordan River* and came to the city of *Jericho*. The leaders of *Jericho* fought against you, along with *the tribe of the Amorites*”
- **Shortly after, some *Pharisees* came and said to him, “Go and leave here because *Herod* wants to kill you.”** (Luke 13:31 ULB)

- “Shortly after, some Pharisees came and said 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.

- **She named him *Moses* and said, “Because I drew him from the water.”** (Exodus 2:11 ULB)
 - “She named him *Moses*, which sounds like ‘drawn out,’ and said, “Because I drew him from the water.”

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.

- **she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called *Beerlahairoi*;** (Genesis 16:13-14 ULB)
 - “she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called *Well of the 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 talks about 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 7:58 ULB)
 - “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.

- **But *Saul*, who is also called *Paul*, was filled with the Holy Spirit;** (Acts 13:9 ULB)
 - “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 explains who or what the name refers to.

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 ULB)
 - “a young man named *Saul*”
- **But *Saul*, who is also called *Paul*, was filled with the Holy Spirit;** (Acts 13:9 ULB) *
 “But __Saul__, who is also called __Paul__, was filled with the Holy Spirit;” * **It came about in Iconium that __Paul__ and Barnabas entered together into the synagogue**
 ([[en:bible:notes:act:14:01 | Acts 14:1 ULB)

- "It came about in Iconium that *Paul*¹ and Barnabas entered together into the synagogue"
(Acts 14:1 ULB) The footnote would look like:
 - ◇ ^[1]This is the man that was called Saul before Acts 13.

Next we recommend you learn about:

- *Copy or Borrow Words*

Numbers

This answers the question: How do I translate numbers?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

There are many numbers in the Bible. They can be written as words, such as “five” or as numerals, such as “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.

Description

There are many numbers in the Bible. Some are small, such as “five” (5) and “fifteen” (15). Others are very large, such as “two hundred” (200), twenty-two thousand (22,000) or “one hundred million” (100,000,000). Some numbers are exact and others are rounded.

Abram was *eighty-six* years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

Eighty-six (86) is an exact number.

That day about *three thousand* men out of the people died. (Exodus 32:28 ULB)

Here the number three thousand 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 *eight hundred* years. He became the father of more sons and daughters. Jared lived *962* years, and then he died. (Genesis 5:18-20 ULB)

The numbers 162, eight hundred, 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 24:60 ULB)

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 parenthesis 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

- **Now, see, at great effort I have prepared for Yahweh's house 100,000 talents of gold, one million talents of silver, and bronze and iron in large quantities.** (1 Chronicles 22:14 ULB)

1. Write numbers using numerals.

- "I have prepared for Yahweh's house 100,000 talents of gold, one 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 ULB and UDB

The ULB (Unlocked Literal Bible) and the UDB (Unlocked Dynamic Bible) use words for numbers that have only one or two words (nine, sixteen, three hundred). They use numerals for numbers that have more than two words (the numerals “130” instead of “one hundred thirty”).

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 *eight hundred* years. He became the father of more sons and daughters. Adam lived *930* years, and then he died. (Genesis 5:3-5 ULB)

Next we recommend you learn about:

- *Ordinal Numbers*
- *Fractions*

Textual Variants

This answers the question: Why does the ULB have missing or added verses, and should I translate them?

In order to understand this topic, it would be good to read:

- *Choosing a Source Text*
- *Original Manuscripts*

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. Sometimes the copiers added sentences by mistake or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles have some of these sentences that were added. In the ULB, these added sentences are usually written in footnotes.

Description

Thousands of years ago, people wrote the books of the Bible. Other people 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, and some mistook a 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.

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 ULB based the ULB on wordings that scholars say are most likely correct. Because people who use the ULB may have access to Bibles that are based on other copies, the ULB translators included footnotes that tell about some of the differences between them.

Translators are encouraged to translate the text in the ULB and to write about added sentences in footnotes, as is done in the ULB. 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 ULB has a footnote about verse 11.

¹⁰See that you do not despise any of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. ^{11[1]}

[¹] Many authorities, some ancient, insert v. 11. *For the Son of Man came to save that which was lost.*

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULB, but it is marked off with square brackets ([]) at the beginning and end, and there is a footnote after verse 11.

⁵³[Then every man went to his own house.... ¹¹She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go your way; from now on sin no more.”]^[2]

^[2]The best earliest manuscripts do not have John 7:35-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULB or another version that you have access to.

1. Translate the verses that the ULB does and include the footnote that the ULB provides.
2. Translate the verses as another version does, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:15-16 ULB, which has a footnote about verse 16.

- ¹⁴He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him.” ¹⁶[¹

- ^[1]Many ancient authorities insert v. 16. *If any man has ears to hear, let him hear.*

1. Translate the verses that the ULB does and include the footnote that the ULB provides.

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- ¹⁴He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him. ¹⁶If any man has ears to hear, let him hear.” ^[1]

- ^[1]Some ancient authorities do not have verse 16.

Next we recommend you learn about:

- *Chapter and Verse Numbers*

- *Original Manuscripts*
- *Terms to Know*
- *The Original and Source Languages*

Translate Unknowns

This answers the question: *How can I translate ideas that my readers are not familiar with?*

In order to understand this topic, it would be good to read:

- *Sentences*

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 translationWords pages and the translationNotes 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.

We have here only five loaves of *bread* and two fish (Matthew 14:17 ULB)

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 or 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

I will turn Jerusalem into piles of ruins, a hideout for *jackals* (Jeremiah 9:11 ULB)

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, those who come to you in sheep's clothing, but are truly ravenous *wolves*. (Matthew 7:15 ULB)

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.

Then they tried to give Jesus wine that was mixed with *myrrh*. But he refused to drink it. (Mark 15:23 ULB)

People may not know what myrrh is and that it was used as a medicine.

to him who made *great lights* (Psalm 136:7ULB)

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 1:18 ULB)

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 the part of the meaning that is important in the particular 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 the part of the meaning that is important in the particular verse being translated.

- **Beware of false prophets, those who come to you in sheep's clothing, but are truly ravenous wolves.** (Matthew 7:15 ULB)
 - "Beware of false prophets, those who come to you in sheep's clothing, but *are truly hungry and dangerous animals.*"
- **We have here only five loaves of bread and two fish** (Matthew 14:17 ULB)
 - "We have here only 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 1:18 ULB) 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 ULB) - 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 here only five loaves of *bread* and two fish** (Matthew 14:17 ULB) - 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 here only 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 9:11 ULB)
 - "I will turn Jerusalem into piles of ruins, a hideout for *wild dogs*"
- **We have here only five loaves of *bread* and two fish** (Matthew 14:17 ULB)
 - "We have here only 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 136:7 ULB)
 - "to him who made *the sun and the moon*"

Next we recommend you learn about:

- *Copy or Borrow Words*
- *How to Translate Names*