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Translation Notes (unfoldinWord)

See: Connect — Goal (Purpose) Relationship

Romans 1:1 (#1)

"Paul"

In the culture of this time, letter writers would give their own names first. Your language may have a particular way of introducing the author of a letter, and if it would be helpful to your readers, you could use it here. Alternate translation: "From Paul"

See: First, Second or Third Person

Romans 1:1 (#2)

"a servant of Christ Jesus, a called apostle"

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

See: Distinguishing Versus Informing or Reminding

Romans 1:1 (#3)

"a called apostle, set apart"

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

See: Active or Passive

Romans 1:1 (#4)

"for the gospel of God"

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

Romans 1:1 (#5)

"the gospel of God"

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

See: Possession

Romans 1:2 (#1)

"which"

Here, **which** indicates that what follows is further information about "the gospel of God" mentioned in the previous verse. Paul is emphasizing that "the gospel of God" originated from **the holy Scriptures**, which also come from God. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "that is, the gospel"

See: Distinguishing Versus Informing or Reminding

Romans 1:3 (#1)

"concerning his Son"

This phrase gives us further information about "the gospel of God." Paul means that the message of God's promised good news is about God's Son, "Christ Jesus", as mentioned in [1:1](#). If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "that is, the gospel about his Son"

See: Distinguishing Versus Informing or Reminding

Romans 1:3 (#2)

"his Son"

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

See: Translating Son and Father

Romans 1:3 (#3)

"the one having been born from a seed of David"

Here, **from a seed of David** is an idiom that refers to a descendant of David. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "who was born a descendant of David"

See: Idiom

Romans 1:3 (#4)

"according to the flesh"

Here, **according to the flesh** is an idiom meaning "with reference to physical descent." If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "according to natural descent"

See: Idiom

Romans 1:4 (#1)

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

In this verse, Paul places these phrases in the order he wants to emphasize. If it would be more natural in your language, you could change the order of these phrases, as in the UST.

See: Information Structure

Romans 1:4 (#2)

"the one having been designated the Son of God"

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

See: Active or Passive

Romans 1:4 (#3)

"the Son of God"

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

See: Translating Son and Father

Romans 1:4 (#4)

"having been designated the Son of God in power"

Here, **in power** could refer to: (1) the means by which God designated Jesus as the Son of God. Alternate translation: "who was designated the Son of God by means of power" (2) a new level of power God gave to the Son of God. Alternate translation: "who was designated as the powerful Son of God"

See: Assumed Knowledge and Implicit Information

Romans 1:4 (#5)

"the Spirit of holiness"

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

See: Possession

Romans 1:4 (#6)

"by the resurrection of dead ones"

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea with a different form. Alternate translation: "by being resurrected from the dead ones"

See: Abstract Nouns

Romans 1:4 (#7)

"of dead ones"

Here, the phrase translated **of dead ones** refers to dead people. If it would be helpful in your language,

you could express the meaning plainly. Alternate translation: "from among dead people"

See: Idiom

Romans 1:4 (#8)

"of dead ones"

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

See: Possession

Romans 1:4 (#9)

"our"

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

See: Exclusive and Inclusive 'We'

Romans 1:5 (#1)

"through whom"

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

See: Assumed Knowledge and Implicit Information

Romans 1:5 (#2)

"through whom we received grace and apostleship"

If your language does not use abstract nouns for the ideas of **grace** and **apostleship**, you could express the same ideas in another way. Alternate translation: "he who acted kindly toward us and made us his apostles"

See: Abstract Nouns

Romans 1:5 (#3)

"we received"

Here, **we** is exclusive, and your language may require you to mark this form. It could refer to: (1) Paul and other apostles, as in the UST. (2) Paul speaking about himself in a plural form. Alternate translation: "I received"

See: Exclusive and Inclusive 'We'

Romans 1:5 (#4)

"for"

Here, **for** introduces a purpose clause. Paul is stating the purpose for which Jesus made Paul and other people his apostles. Use a natural way in your language to introduce a purpose clause. Alternate translation: "for the purpose of"

See: Connect — Goal (Purpose) Relationship

Romans 1:5 (#5)

"for obedience of faith among all the Gentiles"

If your language does not use abstract nouns for the ideas of **obedience** and **faith**, you could express the same ideas in another way. Alternate translation: "for people to faithfully obey Jesus among all the Gentiles"

See: Abstract Nouns

Romans 1:5 (#6)

"for obedience of faith"

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

See: Possession

Romans 1:5 (#7)

"among all the Gentiles"

Here, **the Gentiles** could refer to: (1) the nations. Use this interpretation if you interpreted **we** to refer to all the apostles and retained it in your translation. Alternate translation: "among all

people groups" (2) non-Jewish people groups. Use this interpretation if you interpreted **we** to refer only to Paul and translated it as "I". Alternate translation: "among all non-Jewish people"

See: Assumed Knowledge and Implicit Information

Romans 1:5 (#8)

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

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: "we received grace and apostleship for the sake of his name, for obedience of the faith among all the Gentiles"

See: Information Structure

Romans 1:5 (#9)

"for the sake of his name"

Here, **name** could refer to: (1) Jesus himself. Alternate translation: "for the sake of Jesus" (2) Jesus' reputation. Alternate translation: "for the sake of Jesus' fame"

See: Metonymy

Romans 1:6 (#1)

"among whom"

Here, **whom** refers to "the Gentiles" who were mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. See how you translated "the Gentiles" in the previous verse. Alternate translation: "among the nations" or "among the Gentiles"

See: Assumed Knowledge and Implicit Information

Romans 1:6 (#2)

"you"

In this letter, with four exceptions, the words **you** and "your" are plural and refer to the recipients of this letter, who are the believers in Rome (See [1:7](#)). If it would be helpful in your language, you could

state this explicitly. Alternate translation: "you believers in Christ at Rome"

See: Forms of 'You' — Singular

Romans 1:6 (#3)

"called ones of Jesus Christ"

Paul is using the possessive form to describe **called ones** who were called by **Jesus Christ**. If it would be helpful in your language, you could use a different expression. Alternate translation: "ones called by Jesus Christ"

See: Possession

Romans 1:7 (#1)

"To all the ones being in Rome"

In this culture, after giving their own names, letter writers would then say to whom they were writing, and they would name those people in the third person. If that would be confusing in your language, you could use the second person. Alternate translation: "To all of you who are in Rome"

See: First, Second or Third Person

Romans 1:7 (#2)

"beloved of God"

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

See: Nominal Adjectives

Romans 1:7 (#3)

"beloved of God"

Paul is using the possessive form to describe the **beloved** who are loved by **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: "loved by God"

See: Possession

Romans 1:7 (#4)

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

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

See: Blessings

Romans 1:7 (#5)

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

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

See: Abstract Nouns

Romans 1:7 (#6)

"God our Father and the Lord Jesus Christ"

The word **Father** here is an important title that describes the relationship between God and Jesus and the relationship between God and believers. Alternate translation: "our Father God and the Lord Jesus, the Christ"

See: Translating Son and Father

Romans 1:7 (#7)

"our Father"

When Paul writes **our** here, he is speaking of himself and his readers, so **our** would be inclusive. Your language may require you to mark this form. Alternate translation: "who is the Father of us Christians"

See: Exclusive and Inclusive 'We'

Romans 1:8 (#1)

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

If it would be more natural in your language, you could change the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "Because your faith is being proclaimed throughout the whole world, I first want to thank my God through Jesus Christ"

See: Connect — Reason-and-Result Relationship

Romans 1:8 (#2)

"First"

First here indicates that Paul has finished his introduction to the letter, and what follows is the beginning of the content of the letter. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The first thing I want to say is"

See: Connecting Words and Phrases

Romans 1:8 (#3)

"my God"

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

See: Possession

Romans 1:8 (#4)

"your faith"

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "the way you trust in Christ"

See: Abstract Nouns

Romans 1:8 (#5)**"your faith is being proclaimed"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The context indicates that other believers are proclaiming how great the faith of the Roman believers is. Alternate translation: "other people are proclaiming your faith"

See: Active or Passive

Romans 1:8 (#6)**"in the whole world"**

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

See: Hyperbole

Romans 1:9 (#1)**"For"**

For indicates that what follows is the reason why Paul could say in the previous verse that he thanks God for the Roman believers. Use a natural way in your language for indicating a reason. Alternate translation: "You can be sure this is true because"

See: Connect — Reason-and-Result Relationship

Romans 1:9 (#2)**"God is my witness, whom I serve in my spirit in the gospel of his Son, how I continually make mention of you"**

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

See: Information Structure

Romans 1:9 (#3)**"my witness, whom I serve in my spirit in the gospel of his Son"**

This phrase gives further information about **God**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "my witness, and I serve him in my spirit in the gospel of his Son"

See: Distinguishing Versus Informing or Reminding

Romans 1:9 (#4)**"my witness"**

If your language does not use an abstract noun for the idea of **witness**, you could express the same idea in another way. Alternate translation: "the one who testifies about me"

See: Abstract Nouns

Romans 1:9 (#5)**"in my spirit"**

Here, **spirit** refers to the inner person, which is what a person thinks and feels. Paul means that he serves God with complete devotion. If it would be helpful in your language, you could state this explicitly. Alternative translation: "with my whole heart" or "wholeheartedly"

See: Assumed Knowledge and Implicit Information

Romans 1:9 (#6)**"in the gospel"**

Here, **in** indicates the means by which Paul served God and **gospel** refers specifically to proclaiming the **gospel**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by proclaiming the gospel"

See: Assumed Knowledge and Implicit Information

Romans 1:9 (#7)**"in the gospel of his Son"**

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

See: Possession

Romans 1:9 (#8)

"of" - "Son"

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

See: Translating Son and Father

Romans 1:9 (#9)

"continually"

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

See: Hyperbole

Romans 1:9 (#10)

"I" - "make mention of you"

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

See: Idiom

Romans 1:10 (#1)

"always requesting in my prayers"

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

See: Doublet

Romans 1:10 (#2)

"always"

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

See: Hyperbole

Romans 1:10 (#3)

"by the will of God"

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: "because God wills for me" or "because God wants me"

See: Abstract Nouns

Romans 1:11 (#1)

"For"

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

See: Connect — Reason-and-Result Relationship

Romans 1:11 (#2)

"to see you"

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

See: Metonymy

Romans 1:11 (#3)**"so that"**

Here, **so that** indicates that this is a purpose clause. Paul is stating the purpose for why he wants to visit the believers at Rome. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that"

See: Connect — Goal (Purpose) Relationship

Romans 1:12 (#1)**"and that is"**

Here, **and that is** gives further information about why Paul wants to share "some spiritual gift" with the believers in Rome. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "namely" or "specifically"

See: Distinguishing Versus Informing or Reminding

Romans 1:12 (#2)**"to be mutually encouraged with you"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "to mutually encourage each other"

See: Active or Passive

Romans 1:12 (#3)**"through each other's faith, both yours and mine"**

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

See: Possession

Romans 1:12 (#4)**"faith"**

See how you translated **faith** in [1:5](#)

See: Abstract Nouns

Romans 1:13 (#1)**"Now I do not want you to be uninformed"**

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

See: Litotes

Romans 1:13 (#2)**"to be uninformed"**

If your language does not use the passive form in this way you can state this in active form or in another way that is natural in your language. Alternate translation: "to not know"

See: Active or Passive

Romans 1:13 (#3)**"brothers"**

Although the term **brother** is masculine, Paul is using the word here to refer to both male and female believers in Christ. Alternate translation: "brothers and sisters"

See: When Masculine Words Include Women

Romans 1:13 (#4)**"but I was hindered until now"**

Paul assumes that his readers will know that **until now** means "even at the present time." He does not mean that he was no longer **hindered** at the moment he wrote these words. If it would be helpful in your language, you could state this

explicitly. Alternate translation: "but I have been hindered and still am hindered now"

See: Assumed Knowledge and Implicit Information

Romans 1:13 (#5)

"I was hindered"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God hindered me"

See: Active or Passive

Romans 1:13 (#6)

"so that I might have some fruit among you also"

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

See: Metaphor

Romans 1:14 (#1)

"I am a debtor"

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

See: Metaphor

Romans 1:14 (#2)

"both to Greeks and to barbarians"

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

See: Merism

Romans 1:14 (#3)

"both to wise ones and to foolish ones"

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

See: Merism

Romans 1:14 (#4)

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

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

See: Doublet

Romans 1:15 (#1)

"So"

So here indicates that this is a reason clause. Use a natural way in your language for indicating a reason. Alternate translation: "This is the reason why"

See: Connect — Reason-and-Result Relationship

Romans 1:16 (#1)

"For"

For indicates the reason why Paul is eager to proclaim the gospel in Rome. Use a natural way in your language for indicating a reason. Alternate translation: "I am eager to do this because"

See: Connect — Reason-and-Result Relationship

Romans 1:16 (#2)

"I am not ashamed"

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

See: Litotes

Romans 1:16 (#3)

"I am not ashamed of the gospel," - "the power"

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

See: Metonymy

Romans 1:16 (#4)

"for it is the power of God for salvation"

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

See: Possession

Romans 1:16 (#5)

"for salvation"

Here, **for** indicates that **salvation** is the result of the gospel. Use a natural way in your language to indicate result. Alternate translation: "that results in the salvation"

See: Connect — Reason-and-Result Relationship

Romans 1:16 (#6)

"for salvation to all"

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

See: Abstract Nouns

Romans 1:16 (#7)

"to all the ones believing"

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

See: Ellipsis

Romans 1:16 (#8)

"both to the Jew first and to the Greek"

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

See: Generic Noun Phrases

Romans 1:16 (#9)

"both to the Jew first"

The phrase **the Jew first** means that the Jewish people were the first people to hear the gospel. Paul does not mean that **the Jew** is better or has a high status than **the Greek**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "both to the Jews, who first heard the gospel,"

See: Assumed Knowledge and Implicit Information

Romans 1:16 (#10)**"to the Greek"**

Here, **the Greek** refers to non-Jewish people in general. It does not refer only to people from the country of Greece. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to the non-Jew"

See: Assumed Knowledge and Implicit Information

Romans 1:17 (#1)**"For"**

For indicates that what follows is the reason why the gospel is the power of God that leads to salvation, as stated in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "The gospel can save everyone who believes because"

See: Connect — Reason-and-Result Relationship

Romans 1:17 (#2)**"the righteousness of God is revealed in it"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "it reveals the righteousness of God"

See: Active or Passive

Romans 1:17 (#3)**"the righteousness of God is revealed in it"**

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

See: Metaphor

Romans 1:17 (#4)**"the righteousness of God"**

Here Paul is using the possessive form **of God** that could refer to: (1) righteousness that comes from God. Alternate translation: "the righteousness from God" (2) righteousness that characterizes God. Alternate translation: "God's righteousness"

See: Possession

Romans 1:17 (#5)**"the righteousness of God"**

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: "the way in which God causes people to become righteous"

See: Abstract Nouns

Romans 1:17 (#6)**"in it"**

The pronoun **it** here refers to "the gospel" that was mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in the gospel"

See: Pronouns — When to Use Them

Romans 1:17 (#7)**"from faith to faith"**

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

See: Idiom

Romans 1:17 (#8)**"just as it is written"**

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

See: Quotations and Quote Margins

Romans 1:17 (#9)**"just as it is written"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the quotation was written by the prophet Habakkuk. Alternate translation: "just as the prophet Habakkuk wrote"

See: Active or Passive

Romans 1:17 (#10)**"But the righteous one will live by faith"**

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

See: Quote Markings

Romans 1:17 (#11)**"will live by faith"**

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

See: Assumed Knowledge and Implicit Information

Romans 1:17 (#12)**"faith"**

See how you translated **faith** in [1:5](#)

See: Abstract Nouns

Romans 1:18 (#1)**"For"**

For indicates that what follows is the reason why "the righteous one must live by faith," as mentioned in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "The righteous one must live this way because"

See: Connect — Reason-and-Result Relationship

Romans 1:18 (#2)**"the wrath of God is revealed"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God is revealing his wrath"

See: Active or Passive

Romans 1:18 (#3)**"the wrath of God"**

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

See: Metonymy

Romans 1:18 (#4)**"against all ungodliness and unrighteousness of men"**

If your language does not use abstract nouns for the ideas of **ungodliness** and **unrighteousness**, you could express the same ideas in another way. Alternate translation: "against all the ungodly and unrighteous acts of men"

See: Abstract Nouns

Romans 1:18 (#5)

"against all ungodliness and unrighteousness of men"

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

See: Metonymy

Romans 1:18 (#6)

"the ones holding back the truth in unrighteousness"

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

See: Abstract Nouns

Romans 1:18 (#7)

"of men"

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

See: When Masculine Words Include Women

Romans 1:18 (#8)

"the ones holding back the truth in unrighteousness"

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

See: Distinguishing Versus Informing or Reminding

Romans 1:18 (#9)

"the ones holding back the truth in unrighteousness"

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

See: Personification

Romans 1:19 (#1)

"that which {is} known about God"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "what people can know about God"

See: Active or Passive

Romans 1:19 (#2)

"them," - "to them"

The pronoun **them** refers to the ungodly and unrighteous people mentioned in the previous verse. Unless, otherwise noted, **them**, "their", and "they" refer to ungodly and unrighteous people throughout [1:19–32](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "all these ungodly and unrighteous people ... all these ungodly and unrighteous people"

See: Pronouns — When to Use Them

Romans 1:20 (#1)

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

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

See: Abstract Nouns

Romans 1:20 (#2)

"are clearly seen"

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

See: Metaphor

Romans 1:20 (#3)

"are clearly seen"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "people can clearly see"

See: Active or Passive

Romans 1:20 (#4)

"of the world"

Paul uses **the world** figuratively to refer to the whole universe. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "of all that God made"

See: Synecdoche

Romans 1:20 (#5)

"being understood by the things that have been made"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "which the things God has made understand"

See: Active or Passive

Romans 1:20 (#6)

"So they are without excuse"

So indicates that this is a result clause. Use the natural way in your language to introduce a result

clause. Alternate translation: "As a result, they are without excuse" or "This is why they are without excuse"

See: Connect — Reason-and-Result Relationship

Romans 1:21 (#1)

"having known God"

Here Paul uses **having known** to imply that these people know about God or know that God exists. He does not mean that they know God personally. If it would be helpful in your language, you could state this explicitly. Alternative translation: "having known about God"

See: Assumed Knowledge and Implicit Information

Romans 1:21 (#2)

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

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

See: Doublet

Romans 1:21 (#3)

"did they give {him} thanks"

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

See: Metaphor

Romans 1:21 (#4)

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

These two phrases mean the same thing. Paul uses them to emphasize how foolish these ungodly people became by refusing to honor God. If saying

the same thing twice might be confusing for your readers, you can combine the phrases into one. Alternate translation: “they became completely senseless in the way they think”

See: Doublet

Romans 1:21 (#5)

“they became futile in their thoughts”

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

See: Active or Passive

Romans 1:21 (#6)

“their senseless heart was darkened”

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

See: Metaphor

Romans 1:21 (#7)

“heart”

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

See: Metonymy

Romans 1:21 (#8)

“heart”

The word **heart** is a singular noun that refers to the inner beings or minds of a group of people. If your

language does not use singular nouns in that way, you can use a different expression. Alternate translation: “inner beings” or “hearts”

See: Collective Nouns

Romans 1:22 (#1)

“they became foolish”

The phrase **they became foolish** is in contrast to what these unrighteous people claimed about themselves in the previous clause. Use a natural way in your language for introducing a contrast. Alternate translation: “instead they became foolish”

See: Connect — Contrast Relationship

Romans 1:22 (#2)

“they became foolish”

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

Romans 1:23 (#1)

“and”

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

See: Connecting Words and Phrases

Romans 1:23 (#2)

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

Paul uses **exchanged** to describe the actions of these ungodly people as if they were exchanging goods or money. Paul means that they stopped worshiping God and started worshiping idols that resembled these creatures. If it would be helpful in your language, you could express the meaning

plainly. You may want to start a new sentence here. Alternative translation, “; then they stopped glorifying the imperishable God in order to worship images things that God created: perishable humans, birds, four-footed animals, and creeping things” or “Then they stopped glorifying the imperishable God in order to worship images things that God created: perishable humans, birds, four-footed animals, and creeping things”

See: Metaphor

Romans 1:23 (#3)

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

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

See: Parallelism

Romans 1:23 (#4)

"the glory of the imperishable God"

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

See: Abstract Nouns

Romans 1:23 (#5)

"the glory of the imperishable God"

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

See: Possession

Romans 1:23 (#6)

"a likeness of an image"

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

See: Possession

Romans 1:23 (#7)

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

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

See: Ellipsis

Romans 1:23 (#8)

"of four-footed beasts"

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

Romans 1:24 (#1)

"Therefore"

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

See: Connect — Reason-and-Result Relationship

Romans 1:24 (#2)**"God gave them over to the lusts of their hearts"**

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

See: Metaphor

Romans 1:24 (#3)**"the lusts of their hearts"**

Paul is using the possessive form to describe **lusts** that come from **their hearts**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the lusts that come from their hearts"

See: Possession

Romans 1:24 (#4)**"of their hearts"**See how you translated "heart" in [1:21](#).

See: Metonymy

Romans 1:24 (#5)**"for uncleanness"**

This is a result clause. Paul is stating the result of people indulging in **the lusts of their hearts**. Use the natural way in your language to express result. Alternate translation (with a comma preceding): ", resulting in uncleanness"

See: Connect — Reason-and-Result Relationship

Romans 1:24 (#6)**"for uncleanness"**

If your language does not use an abstract noun for the idea of **uncleanness**, you could express the same idea in another way. Alternate translation: "to become unclean"

See: Abstract Nouns

Romans 1:24 (#7)**"for uncleanness"**

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

See: Metaphor

Romans 1:24 (#8)**"to dishonor"**

Here, **to dishonor** could refer to: (1) the result of God giving the people **over to their lusts**. Alternate translation: "which results in them dishonoring" (2) the purpose for which **God gave them over to their lusts**. Alternate translation: "in order to dishonor"

See: Connect — Goal (Purpose) Relationship

Romans 1:24 (#9)**"to dishonor their bodies"**

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

See: Euphemism

Romans 1:25 (#1)**"who exchanged the truth of God for the lie"**

Paul uses **exchanged** to describe the actions of these ungodly people as if they were exchanging goods or money. Paul means that they stopped believing what is true about God and started

believing in idols, which are false gods. If it would be helpful in your language, you could express the meaning plainly. See how you translated **exchanged** in [1:23](#). Alternative translation, "these people refused to trust what God says is true and accepted what is false"

See: Metaphor

Romans 1:25 (#2)

"the truth of God for the lie"

If your language does not use abstract nouns for the ideas of **truth** and **lie**, you could express the same ideas in another way. Alternate translation: "what is correct about God for what is incorrect"

See: Abstract Nouns

Romans 1:25 (#3)

"the truth of God"

Paul is using the possessive form to describe **truth** that is about **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the truth about God"

See: Possession

Romans 1:25 (#4)

"worshiped and served"

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

See: Doublet

Romans 1:25 (#5)

"the creation"

If your language does not use an abstract noun for the idea of **creation**, you could express the same idea in another way. Alternate translation: "what was created"

See: Abstract Nouns

Romans 1:25 (#6)

"the Creator, who is blessed to eternity"

This phrase gives further information about **the Creator**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "the Creator God who is blessed to eternity"

See: Distinguishing Versus Informing or Reminding

Romans 1:25 (#7)

"who is blessed to eternity"

After naming **the Creator**, Paul adds a blessing. Use a form that people would recognize as a blessing in your language. Alternate translation: "may he be blessed to eternity"

See: Blessings

Romans 1:25 (#8)

"blessed"

Paul is using the adjective **blessed** as a noun in order to describe **the Creator**. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: "the Blessed One"

See: Nominal Adjectives

Romans 1:26 (#1)

"God gave them over to"

See how you translated this phrase in [1:24](#).

See: Metaphor

Romans 1:26 (#2)

"passions of dishonor"

Paul is using the possessive form to describe **passions** that are characterized by **dishonor**. If it would be helpful in your language, you could use a different expression. Alternate translation: "dishonorable passions"

See: Possession

Romans 1:26 (#3)

"passions of dishonor"

If your language does not use abstract nouns for the ideas of **passions** and **dishonor**, you could express the same ideas in another way. Alternate translation: "dishonor themselves by doing what they are passionate about"

See: Abstract Nouns

Romans 1:26 (#4)

"for"

The word translated **for** introduces an explanation of **passions of dishonor**. This explanation begins after the word **for** and continues through the end of the next verse. Use a word or phrase that introduces a further explanation or elaboration in your language. Alternate translation: "that is,"

See: Connecting Words and Phrases

Romans 1:26 (#5)

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

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

See: Metaphor

Romans 1:26 (#6)

"the natural use"

Paul uses **the natural use** figuratively to refer to sexual activity between women and men. This is a polite way of referring to something that would be

offensive in some cultures. If it would be helpful in your language, you could use a different polite way of referring to this or you could express the meaning plainly. Alternate translation: "sexual activity with males"

See: Euphemism

Romans 1:26 (#7)

"that {which is} contrary to nature"

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

See: Euphemism

Romans 1:27 (#1)

"and likewise, the males also"

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

See: Connecting Words and Phrases

Romans 1:27 (#2)

"having left"

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

See: Metaphor

Romans 1:27 (#3)

"the natural use of the female"

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

See: Euphemism

Romans 1:27 (#4)

"the natural use of the female"

Paul is using the possessive form to describe **the natural use** that is associated with **the female**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the natural use associated with the female"

See: Possession

Romans 1:27 (#5)

"of the female"

Paul is speaking of these females in general, not of one particular **female**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "of females"

See: Generic Noun Phrases

Romans 1:27 (#6)

"burned in their lust for one another"

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

See: Metaphor

Romans 1:27 (#7)

"burned in their lust for one another"

If your language does not use an abstract noun for the idea of **lust**, you could express the same idea in another way. Alternate translation: "burned lustfully for one another"

See: Abstract Nouns

Romans 1:27 (#8)

"male with male producing shameless acts"

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

See: Euphemism

Romans 1:27 (#9)

"producing"

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

See: Metaphor

Romans 1:27 (#10)

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

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

See: Information Structure

Romans 1:27 (#11)

"and"

Here, **and** indicates that what follows is the result of the **shameless acts**. Use a natural way in your language to indicate result. Alternate translation: "and as a result"

See: Connect — Reason-and-Result Relationship

Romans 1:27 (#12)**"receiving in themselves"**

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

See: Metaphor

Romans 1:27 (#13)**"the penalty"**

If your language does not use an abstract noun for the idea of **penalty**, you could express the same idea in another way. Alternate translation: "the punishing act"

See: Abstract Nouns

Romans 1:27 (#14)**"which was necessary for their perversion"**

If your language does not use an abstract noun for the idea of **perversion**, you could express the same idea in another way. Alternate translation: "which was necessary for their perverted acts"

See: Abstract Nouns

Romans 1:28 (#1)**"they did not approve of having God in their full awareness"**

Here, **having God in their full awareness** is an idiom that refers to thinking about God or acknowledging God. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "they did not approve of thinking about God"

See: Idiom

Romans 1:28 (#2)**"having God in their full awareness"**

If your language does not use an abstract noun for the idea of **full awareness**, you could express the same idea in another way. Alternate translation: "being fully aware of God" or "fully acknowledging that God exists"

See: Abstract Nouns

Romans 1:28 (#3)**"God gave them over to"**See how you translated this phrase in [1:24](#) and [26](#).

See: Metaphor

Romans 1:28 (#4)**"to a disapproved mind"**

Paul is speaking of the minds of these ungodly people in general, not of one particular **mind**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "to disapproved minds"

See: Generic Noun Phrases

Romans 1:28 (#5)**"to a disapproved mind"**

Here, **mind** refers to a person's will and moral reasoning. The **mind** of one of these ungodly people is **disapproved**, which means that it has been rejected by God as worthless. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to a mind that has become worthless"

See: Assumed Knowledge and Implicit Information

Romans 1:28 (#6)**"to do"**

Here, **to do** could refer to: (1) the result of a **disapproved mind**. Alternate translation: "and as a result they do" or "causing them to practice" (2) the purpose of a **disapproved mind**. Alternate translation: "so that they do"

See: Connect — Reason-and-Result Relationship

Romans 1:28 (#7)

"the things that are not proper"

The phrase **those things that are not proper** refers to what Paul describes in [1:29–31](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "those improper things that follow"

See: Assumed Knowledge and Implicit Information

Romans 1:29 (#1)

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

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

See: Metaphor

Romans 1:29 (#2)

"filled"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "they filled themselves"

See: Active or Passive

Romans 1:29 (#3)

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

If your language does not use abstract nouns for the ideas of **unrighteousness, wickedness, covetousness, and malice**, you could express the same ideas in another way. Alternate translation: "filled with all unrighteous, wicked, covetous, and malicious thoughts"

See: Abstract Nouns

Romans 1:29 (#4)

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

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

See: Metaphor

Romans 1:29 (#5)

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

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

See: Abstract Nouns

Romans 1:30 (#1)

"haters of God, insolent, arrogant, boastful," - "disobedient"

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

See: Nominal Adjectives

Romans 1:30 (#2)

"slanderers," - "inventors of evil things"

If your language does not use abstract nouns for the ideas of **slanderers** and **inventors**, you could express the same ideas in another way. Alternate translation: "people who speak against others ... people who invent ways to do evil things"

See: Abstract Nouns

Romans 1:30 (#3)

"inventors of evil things"

Paul is using the possessive form to describe **inventors** who invent **evil things**. If it would be helpful in your language, you could use a different expression. Alternate translation: "inventing evil things"

See: Possession

Romans 1:31 (#1)

"senseless, faithless, heartless, {and} merciless"

Paul is using these adjectives as nouns in order to describe a group of people. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: "people who are senseless, faithless, heartless, and merciless"

See: Nominal Adjectives

Romans 1:32 (#1)

"the righteous decree"

If your language does not use an abstract noun for the idea of **decree**, you could express the same idea in another way. Alternate translation: "what is rightly decreed"

See: Abstract Nouns

Romans 1:32 (#2)

"the righteous decree of God"

Paul is using the possessive form to describe a **the righteous decree** that comes from **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: "God's righteous decree" or "that what God decrees is right"

See: Possession

Romans 1:32 (#3)

"that"

Here, **that** indicates that what follows is the content of the **the righteous decree of God**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "namely, that" or "in other words, that"

See: Connecting Words and Phrases

Romans 1:32 (#4)

"such things" - "these things," - "the ones practicing them"

The pronouns **such things** and **things** and **them** refer to the litany of "the things that are not proper" in [1:28-31](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "such improper things ... these improper things ... those who keep doing these improper things" or "these kinds of evil things ... these evil things ... those who keep doing these evil things"

See: Pronouns — When to Use Them

Romans 1:32 (#5)

"worthy of death"

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

See: Nominal Adjectives

Romans 1:32 (#6)

"are worthy of death"

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: "are worthy to die"

See: Abstract Nouns

Romans 1:32 (#7)

"are worthy of death"

Here, **death** refers to spiritual **death**, which is eternal punishment in hell that occurs after physical death. If it would be helpful in your language, you could state this explicitly. Alternate translation: "are worthy to die spiritually" or "are worthy of spiritual death"

See: Assumed Knowledge and Implicit Information

Romans 2:1 (#1)

"Therefore"

Therefore here marks a new section of the letter. It also introduces a result clause that summarizes the consequences of the behavior that Paul described in [1:18-32](#). Use a natural way in your language to indicate result. Alternate translation: "As a result" or "So then"

See: Connect — Reason-and-Result Relationship

Romans 2:1 (#2)

"you are" - "you judge" - "you condemn yourself;" - "you, the one judging practice"

Paul uses the singular pronoun **you** here to refer to all people in general. See the discussion of this in the General Notes for this chapter. Alternate translation: "every one of you is ... every one of you judges ... every one of you condemns yourself ... every one of you who judges practices"

See: Singular Pronouns that refer to Groups

Romans 2:1 (#3)

"without excuse"

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

Romans 2:1 (#4)

"O man"

O man here is an exclamation that is meant to convict every judgmental person in the human race. Use an exclamation that is natural in your

language for communicating this idea. Alternate translation: "every human being"

See: Exclamations

Romans 2:1 (#5)

"man"

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

See: Collective Nouns

Romans 2:1 (#6)

"for"

Here, **for** introduces a reason clause. In the rest of the verse Paul gives the reasons why **everyone judging** is **without excuse**. Use a natural way in your language for indicating a reason. Alternate translation: "because" or "since"

See: Connect — Reason-and-Result Relationship

Romans 2:1 (#7)

"in that which"

The word translated **that which** is a pronoun that refers to any way or any time a person might judge someone else. If it would be helpful in your language, you could state this explicitly. Alternate translation: "anytime" or "in anything that"

See: Pronouns — When to Use Them

Romans 2:1 (#8)

"the other"

Here, **the other** refers to any other person. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "any other person"

See: Generic Noun Phrases

Romans 2:1 (#9)**"for"**

Here, **for** introduces a clause that explains why these judgmental people are self-condemned. Use a natural way in your language for indicating a reason. Alternate translation: "this is because"

See: Connect — Reason-and-Result Relationship

Romans 2:1 (#10)**"the same things"**

The phrase **the same things** refers to acts for which people judge one another. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the very same deeds" or "the same things you judge them for doing"

See: Pronouns — When to Use Them

Romans 2:2 (#1)**"we know"**

Here, **we** could refer to: (1) Paul and the church at Rome. Alternate translation: "all of us believers in Christ" (2) mankind in general. Alternate translation: "all people" Your language may require you to mark these forms.

See: Exclusive and Inclusive 'We'

Romans 2:2 (#2)**"the judgment of God"**

Paul is using the possessive form to describe **the judgment** that **God** does. If it would be helpful in your language, you could use a different expression. Alternate translation: "God's judgment" or "how God judges"

See: Possession

Romans 2:2 (#3)**"the judgment of God is according to truth"**

If your language does not use abstract nouns for the ideas of **judgment** and **truth**, you could express the

ideas in another way. Alternate translation: "how God judges is according to what is true"

See: Abstract Nouns

Romans 2:2 (#4)**"according to truth"**

This phrase indicates the manner in which God will judge those who act sinfully. He will judge them according to the sins they truly committed. If it would be helpful in your language, you could state this explicitly. Alternate translation: "based on the facts"

See: Assumed Knowledge and Implicit Information

Romans 2:2 (#5)**"the ones practicing"**

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

Romans 2:2 (#6)**"such things"**

Here, **such things** refers to the litany of "the things that are not proper" in [1:28-32](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "such improper things" or "these kinds of evil things"

See: Assumed Knowledge and Implicit Information

Romans 2:3 (#1)

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

Paul is using a rhetorical question here to emphasize that these judgmental people should know that God will finally judge them. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "But you should not think, O man, who judges those who are practicing such things and you are doing

the same things, that you will escape from the judgment of God!"

See: Rhetorical Question

Romans 2:3 (#2)

"this"

The pronoun **this** refers to the final clause of this verse **that you will escape from the judgment of God**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "this result"

See: Pronouns — When to Use Them

Romans 2:3 (#3)

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

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "that you will escape from the judgment of God, O man, who judges those who are practicing such things and you are doing the same things"

See: Information Structure

Romans 2:3 (#4)

"O man"

See how you translated this phrase in [2:1](#).

See: Exclamations

Romans 2:3 (#5)

"such things" - "the same things"

The phrases **such things** and **the same things** refer to the litany of "the things that are not proper" in [1:28–32](#). See how you translated **such things** in [2:2](#) and **the same things** in [2:1](#).

See: Assumed Knowledge and Implicit Information

Romans 2:3 (#6)

"that you will escape from the judgment of God"

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

See: Personification

Romans 2:3 (#7)

"the judgment of God"

See how you translated this phrase in [2:2](#).

See: Assumed Knowledge and Implicit Information

Romans 2:4 (#1)

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

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

See: Rhetorical Question

Romans 2:4 (#2)

"do you scorn" - "you"

In this verse Paul uses the singular pronoun **you** here to refer to all of humanity in general. See how you translated **you** in [2:1](#) and [2:3](#).

See: Singular Pronouns that refer to Groups

Romans 2:4 (#3)

"the wealth of his kindness and forbearance and patience"

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

See: Metaphor

Romans 2:4 (#4)

"of his kindness and forbearance and patience"

If your language does not use abstract nouns for the ideas of **kindness, forbearance, and patience**, you could express these ideas in another way. Alternate translation: "of how kind, forbearing, and patient he is"

See: Abstract Nouns

Romans 2:4 (#5)

"of his kindness and forbearance and patience,"
- "the kindness of God"

Paul is using the possessive form to describe the **kindness, forbearance, and patience** that characterize **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: "of God's kindness, forbearance, and patience ... God's kindness"

See: Possession

Romans 2:4 (#6)

"the kindness of God leads you to repentance"

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

See: Personification

Romans 2:4 (#7)

"leads you to repentance"

Here, **to repentance** is a goal clause. Paul is stating the goal of **the kindness of God**. Use a natural way in your language to indicate a goal clause. Alternate translation: "leads you to repent" or "guides you to completely change the way you perceive things"

See: Connect — Goal (Purpose) Relationship

Romans 2:4 (#8)

"repentance"

If your language does not use an abstract noun for the idea of **repentance**, you could express the same idea in another way. Alternate translation: "to fully change the way you perceive things"

See: Abstract Nouns

Romans 2:5 (#1)

"But according to your hardness"

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

See: Metaphor

Romans 2:5 (#2)

"unrepentant heart"

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

See: Metonymy

Romans 2:5 (#3)

"you are storing up for yourself wrath"

Here Paul speaks of **wrath** as if it were an object that someone could store up. He means that the

longer people refuse to repent, the greater is God's wrath against them. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "you are increasing how much wrath God has against you"

See: Metaphor

Romans 2:5 (#4)

"wrath" - "of wrath"

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

See: Metonymy

Romans 2:5 (#5)

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

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

See: Assumed Knowledge and Implicit Information

Romans 2:5 (#6)

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

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

See: Possession

Romans 2:5 (#7)

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

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

See: Abstract Nouns

Romans 2:5 (#8)

"of the revelation of the righteous judgment of God"

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

See: Possession

Romans 2:5 (#9)

"of the righteous judgment of God"

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

See: Possession

Romans 2:6 (#1)

"will pay back to each one according to his deeds"

This clause is a quotation from the Old Testament ([62:12](#)). If it would be more natural in your language, you could express this as a direct quotation. Alternate translation: "who 'will pay back to each one according to his deeds'"

See: Direct and Indirect Quotations

Romans 2:6 (#2)

"will pay back to each one according to his deeds"

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

See: Metaphor

Romans 2:6 (#3)

"his deeds"

If your language does not use an abstract noun for the idea of **deeds**, you could express the same idea in another way. Alternate translation: "how he acts" or "what he does"

See: Abstract Nouns

Romans 2:7 (#1)

""

General Information:\n\nIn [2:7-10](#) Paul explains what he means when he said in [2:6](#) that God will "pay back to each according to his deeds."

Romans 2:7 (#2)

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

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "eternal life to those who are seeking glory and honor and incorruptibility according to endurance of good work"

See: Information Structure

Romans 2:7 (#3)

"eternal life"

Paul is leaving out some of the words that a sentence would need in many languages to be

complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: "eternal life is what God pays back"

See: Ellipsis

Romans 2:7 (#4)

"to the ones," - "seeking"

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

See: Metaphor

Romans 2:7 (#5)

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

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

Romans 2:7 (#6)

"according to endurance of good work"

If your language does not use an abstract noun for the idea of **endurance**, you could express the same idea in another way. Alternate translation: "according to the fact that they keep on doing good work"

See: Abstract Nouns

Romans 2:7 (#7)

"glory and honor and incorruptibility"

If your language does not use abstract nouns for the ideas of **glory**, **honor**, and **in incorruptibility**, you could express the same ideas in another way. Alternate translation: "for God to glorify, honor, and cause them to live forever"

See: Abstract Nouns

Romans 2:8 (#1)

"from selfish ambition"

If your language does not use an abstract noun for the idea of **ambition**, you could express the same idea in another way. Alternate translation: "from being selfishly ambitious"

See: Abstract Nouns

Romans 2:8 (#2)

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

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

See: Doublet

Romans 2:8 (#3)

"being disobedient to the truth and becoming obedient to unrighteousness"

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

See: Personification

Romans 2:8 (#4)

"to the truth" - "to unrighteousness"

If your language does not use abstract nouns for the ideas of **truth** and **unrighteousness**, you could express the same ideas in another way. Alternate translation: "to what is true ... to what is unrighteous"

See: Abstract Nouns

Romans 2:8 (#5)

"wrath and anger"

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

See: Ellipsis

Romans 2:8 (#6)

"wrath"

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

See: Metonymy

Romans 2:8 (#7)

"wrath and anger"

If your language does not use abstract nouns for the ideas of **wrath** and **anger**, you could express the same ideas in another way. Alternate translation: "God is wrathful and angry"

See: Abstract Nouns

Romans 2:8 (#8)

"wrath and anger"

The words **wrath** and **anger** mean basically the same thing. Paul uses them to emphasize God's intense anger toward people who are **disobedient**

to the truth. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: "fierce wrath" or "angry wrath" or "wrathful anger"

See: Doublet

Romans 2:9 (#1)

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

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

See: Metaphor

Romans 2:9 (#2)

"Tribulation and distress"

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

See: Abstract Nouns

Romans 2:9 (#3)

"Tribulation and distress"

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

See: Doublet

Romans 2:9 (#4)

"every soul of man"

Paul uses **soul of man** to refer to the whole life of a person. If it would be helpful in your language, you

could express the meaning plainly. Alternate translation: "every human being"

See: Synecdoche

Romans 2:9 (#5)

"of man"

Although the term **man** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: "of a person"

See: When Masculine Words Include Women

Romans 2:9 (#6)

"the evil"

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

See: Nominal Adjectives

Romans 2:9 (#7)

"both to the Jew first and to the Greek"

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

See: Assumed Knowledge and Implicit Information

Romans 2:9 (#8)

"to the Greek"

See how you translated this phrase in [1:16](#).

See: Assumed Knowledge and Implicit Information

Romans 2:10 (#1)**"glory and honor and peace will be to everyone"**

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

See: Abstract Nouns

Romans 2:10 (#2)**"peace"**

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

See: Abstract Nouns

Romans 2:10 (#3)**"the good"**

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

See: Nominal Adjectives

Romans 2:10 (#4)**"both to the Jew first and to the Greek"**

See how you translated this phrase in the previous verse.

See: Assumed Knowledge and Implicit Information

Romans 2:11 (#1)**"there is no favoritism with God"**

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

See: Abstract Nouns

Romans 2:12 (#1)**"For"**

For here indicates that what follows in [2:12-16](#) gives the reason for the phrase "there is no favoritism with God" in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "This is true because"

See: Connect — Reason-and-Result Relationship

Romans 2:12 (#2)**"as many as have sinned without the law"**

Paul uses this phrase to refer to non-Jews, whom he calls "the Greek" in [2:9-10](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "as many non-Jewish people as have sinned without the law"

See: Assumed Knowledge and Implicit Information

Romans 2:12 (#3)**"without the law" - "without the law," - "the law" - "the law"**

The word **law** is a singular noun that refers to a group of laws that God gave Israel by dictating them to Moses. See the discussion of this term in the General Notes for this chapter. Alternate translation: "without God's laws ... without God's laws ... God's laws ... God's laws"

See: Collective Nouns

Romans 2:12 (#4)**"without the law" - "without the law"**

Here, **without the law** refers to not knowing God's **law**. If it would be helpful in your language, you

could express the meaning plainly. Alternate translation: "without knowing God's law" or "in ignorance of God's law"

See: Idiom

Romans 2:12 (#5)

"will also perish"

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

See: Metonymy

Romans 2:12 (#6)

"as many as have sinned with the law"

Paul uses this phrase to refer to Jews, who are the people to whom God gave his law. If it would be helpful in your language, you could state this explicitly. Alternate translation: "as many Jewish people as have sinned with the law"

See: Assumed Knowledge and Implicit Information

Romans 2:12 (#7)

"will be judged by the law"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God will judge by his law"

See: Active or Passive

Romans 2:12 (#8)

"by the law"

Here, **by** indicates that **the law** is the standard by which God will judge those who know his law. If it would be helpful in your language, you could state this explicitly. Alternate translation: "according to what the law requires" or "by what the law says"

See: Assumed Knowledge and Implicit Information

Romans 2:13 (#1)

"For"

For here indicates that this verse gives the reason why God judges both groups of people mentioned in the previous verse. Use a natural way in your language to indicate a reason. Alternate translation: "God judges both groups of people impartially because"

See: Connect — Reason-and-Result Relationship

Romans 2:13 (#2)

"of the law {" - "of the law"

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

See: Collective Nouns

Romans 2:13 (#3)

"are} not righteous with God"

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

See: Metaphor

Romans 2:13 (#4)

"the doers of the law will be justified"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who will do the action, Paul implies that "God" will do it. Alternate translation: "God will justify the doers of the law"

See: Active or Passive

Romans 2:14 (#1)**"For"**

For here indicates that [2:14-16](#) give another reason why God judges both groups of people mentioned in [2:12, 2:14-16](#) explain why **Gentiles** who do not know God's law are still sinners. Use a natural way in your language to indicate a reason. Alternate translation: "God also judges both groups of people impartially because"

See: Connect — Reason-and-Result Relationship

Romans 2:14 (#2)

"the ones not having the law," - "not having the law"

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

See: Metaphor

Romans 2:14 (#3)

"the law," - "of the law," - "the law"

See how you translated **the law** in [2:12](#).

See: Collective Nouns

Romans 2:14 (#4)**"do by nature"**

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

See: Abstract Nouns

Romans 2:14 (#5)**"the things of the law"**

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

See: Possession

Romans 2:14 (#6)**"are a law to themselves"**

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

See: Personification

Romans 2:15 (#1)

"who show the work of the law written in their hearts"

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

See: Metaphor

Romans 2:15 (#2)

"the work of the law written in their hearts"

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

See: Metaphor

Romans 2:15 (#3)

"the work of the law"

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

See: Possession

Romans 2:15 (#4)

"written in their hearts"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God wrote on their hearts"

See: Active or Passive

Romans 2:15 (#5)

"in their hearts"

See how you translated "heart" in [1:21](#).

See: Metonymy

Romans 2:15 (#6)

"their conscience bearing witness"

Paul uses the singular **conscience** figuratively to refer to the individual consciences of these people. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "their consciences bearing witness"

See: Generic Noun Phrases

Romans 2:15 (#7)

"their conscience bearing witness"

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

See: Personification

Romans 2:15 (#8)

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

This clause explains what **bearing witness** means. If it would be helpful in your language, you could make the relationship between these phrases clearer or begin a new sentence. Alternate translation: "bearing witness, namely, the thoughts of each person both accusing or even defending them"

See: Distinguishing Versus Informing or Reminding

Romans 2:15 (#9)

"the thoughts between themselves both accusing or even defending them"

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

See: Personification

Romans 2:16 (#1)

"on the day"

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

See: Metonymy

Romans 2:16 (#2)

"on the day when God will judge"

Paul assumes that his readers will know that **the day when God will judge** refers to the time in the future when God will judge everyone, as Paul also mentioned in [2:2](#) and [2:5](#). If it would be helpful in your language, you could state this explicitly.

Alternate translation: "at the future time when God finally judges"

See: Assumed Knowledge and Implicit Information

Romans 2:16 (#3)

"the secrets of men"

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

See: Possession

Romans 2:16 (#4)

"the secrets of men"

If your language does not use an abstract noun for the idea of **secrets**, you could express the same idea in another way. Alternate translation: "what men secretly think"

See: Abstract Nouns

Romans 2:16 (#5)

"of men"

Although the term **men** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: "of human beings" or "of people"

See: When Masculine Words Include Women

Romans 2:16 (#6)

"according to my gospel, through Christ Jesus"

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "through Christ Jesus, according to my gospel"

See: Information Structure

Romans 2:16 (#7)

"according to my gospel"

Paul speaks of the **gospel** as if it belongs to him. He means that this is the **gospel** God has entrusted him to preach. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "according to God's gospel that I preach"

See: Metaphor

Romans 2:17 (#1)

"But"

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

See: Connecting Words and Phrases

Romans 2:17 (#2)

"if"

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

See: Connect — Factual Conditions

Romans 2:17 (#3)

"you"

Even though Paul is speaking to Jewish people, he is hypothetically addressing an individual, so **you** and **your** and **yourself** is singular throughout [2:17-27](#) unless otherwise noted. If the singular form would not be natural in your language for someone who was speaking to a group of people,

you could use the plural forms of **you** and **your** and **yourself** in your translation.

See: Singular Pronouns that refer to Groups

Romans 2:17 (#4)

"you name yourself a Jew"

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

See: Metaphor

Romans 2:17 (#5)

"rely upon the law"

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

See: Ellipsis

Romans 2:17 (#6)

"boast in God"

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

See: Metaphor

Romans 2:18 (#1)

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

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "and because you are instructed from the law, you know his will and approve of what is excellent"

See: Connect — Reason-and-Result Relationship

Romans 2:18 (#2)

"his will"

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: "what God wills"

See: Abstract Nouns

Romans 2:18 (#3)

"being instructed from the law"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "others having instructed you from the law"

See: Active or Passive

Romans 2:19 (#1)

"and you have become confident that you are a guide"

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

See: Reflexive Pronouns

Romans 2:19 (#2)

"that" - "are a guide to blind men"

Paul uses **guide** to refer to the Jews as if they were the only people who could clearly see. He also uses **blind** to refer to non-Jews as if they were unable to see. He means that the Jews think they are the only

ones who can teach others God's truth. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "that you are a helper to those separated from God"

See: Metaphor

Romans 2:19 (#3)

"that" - "are a guide to blind men"

If your language does not use an abstract noun for the idea of **guide**, you could express the same idea in another way. Alternate translation: "that you can serve as a guide to blind men"

See: Abstract Nouns

Romans 2:19 (#4)

"to blind men"

Although the term **men** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: "to blind people"

See: When Masculine Words Include Women

Romans 2:19 (#5)

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

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

See: Doublet

Romans 2:19 (#6)

"a light to the ones in darkness"

Here Paul uses **light** to refer to a Jewish person, and he uses **those in darkness** figuratively to refer to non-Jews. He means that the Jews think they can teach non-Jews about God the way that a **light** shines on people who are in a dark place. If it would

be helpful in your language, you could express the meaning plainly. Alternate translation: "someone who can reveal what is true about God to those who do not know about God"

See: Metaphor

Romans 2:20 (#1)

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

If it would be more natural in your language, you could change the order of these phrases, since the third phrase gives the reason for the result that the first two phrases describe. Alternate translation: "since having in the law the form of the knowledge and of the truth, you believe you should be an instructor of foolish men, a teacher of little children"

See: Connect — Reason-and-Result Relationship

Romans 2:20 (#2)

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

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

See: Doublet

Romans 2:20 (#3)

"a teacher of little children"

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

See: Metaphor

Romans 2:20 (#4)

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

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

See: Metaphor

Romans 2:20 (#5)

"the form of the knowledge and of the truth"

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

See: Possession

Romans 2:20 (#6)

"of the knowledge and of the truth"

If your language does not use abstract nouns for the ideas of **knowledge** and ** truth**, you could express the same ideas in another way. Alternate translation: "of what we know about God and what is true about God"

See: Abstract Nouns

Romans 2:21 (#1)

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

In [2:21-23](#) Paul transitions from his description of the Jews in [2:17-20](#) to a series of rhetorical questions. These questions emphasize the hypocrisy of the Jews, who thought they were superior to non-Jews because they knew the law of Moses. If you would not use rhetorical questions for this purpose in your language, you could

translate Paul's words as statements or exclamations and communicate the emphasis in another way. Alternate translation: "then you, who teach another, do not teach yourself! You, who preach not to steal, actually steal!"

See: Rhetorical Question

Romans 2:21 (#2)

"then"

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

See: Connecting Words and Phrases

Romans 2:21 (#3)

"another"

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

See: Collective Nouns

Romans 2:21 (#4)

"do you not teach yourself"

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

See: Assumed Knowledge and Implicit Information

Romans 2:22 (#1)

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

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

See: Rhetorical Question

Romans 2:22 (#2)

"do you rob temples"

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

See: Assumed Knowledge and Implicit Information

Romans 2:23 (#1)

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

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

See: Rhetorical Question

Romans 2:23 (#2)

"You, who boast in the law"

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

See: Metaphor

Romans 2:23 (#3)

"through the transgression of the law"

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

See: Abstract Nouns

Romans 2:24 (#1)

"For ‘the name of God is blasphemed among the Gentiles because of you,’ just as it is written"

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: "For, just as it is written, 'the name of God is blasphemed among the Gentiles because of you.'"

See: Information Structure

Romans 2:24 (#2)

"For"

For here indicates that what follows is the reason why the previous statement is true. Use a natural way in your language for indicating a reason. Alternate translation: "These things that I have said about you are true because"

See: Connect — Reason-and-Result Relationship

Romans 2:24 (#3)

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

In this clause Paul quotes part of [52:5](#). It may be helpful to your readers to indicate this by setting

off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 2:24 (#4)

"the name of God"

Paul is using the possessive form to indicate the **name** that belongs to **God**. Paul does not mean that **God** is a **name**. If it would be helpful in your language, you could use a different expression. Alternate translation: "God's name"

See: Possession

See: Connect — Reason-and-Result Relationship

Romans 2:24 (#8)

"because of you"

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

See: Assumed Knowledge and Implicit Information

Romans 2:24 (#5)

"the name of God"

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

See: Synecdoche

Romans 2:24 (#9)

"because of you"

Here, **you** is the plural and refers to the Jewish people. This is the only occurrence of plural **you** in [2:17-27](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "you Jewish people"

See: Forms of 'You' — Singular

Romans 2:24 (#6)

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

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the Gentiles blaspheme the name of God because of you"

See: Active or Passive

Romans 2:24 (#10)

"just as it is written"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Since Paul is referring to something Isaiah wrote, you could indicate Isaiah as the subject. Alternate translation: "just as Isaiah wrote"

See: Active or Passive

Romans 2:24 (#7)

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

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "because of you the name of God is blasphemed among the Gentiles"

Romans 2:24 (#11)

"just as it is written"

See how you translated this phrase in [1:17](#).

See: Quotations and Quote Margins

Romans 2:25 (#1)**"For"**

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

See: Connect — Reason-and-Result Relationship

Romans 2:25 (#2)**"circumcision" - "your circumcision has become uncircumcision"**

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

See: Abstract Nouns

Romans 2:25 (#3)**"benefits"**

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

See: Ellipsis

Romans 2:25 (#4)**"a transgressor of the law"**

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

See: Possession

Romans 2:25 (#5)**"your circumcision has become uncircumcision"**

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

See: Hyperbole

Romans 2:26 (#1)**"If, then"**

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

See: Connect — Hypothetical Conditions

Romans 2:26 (#2)**"the uncircumcision"**

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

See: Nominal Adjectives

Romans 2:26 (#3)**"keeps"**

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

See: Idiom

Romans 2:26 (#4)

"the requirements of the law"

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

See: Possession

Romans 2:26 (#5)

"will not his uncircumcision be considered as circumcision"

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

See: Rhetorical Question

Romans 2:26 (#6)

"will not his uncircumcision be considered as circumcision"

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

See: Active or Passive

Romans 2:26 (#7)

"his uncircumcision" - "circumcision"

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

See: Abstract Nouns

Romans 2:27 (#1)

"the uncircumcision by nature, fulfilling the law, will judge"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "since he is fulfilling the law, the uncircumcised by nature will judge"

See: Connect — Reason-and-Result Relationship

Romans 2:27 (#2)

"the uncircumcision"

See how you translated this in the previous verse.

See: Nominal Adjectives

Romans 2:27 (#3)

"the uncircumcision by nature"

If your language does not use an abstract noun for the idea of **nature**, you could express the same idea in another way. Alternate translation: "the naturally uncircumcised"

See: Abstract Nouns

Romans 2:27 (#4)

"fulfilling"

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

See: Idiom

Romans 2:27 (#5)

"through letter and circumcision"

Here, **through** could mean: (1) the Jews will be judged despite having the **letter and circumcision**. Alternate translation: "despite having letter and circumcision" (2) the Jews will be judged while having the **letter and circumcision**.

Alternate translation: “while having letter and circumcision”

See: Assumed Knowledge and Implicit Information

Romans 2:27 (#6)

“letter”

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

See: Metonymy

Romans 2:27 (#7)

“circumcision”

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

See: Abstract Nouns

Romans 2:27 (#8)

“a transgressor of the law”

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

See: Abstract Nouns

Romans 2:28 (#1)

“For”

For here indicates that what follows is the reason for what has just been stated. This verse is Paul’s conclusion to the statements he made in [2:25-27](#). Use a natural way in your language for indicating a reason. Alternate translation: “In fact” or “Truly”

See: Connect — Reason-and-Result Relationship

Romans 2:28 (#2)

“a Jew”

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

See: Metonymy

Romans 2:28 (#3)

“visibly”

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

See: Assumed Knowledge and Implicit Information

Romans 2:28 (#4)

“this circumcision”

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

See: Metonymy

Romans 2:28 (#5)

“in the flesh”

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

See: Synecdoche

Romans 2:29 (#1)**"Jew in secret {is}"**

The word translated **secretly** refers to something that other people cannot see or that is hidden. The meaning here is the opposite of "visibly" in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "a Jew in an inward way not seen by others"

See: Assumed Knowledge and Implicit Information

Romans 2:29 (#2)**"Jew"**

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

See: Metonymy

Romans 2:29 (#3)**"circumcision {is} of the heart"**

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

See: Possession

Romans 2:29 (#4)**"circumcision {is} of the heart"**

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

See: Idiom

Romans 2:29 (#5)**"of the heart"**

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

See: Metonymy

Romans 2:29 (#6)**"in the Spirit, not in the letter"**

Here, both occurrences of **in** indicate the means by which something happened. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by means of the Spirit, not by means of the letter"

See: Assumed Knowledge and Implicit Information

Romans 2:29 (#7)**"in the Spirit"**

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

See: Assumed Knowledge and Implicit Information

Romans 2:29 (#8)**"in the letter"**

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

See: Metonymy

Romans 2:29 (#9)**"whose the praise"**

The pronoun **whose** refers to **the one who is inwardly a Jew**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "that inward Jew's praise"

See: Pronouns — When to Use Them

Romans 2:29 (#10)**"whose the praise"**

Paul is using the possessive form **whose** to indicate who receives **the praise**. If it would be helpful in your language, you could use a different expression. Alternate translation: "his praise"

See: Possession

Romans 2:29 (#11)**"from men"**

Although the term **men** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: "from people"

See: When Masculine Words Include Women

Romans 3:1 (#1)**"What then {is}"**

Here, **then** indicates that what follows is a response to what Paul said in the previous chapter, especially what he said in [2:28-29](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "If these things are true, then what is"

See: Connect — Reason-and-Result Relationship

Romans 3:1 (#2)**"What then {is} the advantage of the Jew, or what {is} the benefit of the circumcision"**

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

See: Rhetorical Question

Romans 3:1 (#3)**"What then {is} the advantage of the Jew, or what {is} the benefit of the circumcision"**

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

See: Quote Markings

Romans 3:1 (#4)**"What then {is} the advantage of the Jew, or what {is} the benefit of the circumcision"**

If your language does not use abstract nouns for the ideas of **advantage** or **benefit**, you could express the same ideas in another way. Alternate translation: "How then is being a Jew advantageous, or how is being circumcised beneficial"

See: Abstract Nouns

Romans 3:1 (#5)**"of the Jew"**

Paul is using the possessive form **of the Jew** to describe for whom there is **the advantage**. If it would be helpful in your language, you could use a different expression. Alternate translation: "for the Jew"

See: Possession

Romans 3:1 (#6)**"of the circumcision"**

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

See: Possession

Romans 3:1-9 (#1)

Connecting Statement:
In [3:1-9](#) Paul uses a series of rhetorical questions and answers in order to emphasize that both "Jews and Greeks" are "under sin."

Romans 3:2 (#1)**"Great in every way"**

In this verse Paul responds to the rhetorical questions in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying, 'Great in every way!'"

See: Assumed Knowledge and Implicit Information

Romans 3:2 (#2)**"Great in every way"**

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

See: Ellipsis

Romans 3:2 (#3)**"Great in every way"**

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

See: Hyperbole

Romans 3:2 (#4)**"indeed first, that"**

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

See: Assumed Knowledge and Implicit Information

Romans 3:2 (#5)**"they were entrusted with the sayings of God"**

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

See: Active or Passive

Romans 3:2 (#6)**"with the sayings of God"**

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

See: Metonymy

Romans 3:2 (#7)**"with the sayings of God"**

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

See: Possession

Romans 3:3 (#1)**"For"**

For here indicates that what follows is a response to what Paul said in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "If these things are true, then"

See: Connect — Reason-and-Result Relationship

Romans 3:3 (#2)

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

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

See: Rhetorical Question

Romans 3:3 (#3)

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

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

See: Quote Markings

Romans 3:3 (#4)**"some"**

The pronoun **some** refers to some Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "some Jewish people"

See: Pronouns — When to Use Them

Romans 3:3 (#5)

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

If your language does not use abstract nouns for the ideas of **unfaithfulness** or **faithfulness**, you could express the same ideas in another way. Alternate translation: "The fact that they are unfaithful will not nullify God's faithful acts, will it"

See: Abstract Nouns

Romans 3:3 (#6)

"the faithfulness of God"

Paul is using the possessive form to describe **the faithfulness** that characterizes **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the faithfulness that characterizes God"

See: Possession

Romans 3:4 (#1)

"May it never be"

In this verse Paul responds to the rhetorical questions he wrote in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying, 'May it never be!'"

See: Assumed Knowledge and Implicit Information

Romans 3:4 (#2)

"May it never be"

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

See: Exclamations

Romans 3:4 (#3)**"Instead"**

Instead here indicates that what follows is a contrast to the idea in the previous verse that unfaithful Jews could “nullify the faithfulness of God.” Use a natural way in your language for introducing a contrast. Alternate translation: “But” or “However”

See: Connect — Contrast Relationship

Romans 3:4 (#4)**"let God be true"**

Here, **let God be true** is an imperative phrase, but this is not a command. Instead, Paul is exclaiming that people must consider that God is always truthful regardless of what people think. Use a form in your language that would be used in this type of situation. Alternate translation: “let people always know that God is true” or “may people always declare that God is true”

See: Imperatives — Other Uses

Romans 3:4 (#5)**"every man a liar"**

If your language does not use an abstract noun for the idea of **liar**, you could express the same idea in another way. Alternate translation: “every man lies”

See: Abstract Nouns

Romans 3:4 (#6)**"every man a liar"**

Paul is leaving out some words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: “let every man be a liar”

See: Ellipsis

Romans 3:4 (#7)**"every man"**

Although the term **man** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: “every person”

See: When Masculine Words Include Women

Romans 3:4 (#8)**"Just as it is written"**

See how you translated this phrase in [1:17](#).

See: Quotations and Quote Margins

Romans 3:4 (#9)**"Just as it is written"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the quotation was written by David. Alternate translation: “just as David wrote”

See: Active or Passive

Romans 3:4 (#10)**"So that you might be justified in your words and you will prevail when you are judged"**

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

See: Quote Markings

Romans 3:4 (#11)**"So that"**

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

See: Connect — Reason-and-Result Relationship

Romans 3:4 (#12)

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

In this sentence, **you** and **your** refer to God and are singular. If it would be helpful in your language, you could state this explicitly, as in the UST.

See: Forms of 'You' — Singular

Romans 3:4 (#13)

"you might be justified" - "when you are judged"

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

See: Active or Passive

Romans 3:4 (#14)

"in your words"

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

See: Metonymy

Romans 3:5 (#1)

"But if"

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

See: Connecting Words and Phrases

Romans 3:5 (#2)

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

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

See: Quote Markings

Romans 3:5 (#3)

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

Paul is using a hypothetical situation to develop the argument that an unbelieving Jew would make. Alternate translation: "suppose our unrighteousness commends the righteousness of God. Then what will we say"

See: Connect — Hypothetical Conditions

Romans 3:5 (#4)

"our" - "will we say"

Here, **our** and **we** are used exclusively to speak of Paul and other Jews. Your language may require you to mark these forms. Alternate translation: "Jewish ... will we Jews say"

See: Exclusive and Inclusive 'We'

Romans 3:5 (#5)

"our unrighteousness" - "the righteousness of God"

If your language does not use abstract nouns for the ideas of **unrighteousness** or **righteousness**, you could express these ideas in another way. Alternate translation: "how unrighteous we are ... how righteous God is"

See: Abstract Nouns

Romans 3:5 (#6)

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

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

See: Rhetorical Question

Romans 3:5 (#7)

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

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

See: Information Structure

Romans 3:5 (#8)

"for imposing his wrath"

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

See: Metonymy

Romans 3:5 (#9)

"I speak according to men"

Paul could be saying this as an aside in order to show that he is not trying to challenge **the righteousness of God**. If this would be confusing

in your language, you could add parentheses, as seen in the ULT, or use a natural way in your language to indicate an aside. Alternate translation: "I am reasoning like a human being"

See: Aside

Romans 3:5 (#10)

"I speak according to men"

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

See: Idiom

Romans 3:6 (#1)

"May it never be"

See how you translated this in [3:4](#).

See: Exclamations

Romans 3:6 (#2)

"Otherwise, how will God judge the world"

Here Paul is giving the reason why God is "not unrighteous for imposing his wrath," as stated in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "Because if God were unrighteous, how would he judge the world"

See: Connect — Reason-and-Result Relationship

Romans 3:6 (#3)

"how will God judge the world"

In this clause Paul is not asking for information, but is using his question to emphasize that **God** could not **judge the world** if he were unrighteous. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way.

Alternate translation: "God certainly could not judge the world!"

See: Rhetorical Question

Romans 3:6 (#4)

"the world"

Here Paul uses **world** to refer to the people who live in the **world**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the people in the world"

See: Metonymy

Romans 3:7 (#1)

"But if"

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

See: Connecting Words and Phrases

Romans 3:7 (#2)

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

Paul is using a hypothetical situation to develop the argument an unbelieving Jew would make. Alternate translation: "suppose the truth of God through my lie abounds to his glory. Then why am I still being judged as a sinner"

See: Connect — Hypothetical Conditions

Romans 3:7 (#3)

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

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "But if the truth of God abounds to his glory through my lie"

See: Information Structure

Romans 3:7 (#4)

"the truth of God"

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea with a different form. Alternate translation: "how truthful God is"

See: Abstract Nouns

Romans 3:7 (#5)

"the truth of God"

Paul is using the possessive form to describe **the truth** that characterizes **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: "God's truthfulness"

See: Possession

Romans 3:7 (#6)

"through my lie" - "am I" - "as a sinner"

Here Paul uses **my** and **I** to refer to a Jewish person who might give this hypothetical response. If this might confuse your readers, you could express the meaning explicitly. Alternative translation: "when we Jews act falsely ... are we ... as sinners" or "when we Jews lie ... are we ... as sinners"

See: Exclusive and Inclusive 'We'

Romans 3:7 (#7)

"through my lie"

If your language does not use an abstract noun for the idea of **lie**, you could express the same idea with a different form. Alternate translation: "when I act falsely" or "when I lie"

See: Abstract Nouns

Romans 3:7 (#8)

"to his glory"

Here, **to** indicates that this is a result clause. Use a natural way in your language to indicate result. Alternate translation: “with the result that he is glorified”

See: Connect — Reason-and-Result Relationship

Romans 3:7 (#9)

“to his glory”

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

See: Abstract Nouns

Romans 3:7 (#10)

“why am I still being judged as a sinner”

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

See: Rhetorical Question

Romans 3:7 (#11)

“am I still being judged”

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

See: Active or Passive

Romans 3:7 (#12)

“a sinner”

If your language does not use an abstract noun for the idea of **sinner**, you could express the same idea

in a different way. Alternate translation: “someone who sins” or “as if I were sinful”

See: Abstract Nouns

Romans 3:7–9 (#1)

””

General Information:\n\nIn [3:7–9](#), Paul is speaking as if he were an unbelieving Jew and is challenging the statement Paul made in [3:6](#). A note will inform you of the one parenthetical statement within these verses in which Paul interjects his own voice into the argument.

Romans 3:8 (#1)

“And”

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

See: Connecting Words and Phrases

Romans 3:8 (#2)

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

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

See: Information Structure

Romans 3:8 (#3)

“And not”

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

See: Ellipsis

Romans 3:8 (#4)

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

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

See: Rhetorical Question

Romans 3:8 (#5)

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

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

See: Aside

Romans 3:8 (#6)

"we are blasphemed" - "us"

When Paul says **we** and **us**, he could be (1) speaking only of himself in a formal manner. Alternate translation: "I am blasphemed ... me" (2) speaking of himself and all other Christians. Alternate translation: "we Christians are blasphemed ... us"

See: Exclusive and Inclusive 'We'

Romans 3:8 (#7)

"we are blasphemed"

If your language does not use the passive form in this way, you can state this in active form or in

another way that is natural in your language.
Alternate translation: "people blaspheme us"

See: Active or Passive

Romans 3:8 (#8)

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

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

See: Direct and Indirect Quotations

Romans 3:8 (#9)

"whose judgment is just"

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

See: Aside

Romans 3:8 (#10)

"whose judgment is just"

The pronoun **whose** here refers to the people who slander Paul by claiming that he teaches people to "do the evil things, so that the good things may come." If it would be helpful in your language, you could state this explicitly. Alternate translation: "the judgment of those who say this is just"

See: Pronouns — When to Use Them

Romans 3:8 (#11)

"whose judgment is just"

If your language does not use an abstract noun for the idea of **judgment**, you could express the same

idea in another way. Alternate translation: "who are justly judged" or "whom God justly judges"

See: Abstract Nouns

Romans 3:9 (#1)

"What then? Are we better off"

Here Paul concludes his series of rhetorical questions by using the same phrase **What then** he used to begin this discussion. See how you translated this phrase in [3:1](#).

See: Connect — Reason-and-Result Relationship

Romans 3:9 (#2)

"Are we better off"

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

See: Rhetorical Question

Romans 3:9 (#3)

"Are we better off"

Here, **we** is used exclusively to speak of Paul and his fellow Jews. Your language may require you to mark these forms. Alternate translation: "Are we Jews better off"

See: Exclusive and Inclusive 'We'

Romans 3:9 (#4)

"Not at all"

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

See: Exclamations

Romans 3:9 (#5)

"Not at all"

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

See: Ellipsis

Romans 3:9 (#6)

"For we have already accused"

For here indicates that what follows is the reason why the previous statement is true. Use a natural way in your language for indicating a reason. Alternate translation: "We are not better off because we have already accused"

See: Connect — Reason-and-Result Relationship

Romans 3:9 (#7)

"we have already accused"

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

See: Exclusive and Inclusive 'We'

Romans 3:9 (#8)

"Greeks"

Here, **Greeks** refers to non-Jewish people in general. It does not refer only to people from the country of Greece. If it would be helpful in your language, you could state this explicitly. Alternate translation: "non-Jewish people"

See: Assumed Knowledge and Implicit Information

Romans 3:9 (#9)

"under sin"

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

See: Idiom

Romans 3:10 (#1)

“Just as it is written”

See how you translated this phrase in [1:17](#).

See: Quotations and Quote Margins

Romans 3:10 (#2)

“Just as it is written”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Just as the prophets wrote”

See: Active or Passive

Romans 3:10 (#3)

“There is none righteous, not even one”

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

See: Quote Markings

Romans 3:10 (#4)

“There is none righteous, not even one”

These two phrases mean the same thing. Paul says the same thing twice, in slightly different ways, to emphasize that **not even one** person is **righteous**. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: “There is not even one person who is righteous” or “Absolutely no one who is righteous”

See: Parallelism

Romans 3:10 (#5)

“There is none righteous, not even one”

Paul is using the singular adjectives **none righteous** and **one** as nouns in order to describe all people. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: “There are no righteous people, not any people” or “There is no righteous person, not even one person”

See: Nominal Adjectives

Romans 3:11 (#1)

“”There is none who understands.”

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

See: Quote Markings

Romans 3:11 (#2)

“There is none” - “There is none”

Paul is using the adjectives **none** as nouns in order to describe all people. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: “There are no man ... There are no man” or “There is no person ... There is no person”

See: Nominal Adjectives

Romans 3:11 (#3)

“There is none who understands”

Here, **who understands** refers to someone who is able to think wisely or correctly. If it would be helpful in your language, you could state this explicitly. Alternate translation: “There is none who is wise”

See: Assumed Knowledge and Implicit Information

Romans 3:11 (#4)

“who seeks out God”

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

See: Metaphor

Romans 3:12 (#1)

"All of them turned away. They together became useless."

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

See: Quote Markings

Romans 3:12 (#2)

"turned away"

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

See: Metaphor

Romans 3:12 (#3)

"They together became useless"

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

See: Assumed Knowledge and Implicit Information

Romans 3:12 (#4)

"There is none doing kindness—there is not even one"

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

See: Parallelism

Romans 3:12 (#5)

"none" - "one"

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

See: Nominal Adjectives

Romans 3:12 (#6)

"kindness"

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

See: Abstract Nouns

Romans 3:13 (#1)

"Their throat {is} an opened grave."

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

See: Quote Markings

Romans 3:13 (#2)

"Their throat {is} an opened grave."

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

See: Parallelism

Romans 3:13 (#3)

"Their throat"

Paul quotes David speaking of these people's throats in general, not of one particular **throat**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "Each of their throats"

See: Generic Noun Phrases

Romans 3:13 (#4)

"Their throat"

Here Paul quotes David using **throat** to describe something people would say by using their throats to say it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "What they say"

See: Metonymy

Romans 3:13 (#5)

"Their throat {is} an opened grave"

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

See: Metaphor

Romans 3:13 (#6)

"with their tongues"

Here Paul quotes David using **tongues** to describe something people would say to deceive someone, using their tongues to say it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "with what they say"

See: Metonymy

Romans 3:13 (#7)

"The poison of asps {is} under their lips"

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

See: Quote Markings

Romans 3:13 (#8)

"The poison of asps"

Paul is using the possessive form to describe **poison** that comes from **asps**, which are venomous snakes. If it would be helpful in your language, you could use a different expression. Alternate translation: "Asp's poison"

See: Possession

Romans 3:13 (#9)

"The poison of asps"

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

See: Metaphor

Romans 3:13 (#10)

"{is} under their lips"

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

See: Metonymy

Romans 3:14 (#1)

"whose mouth is full of cursing and bitterness"

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

See: Quote Markings

Romans 3:14 (#2)

"mouth"

Paul quotes David speaking of these people's mouths in general, not of one particular **mouth**. If it would be helpful in your language, you could use a more natural phrase. Alternative translation: "speech"

See: Generic Noun Phrases

Romans 3:14 (#3)

"whose mouth"

Here Paul quotes David using **mouth** to describe people speaking curses and bitter things by using their **mouth** to say them. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "what they say" or ""whose speech""

See: Metonymy

Romans 3:14 (#4)

"is full of cursing and bitterness"

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

See: Metaphor

Romans 3:15 (#1)

"Their feet"

Paul quotes Isaiah using **feet**, a part of the human body, to refer to the whole person. If it would be

helpful in your language, you could express the meaning plainly. Alternate translation: "These people"

See: Synecdoche

Romans 3:15 (#2)

"to pour out blood"

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

See: Metaphor

Romans 3:15–17 (#1)

...

General Information:\n\nVerses 15–17 are Paul's paraphrase of [Isaiah 59:7–8](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 3:16 (#1)

"Destruction and suffering"

If your language does not use abstract nouns for the ideas of **Destruction** and **suffering**, you could express the same ideas with other expressions. Alternative translation: "Demolishing lives and making people suffer"

See: Abstract Nouns

Romans 3:16 (#2)

"are} in their ways"

Here, **ways** is an idiom meaning "wherever they go" or "how they behave." It refers to a person's daily life. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternative translation: "characterize how they behave"

See: Idiom

Romans 3:17 (#1)

"**a way**"

See how you translated "ways" in the previous verse.

See: Idiom

Romans 3:17 (#2)

"**a way of peace**"

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

See: Possession

Romans 3:18 (#1)

"**There is no fear of God before their eyes**"

This sentence is a quotation from [3:6:1](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 3:18 (#2)

"**There is no fear of God**"

If your language does not use an abstract noun for the idea of **fear**, you could express the same idea with a different form. Alternate translation: "There are no fearful feelings about God before their eyes"

See: Abstract Nouns

Romans 3:18 (#3)

"**fear of God**"

Paul is using the possessive form to describe **fear** that people should feel toward for **God**. If it would

be helpful in your language, you could use a different expression. Alternate translation: "fear for God" or "fear about God"

See: Possession

Romans 3:18 (#4)

"**before their eyes**"

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

See: Idiom

Romans 3:19 (#1)

"**Now**"

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

See: Connecting Words and Phrases

Romans 3:19 (#2)

"**we know**"

Here, **we** is used exclusively to speak of Paul and other Jews. Your language may require you to mark these forms. Alternate translation: "we Jews know"

See: Exclusive and Inclusive 'We'

Romans 3:19 (#3)

"**as many things as the law says, it speaks**"

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

See: Personification

Romans 3:19 (#4)**"the law" - "the law"**

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

See: Metonymy

Romans 3:19 (#5)**"to the ones with the law"**

Paul uses **those with the law** to refer to the Jews. If it would be helpful in your language, you could state this explicitly. See how you translated a similar phrase in [2:12](#). Alternative translation: “to Jews” or “to those who know the law”

See: Assumed Knowledge and Implicit Information

Romans 3:19 (#6)**"so that"**

Here, **so that** introduces a purpose clause. Paul is stating the purpose for what **the law says**. Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): “in order that”

See: Connect — Goal (Purpose) Relationship

Romans 3:19 (#7)**"every mouth may be shut"**

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

See: Idiom

Romans 3:19 (#8)**"may be shut"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “may stop talking”

See: Active or Passive

Romans 3:19 (#9)**"all the world"**

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

See: Synecdoche

Romans 3:19 (#10)**"may become accountable to God"**

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

See: Assumed Knowledge and Implicit Information

Romans 3:20 (#1)**"because"**

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

See: Connect — Reason-and-Result Relationship

Romans 3:20 (#2)**"not any flesh will be justified"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who will do the action, Paul implies that "God" will do it. Alternate translation: "God will not justify any flesh" or "God will not make any flesh righteous"

See: Active or Passive

Romans 3:20 (#3)

"flesh"

Paul uses **flesh** figuratively to refer to a human being, who is made of flesh. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "human being"

See: Synecdoche

Romans 3:20 (#4)

"by works of law" - "full awareness of sin {is} through law"

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

See: Personification

Romans 3:20 (#5)

"by works of law"

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

See: Possession

Romans 3:20 (#6)

"of law" - "law"

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

See: Collective Nouns

Romans 3:20 (#7)

"before him"

Here, **before him** is an idiom meaning "in his presence." If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "in his presence"

See: Idiom

Romans 3:20 (#8)

"full awareness of sin"

If your language does not use abstract nouns for the ideas of **full awareness** and **sin**, you could express the same ideas in a different way. Alternate translation: "fully aware of being sinful"

See: Abstract Nouns

Romans 3:20 (#9)

"full awareness of sin"

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

See: Possession

Romans 3:20 (#10)

"{is} through law"

Here, **through law** indicates the means by which a person becomes fully aware of sin. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by means of law"

See: Assumed Knowledge and Implicit Information

Romans 3:21 (#1)

"But now"

But now here indicates that what follows is in contrast to Paul's discussion about **the law** in [2:1-3:20](#). Use a natural way in your language for

introducing a contrast. Alternate translation: "Yet now"

See: Connect — Contrast Relationship

Romans 3:21 (#2)

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

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

See: Information Structure

Romans 3:21 (#3)

"the law," - "the Law"

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

See: Assumed Knowledge and Implicit Information

Romans 3:21 (#4)

"apart from the law"

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

See: Possession

Romans 3:21 (#5)

"the righteousness of God has been made visible"

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

If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God has made his righteousness visible" or "God has revealed his righteousness"

See: Active or Passive

Romans 3:21 (#6)

"the righteousness of God"

See how you translated this phrase in [1:17](#).

See: Possession

Romans 3:21 (#7)

"being witnessed by the Law and the Prophets"

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

See: Active or Passive

Romans 3:21 (#8)

"being witnessed by the Law and the Prophets"

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

See: Personification

Romans 3:21 (#9)

"by the Law and the Prophets"

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

See: Synecdoche

Romans 3:22 (#1)**"but"**

Here, **but** indicates that what follows explains how a person receives "the righteousness of God". It does not indicate a contrast. Alternate translation: "namely," or "even"

See: Connecting Words and Phrases

Romans 3:22 (#2)**"the righteousness of God"**

See how you translated this phrase in the previous verse.

See: Possession

Romans 3:22 (#3)**"is} through faith in Jesus Christ"**

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

See: Possession

Romans 3:22 (#4)**"the ones believing"**

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

See: Ellipsis

Romans 3:22 (#5)**"for"**

Here, **for** introduces a reason clause. Paul is giving the reason why **the righteousness of God is for all**

those who believe. Use a natural way in your language to indicate a reason. Alternate translation: "because"

See: Connect — Reason-and-Result Relationship

Romans 3:22 (#6)**"there is no distinction"**

If your language does not use an abstract noun for the idea of **distinction**, you could express the same idea in a different way. Alternate translation: "God does not discriminate" or "God is not partial"

See: Abstract Nouns

Romans 3:23 (#1)**"For"**

For here introduces a reason clause. Paul is giving the reason why "there is no distinction," as stated in the previous verse. Use a natural way in your language to indicate a reason. Alternate translation: "The reason for this is that"

See: Connect — Reason-and-Result Relationship

Romans 3:23 (#2)**"all"**

Here Paul uses the adjective **all** as a noun that refers to **all** the people who have ever existed or ever will exist. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "all people"

See: Nominal Adjectives

Romans 3:23 (#3)**"fall short of the glory of God"**

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

See: Metaphor

Romans 3:23 (#4)**"of the glory of God"**

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

See: Possession

Romans 3:24 (#1)**"being justified freely by his grace"**

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

See: Personification

Romans 3:24 (#2)**"being justified freely"**

Paul assumes that his readers know that those who are **being justified freely** are "all" those who "have sinned" in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "all people are being freely justified"

See: Assumed Knowledge and Implicit Information

Romans 3:24 (#3)**"freely"**

Alternate translation: "as a gift" or "without payment"

Romans 3:24 (#4)**"by his grace through the redemption that {is} in Christ Jesus"**

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

See: Abstract Nouns

Romans 3:24 (#5)**"redemption"**

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

See: Assumed Knowledge and Implicit Information

Romans 3:24 (#6)**"that {is} in Christ Jesus"**

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

See: Metaphor

Romans 3:25 (#1)**"whom God presented {as} a propitiation"**

Here Paul uses **presented** as if Jesus were an Old Testament atonement sacrifice that was **presented** to God in the temple. He means that Jesus' death was a sacrifice for the sins of humankind. If it would be helpful in your language, you could express the meaning plainly. Alternative

translation: "whom God offered to atone for the sins of humanity"

See: Metaphor

Romans 3:25 (#2)

"as} a propitiation through faith" - "for a demonstration of his righteousness"

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

See: Abstract Nouns

Romans 3:25 (#3)

"in his blood"

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

See: Metonymy

Romans 3:25 (#4)

"for a demonstration of his righteousness"

Here, **for** indicates that the phrase that follows is the purpose for which God **presented** Jesus as a **propitiation**. Use a natural way in your language to indicate a purpose clause. Alternate translation: "in order to demonstrate his righteousness"

See: Connect — Goal (Purpose) Relationship

Romans 3:25 (#5)

"of his righteousness"

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

See: Possession

Romans 3:25 (#6)

"because of the overlooking of the sins"

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

See: Abstract Nouns

Romans 3:25 (#7)

"of the sins that happened previously"

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

See: Abstract Nouns

Romans 3:26 (#1)

"in"

Here, **in** introduces a reason clause. Paul is giving the reason for God "overlooking of the sins that happened previously," as stated in the previous verse. Starting a new sentence, use a natural way in your language to indicate a reason. Alternate translation: "The reason for this is"

See: Connect — Reason-and-Result Relationship

Romans 3:26 (#2)

"in the forbearance of God"

If your language does not use an abstract noun for the idea of **forbearance**, you could express the same idea with a different form. Alternate translation: "because God is so forbearing" or "since God forbears"

See: Abstract Nouns

Romans 3:26 (#3)

"in the forbearance of God"

Paul is using the possessive form to describe **God** as being characterized by **forbearance**. If it would be helpful in your language, you could use a

different expression. Alternate translation: “in God’s forbearance”

See: Possession

Romans 3:26 (#4)

“for the demonstration of his righteousness”

See how you translated this phrase in the previous verse.

See: Possession

Romans 3:26 (#5)

“at this present time”

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

Romans 3:26 (#6)

“so that he could be”

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

See: Connect — Goal (Purpose) Relationship

Romans 3:26 (#7)

“the one who {is} from faith in Jesus”

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

See: Generic Noun Phrases

Romans 3:26 (#8)

“the one who {is} from faith in Jesus”

Here Paul is using the possessive form to describe a person who is characterized by **faith in Jesus**. If

it would be helpful in your language, you could use a different expression. Alternate translation: “the one who is characterized by faith in Jesus”

See: Possession

Romans 3:26 (#9)

“faith in Jesus”

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

See: Possession

Romans 3:27 (#1)

“then”

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

See: Connect — Reason-and-Result Relationship

Romans 3:27 (#2)

“Where then {is} the boasting”

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

See: Rhetorical Question

Romans 3:27 (#3)

“Where then {is} the boasting”

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

See: Metaphor

Romans 3:27 (#4)**"Where then {is} the boasting"**

If your language does not use an abstract noun for the idea of **boasting**, you could express the same idea with a different form. Alternate translation: "Who then can boast"

See: Abstract Nouns

Romans 3:27 (#5)**"It is excluded"**

In this sentence Paul responds to the rhetorical question in the previous sentence. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying, 'It is excluded!'"

See: Assumed Knowledge and Implicit Information

Romans 3:27 (#6)**"It is excluded"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God has excluded it" or "God does not allow it"

See: Active or Passive

Romans 3:27 (#7)**"Through what kind of law? Of the works?" - "through a law of faith"**

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

See: Ellipsis

Romans 3:27 (#8)**"Through what kind of law? Of the works"**

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

See: Rhetorical Question

Romans 3:27 (#9)**"Of the works"**

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

See: Possession

Romans 3:27 (#10)**"No! But through a law of faith"**

In this sentence Paul responds to the rhetorical questions in the previous two sentences. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying, 'No! But through a law of faith.'"

See: Assumed Knowledge and Implicit Information

Romans 3:27 (#11)**"No"**

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

See: Exclamations

Romans 3:27 (#12)

"through a law of faith"

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

See: Possession

Romans 3:27 (#13)

"of faith"

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

See: Abstract Nouns

Romans 3:27-31 (#1)

""

Connecting Statement:\n\nIn [3:27-31](#) Paul uses a series of rhetorical questions and answers in order to emphasize that God alone makes people righteous through faith in Jesus. Like in [3:1-9](#), Paul is speaking as if he were a non-Christian Jew when he asks the rhetorical questions, but he is speaking as himself when he answers those questions.

See: Rhetorical Question

Romans 3:28 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, what follows explains what "the law of faith" means in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 3:28 (#2)

"we reckon"

Here, **we** is used exclusively to speak of Paul and other Christian Jews, as indicated in [3:9](#). Your language may require you to mark these forms. Alternate translation: "we believing Jews consider" or "we believing Jews regard"

See: Exclusive and Inclusive 'We'

Romans 3:28 (#3)

"a man"

Although the term **man** is masculine, Paul is using the word here in the generic sense that includes both men and women. Alternate translation: "humankind" or "a person"

See: When Masculine Words Include Women

Romans 3:28 (#4)

"a man to be justified"

If your language does not use the passive form in this way, you can state this in an active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "that God justifies a man" or "that God makes a man righteous"

See: Active or Passive

Romans 3:28 (#5)

"by faith"

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

See: Abstract Nouns

Romans 3:28 (#6)

"works of the law"

Paul is using the possessive form to refer to **the works** that God requires in **the law**. If it would be

helpful in your language, you could use a different expression. Alternate translation: "the works that the law requires"

See: Possession

Romans 3:29 (#1)

"Or"

Or here indicates that the next two sentences are the responses that a Jew might have to what Paul said in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Or you Jews might say"

See: Connecting Words and Phrases

Romans 3:29 (#2)

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

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

See: Ellipsis

Romans 3:29 (#3)

"of Gentiles?" - "of Gentiles"

See how you translated **Gentiles** in [1:5](#).

See: Assumed Knowledge and Implicit Information

Romans 3:29 (#4)

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

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

See: Rhetorical Question

Romans 3:29 (#5)

"Yes, also of Gentiles"

In this sentence Paul responds to the rhetorical questions in the previous two sentences. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying, 'Yes, also of Gentiles'"

See: Assumed Knowledge and Implicit Information

Romans 3:29 (#6)

"Yes"

Yes is an exclamation that communicates enthusiasm. Use an exclamation that is natural in your language for communicating enthusiasm. Alternate translation (change the period to an exclamation point): "Of course!"

See: Exclamations

Romans 3:30 (#1)

"if, indeed"

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

See: Connect — Factual Conditions

Romans 3:30 (#2)

"if, indeed"

This phrase introduces the reason why Paul could say in the previous verse that God is also the God of the Gentiles. Use a natural way in your language for introducing a reason clause. Alternate translation: "since, indeed" or "we know this is true because, indeed"

See: Connect — Reason-and-Result Relationship

Romans 3:30 (#3)

"God {is} one"

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

See: Metaphor

Romans 3:30 (#4)

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

This phrase gives further information about **who** our **God** is. It is not making a distinction between the one true **God** and false gods. If it would be helpful in your language, you could state this explicitly. Alternative translation: "he is the one who will justify the circumcision by faith, and he will justify the uncircumcision through the same faith"

See: Distinguishing Versus Informing or Reminding

Romans 3:30 (#5)

"the circumcision" - "the uncircumcision"

The words **circumcision** and **uncircumcision** are singular nouns that refer to groups of people. If your language does not use singular nouns in that way, you can use a different expression. Alternative translation: "the circumcised people ... the uncircumcised people"

See: Collective Nouns

Romans 3:30 (#6)

"the circumcision" - "the uncircumcision"

Here Paul uses **the circumcision** to refer to the Jews by associating them with **circumcision**, and he uses **the uncircumcision** figuratively to refer to the Gentiles by associating them with **uncircumcision**. If it would be helpful in your language, you could express the meaning plainly.

Alternate translation: "the Jewish people ... the non-Jewish people"

See: Metonymy

Romans 3:30 (#7)

"by faith" - "through the {same} faith"

See how you translated this phrase in [3:26](#).

See: Possession

Romans 3:31 (#1)

"Do we then nullify the law"

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

See: Connecting Words and Phrases

Romans 3:31 (#2)

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

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

See: Rhetorical Question

Romans 3:31 (#3)

"Do we then nullify"

Here, **we** is used exclusively to speak of the unbelieving Jews on whose behalf Paul is speaking. Your language may require you to mark these forms. Alternative translation: "Do we Jews then nullify"

See: Exclusive and Inclusive 'We'

Romans 3:31 (#4)

"Do we then nullify the law"

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

See: Assumed Knowledge and Implicit Information

Romans 3:31 (#5)

"through the {same} faith"

See how you translated this phrase in the previous verse.

See: Possession

Romans 3:31 (#6)

"May it never be! Instead, we uphold the law"

In these two sentences Paul responds to the rhetorical questions in the previous sentence. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying, 'May it never be! Instead, we establish the law'"

See: Assumed Knowledge and Implicit Information

Romans 3:31 (#7)

"May it never be"

See how you translated this phrase in [3:6](#).

See: Exclamations

Romans 3:31 (#8)

"we uphold the law"

Here, **we** is used exclusively to refer to Paul and other Christians. Your language may require you to

mark these forms. Alternate translation: "we Christians uphold the law"

See: Exclusive and Inclusive 'We'

Romans 3:31 (#9)

"we uphold the law"

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

See: Metaphor

Romans 4:1 (#1)

"What then"

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

See: Connect — Reason-and-Result Relationship

Romans 4:1 (#2)

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

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

See: Rhetorical Question

Romans 4:1 (#3)

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

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

See: Quote Markings

Romans 4:1 (#4)

"will we say"

In [4:1-9](#) Paul uses **we** exclusively to speak of himself and other Jews. Your language may require you to mark these forms. Alternate translation: "will we Jews say"

See: Exclusive and Inclusive 'We'

Romans 4:1 (#5)

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

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "that Abraham has discovered, who is our forefather according to the flesh"

See: Information Structure

Romans 4:1 (#6)

"according to the flesh"

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

See: Idiom

Romans 4:1-12 (#1)

""

Connecting Statement:\n\n[4:1-12](#) are a series of rhetorical questions and answers that Paul uses to

emphasize that even **Abraham**, the ancestor of the Jewish people, was made righteous by God "through faith."

Romans 4:2 (#1)

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

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

See: Quote Markings

Romans 4:2 (#2)

"For"

For here indicates that what follows is the reason for the statement in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "This must be the case because"

See: Connect — Reason-and-Result Relationship

Romans 4:2 (#3)

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

Paul is speaking as if this were a hypothetical possibility, but he means that the unbelieving Jew might think that this is actually true. In Paul's time some Jewish teachers taught that Abraham had a right to boast because of his faith. However, since translating this as if it were true might confuse your readers, it is best to use a hypothetical sentence, as in the UST.

See: Connect — Factual Conditions

Romans 4:2 (#4)

"Abraham was justified"

If your language does not use the passive form in this way, you could express the idea in active form

or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God justified Abraham" or "God made Abraham right with himself"

See: Active or Passive

Romans 4:2 (#5)

"by works"

Paul assumes that his readers would understand that **works** means "works of the law" as in [3:28](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "by doing what God requires from his people"

See: Assumed Knowledge and Implicit Information

Romans 4:2 (#6)

"but not before God"

In this clause Paul begins to respond to the rhetorical questions he wrote in the previous clauses and previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying, 'But not before God!'"

See: Assumed Knowledge and Implicit Information

Romans 4:2 (#7)

"but not before God"

What follows the word **but** here is an emphatic contrast to what was just stated. Paul is negating the argument that he presented earlier in this verse and in the previous verse. You could make this emphasis explicit by replacing the period with an exclamation point or another natural way in your language for introducing an emphatic contrast. Alternate translation: "but certainly not before God!" or "however, not from God's perspective!"

See: Connect — Contrast Relationship

Romans 4:2 (#8)

"before God"

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

See: Metaphor

Romans 4:3 (#1)

"For"

For here indicates that what follows in this verse is the reason why Paul said in the previous verse that Abraham cannot boast "before God." Use a natural way in your language to introduce a reason clause. Alternative translation: "This is true because"

See: Connect — Reason-and-Result Relationship

Romans 4:3 (#2)

"what does the scripture say"

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

See: Rhetorical Question

Romans 4:3 (#3)

"what does the scripture say"

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

See: Personification

Romans 4:3 (#4)

"what does the scripture say"

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

See: Quotations and Quote Margins

Romans 4:3 (#5)

"the scripture"

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

See: Assumed Knowledge and Implicit Information

Romans 4:3 (#6)

"it was credited to him as righteousness"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God credited it to him as righteousness"

See: Active or Passive

Romans 4:3 (#7)

"it was credited"

The pronoun **it** refers to Abraham's faith, which was implied by the statement that **Abraham believed God**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "his faith was credited" or "his trust in God was credited"

See: Pronouns — When to Use Them

Romans 4:3 (#8)

"righteousness"

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in a different way. Alternate translation: "being righteous" or "being right with God"

See: Abstract Nouns

Romans 4:4 (#1)

"Now"

Now here indicates that what follows in verses 4–5 is an explanation of the scripture quotation in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "In fact," or "Certainly,"

See: Connecting Words and Phrases

Romans 4:4 (#2)

"to the one working"

Here, **the one who works** refers to a hypothetical person who obeys the laws God gave through Moses and is "made righteous by works" (See: [4:2](#)). However, since the meaning of verses 4–5 is given in the next verse, you do not need to explain its meaning further here.

See: When to Keep Information Implicit

Romans 4:4 (#3)

"the wage is not credited according to grace"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "he does not consider his wage as grace" or "he does not regard his pay as grace"

See: Active or Passive

Romans 4:4 (#4)

"according to grace," - "according to obligation"

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

Romans 4:4 (#5)**"according to grace," - "according to obligation"**

If your language does not use abstract nouns for the ideas of **grace** and **obligation**, you could express the same ideas with different forms. Alternate translation: "as what is gracious ... as what is owed" or "as something gifted ... as something owed"

See: Abstract Nouns

Romans 4:5 (#1)**"Now"**

Now here indicates that what follows in this verse is in contrast to what Paul said in the previous verse. Use a natural way in your language to express contrasting ideas. Alternate translation: "But"

See: Connect — Contrast Relationship

Romans 4:5 (#2)**"to the one not working"**

Here, **the one who does not work** refers to a person who does not obey the laws God gave through Moses. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to the one who is does not obey God's laws"

See: Assumed Knowledge and Implicit Information

Romans 4:5 (#3)**"the one justifying"**

Here, **the one who justifies** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God who justifies" or "God who makes righteous"

See: Assumed Knowledge and Implicit Information

Romans 4:5 (#4)**"the ungodly"**

Paul is using the singular adjective phrase **the ungodly** as a noun in order to describe a group of

people. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: "people who are ungodly" or "people who do ungodly things"

See: Nominal Adjectives

Romans 4:5 (#5)**"his faith is credited as righteousness"**

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

See: Active or Passive

Romans 4:5 (#6)**"his faith" - "as righteousness"**

If your language does not use abstract nouns for the ideas of **faith** and **righteousness**, you could express the same ideas with different forms. Alternate translation: "how he trusts ... as being righteous" or "how he trusts in God ... as being right with God"

See: Abstract Nouns

Romans 4:6 (#1)**"David also speaks {of"**

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

See: Quotations and Quote Margins

Romans 4:6 (#2)**"the blessedness of the man"**

If your language does not use an abstract noun for the idea of **blessedness**, you could express the same idea with a different form. Alternate translation: "how blessed the man is"

See: Abstract Nouns

Romans 4:6 (#3)

"the blessedness of the man"

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

See: Possession

Romans 4:6 (#4)

"of the man"

Paul is speaking of people in general, not of one particular **man**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "of a person"

See: Generic Noun Phrases

Romans 4:6 (#5)

"to whom God credits righteousness apart from works"

This phrase gives further information about the **the man**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "that is, the man God credits as righteous apart from works"

See: Distinguishing Versus Informing or Reminding

Romans 4:6 (#6)

"credits righteousness"

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea with a verbal form. Alternate translation: "counts being righteous" or "counts being right with himself"

See: Abstract Nouns

Romans 4:6 (#7)

"apart from works"

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

See: Possession

Romans 4:7 (#1)

"Blessed {are those} whose lawless deeds have been forgiven,"

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

See: Quote Markings

Romans 4:7 (#2)

"Blessed {are those} whose lawless deeds have been forgiven,"

These two clauses mean the same thing. Paul says the same thing twice, in slightly different ways, to show how **Blessed** these people are. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: "How blessed are those people whom God forgives completely for all their sins"

See: Parallelism

Romans 4:7 (#3)

"whose lawless deeds" - "whose sins"

If your language does not use abstract nouns for the ideas of **lawless deeds** and **sins**, you could express the same ideas in another way. Alternate translation: "the lawless things they have done ... the sins they have committed"

See: Abstract Nouns

Romans 4:7 (#4)

"have been forgiven,"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God forgives ... God covers"

See: Active or Passive

Romans 4:7 (#5)

"whose sins have been covered"

Paul quotes David leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "blessed are those whose sins have been covered"

See: Ellipsis

Romans 4:7 (#6)

"have been covered"

Paul quotes David using **covered** to refer to God forgiving sins as if he covers sins so that he no longer sees them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "have been forgiven"

See: Metaphor

Romans 4:8 (#1)

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

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

See: Quote Markings

Romans 4:8 (#2)

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

This verse means the same thing as the two clauses in the previous verse. Paul says the same thing here

in a slightly different way to emphasize how **Blessed** people are whom God forgives for their sins. Use a natural way in your language to express this emphasis. Alternate translation: "How truly blessed is a man whose sin the Lord does certainly not count!"

See: Parallelism

Romans 4:8 (#3)

"a man"

Paul quotes David speaking of people in general, not of one particular **man**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "a person"

See: Generic Noun Phrases

Romans 4:8 (#4)

"sin"

If your language does not use an abstract noun for the idea of **sin**, you could express the same idea in another way. Alternate translation: "sinful deeds"

See: Abstract Nouns

Romans 4:8 (#5)

"does certainly not count"

Paul quotes David using **count** to refer to God remembering or regarding people's sins after he has forgiven them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "does certainly not regard"

See: Metaphor

Romans 4:8 (#6)

"certainly not"

The phrase **certainly not** translates two negative words in Greek. Paul quotes David using them together to emphasize how certain it is that God does not regard people's sin after he has forgiven them. Use a natural way in your language to indicate this emphasis. Alternate translation: "never"

See: Double Negatives

Romans 4:9 (#1)

"Then"

Then here introduces a result clause. This verse indicates the logical conclusion to what Paul has stated in [4:6–8](#). Use a natural way in your language for indicating result. Alternate translation: "As a result,"

See: Connect — Reason-and-Result Relationship

Romans 4:9 (#2)

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

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

See: Rhetorical Question

Romans 4:9 (#3)

"is} this blessedness"

Here, **this blessedness** refers to the joyful state of those people whom God forgives and makes righteous, as mentioned in [4:6–8](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "is this blessed state of being forgiven by God" or "is this blessed forgiveness from God"

See: Assumed Knowledge and Implicit Information

Romans 4:9 (#4)

"is} this blessedness upon the circumcision," - "upon the uncircumcision"

Paul speaks of **blessedness** as if it were an object that could be put **upon** someone. He means that both circumcised and uncircumcised people can

receive the blessing of forgiveness from God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is this blessedness given to the circumcision ... to the uncircumcision"

See: Metaphor

Romans 4:9 (#5)

"the circumcision," - "the uncircumcision"

See how you translated these words in [3:30](#).

See: Collective Nouns

Romans 4:9 (#6)

"For"

For here indicates that what follows answers the rhetorical question. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Indeed,"

See: Connecting Words and Phrases

Romans 4:9 (#7)

"we say"

Here Paul uses **we** exclusively to refer to Paul and other Jews. Your language may require you to mark these forms. Alternate translation: "we Jewish people say"

See: Exclusive and Inclusive 'We'

Romans 4:9 (#8)

"we say"

Paul uses **we say** here to introduce a modified scripture quotation from [15:6](#), which Moses wrote. If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from the Old Testament. Alternate translation: "we say what Moses wrote in the Old Testament"

See: Quotations and Quote Margins

Romans 4:9 (#9)

"His faith was credited to Abraham as righteousness"

See how you translated the similar clauses in [4:3](#) and [4:5](#).

See: Active or Passive

Romans 4:10 (#1)

"How then was it credited? Being in circumcision, or in uncircumcision"

In these two sentences Paul is not asking for information, but is using these two questions to emphasize that Abraham was made righteous without being circumcised. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. You may need to combine these sentences. Alternate translation: "Then you surely know how it was credited to him! You surely know whether it was in circumcision or in uncircumcision!" or "Then you surely know how it was credited to him, whether in circumcision or in uncircumcision!"

See: Rhetorical Question

Romans 4:10 (#2)

"How then"

Here, **then** introduces a result clause that is in the form of a rhetorical question. Use a natural way in your language for indicating result. Alternate translation: "How, as a result," or "So then, how"

See: Connect — Reason-and-Result Relationship

Romans 4:10 (#3)

"How"

How here means "in what circumstances." Paul is not asking how God made Abraham righteous, but is asking whether or not Abraham was circumcised when God made him righteous. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "In what circumstances"

See: Idiom

Romans 4:10 (#4)

"was it credited?" - "It was} not in circumcision"

In this verse the pronoun **it** refers to Abraham's faith, as stated in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "was Abraham's faith credited ... His faith was not in circumcision"

See: Pronouns — When to Use Them

Romans 4:10 (#5)

"How then was it credited"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "How then did God credit it"

See: Active or Passive

Romans 4:10 (#6)

"Being in circumcision, or in uncircumcision? {It was} not in circumcision, but in uncircumcision"

Here Paul is leaving out some the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous sentence. Alternate translation: "Was it credited being in circumcision, or was it credited being in uncircumcision? It was not credited in circumcision, but it was credited in uncircumcision"

See: Ellipsis

Romans 4:10 (#7)

"Being in circumcision, or in uncircumcision? {It was} not in circumcision, but in uncircumcision"

If your language does not use abstract nouns for the ideas of **circumcision** and **uncircumcision**, you

could express the same ideas in a different way. Paul implies that Abraham is the subject of these sentences. Alternate translation: "While Abraham was circumcised, or while he was uncircumcised? It was not while he was circumcised, but while he was uncircumcised"

See: Abstract Nouns

Romans 4:11 (#1)

"of circumcision," - "in his uncircumcision" - "through uncircumcision"

If your language does not use abstract nouns for the ideas of **circumcision** and **uncircumcision**, you could express the same ideas in a different way. Alternate translation: "of being circumcised ... while being uncircumcised ... through being uncircumcised"

See: Abstract Nouns

Romans 4:11 (#2)

"the sign of circumcision"

Paul is using the possessive form to describe **the sign** that is **circumcision**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the sign that is circumcision"

See: Possession

Romans 4:11 (#3)

"a seal of the righteousness of the faith that {he had} in his uncircumcision"

This phrase gives further information about **the sign of circumcision**. Circumcision is not only a **sign**, but also a **seal**. If it would be helpful in your language, you could make the relationship between these clauses clearer. Alternate translation: "that is, a seal of the righteousness of the faith that he had in his uncircumcision"

See: Distinguishing Versus Informing or Reminding

Romans 4:11 (#4)

"a seal of the righteousness"

Paul is using the possessive form to describe **a seal** that proves **the righteousness** to be real. If it would be helpful in your language, you could use a different expression. Alternate translation: "a seal that proves the righteousness"

See: Possession

Romans 4:11 (#5)

"of the righteousness of the faith"

Paul is using the possessive form to describe **righteousness** that comes from **faith**. If it would be helpful in your language, you could use a different expression. Alternate translation: "of the righteousness from faith" or "of being right with God that comes from trusting in him"

See: Possession

Romans 4:11 (#6)

"that {he had} in his uncircumcision"

This clause gives further information about **the faith** that Abraham had. Paul is referring to **the faith** that Abraham had before he was circumcised. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "that Abraham had in his uncircumcision"

See: Distinguishing Versus Informing or Reminding

Romans 4:11 (#7)

"in his uncircumcision"

Here Paul speaks of **uncircumcision** as if it were a location someone could be **in**. He means that Abraham was in the state of being uncircumcised. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "while he was uncircumcised"

See: Metaphor

Romans 4:11 (#8)

"so that he would be"

Here, **so that** introduces a purpose clause. Paul is stating the purpose for which God required

Abraham to become circumcised. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that he would be"

See: Connect — Goal (Purpose) Relationship

Romans 4:11 (#9)

"the father of all the ones believing through uncircumcision"

Paul uses **father** to refer to Abraham as if he physically produced **all those who believe** in God. Paul means that Abraham spiritually represents all uncircumcised non-Jews who trust in God. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternative translation: "the spiritual representative of all those who believe through uncircumcision" or "like the father of all those who believe through uncircumcision"

See: Metaphor

Romans 4:11 (#10)

"through uncircumcision"

Here the word translated as **through** refers to going through a time period. If it would be helpful in your language, you could state this explicitly. Alternate translation: "during uncircumcision" or "throughout the time they were uncircumcised"

See: Assumed Knowledge and Implicit Information

Romans 4:11 (#11)

"so that the righteousness would be credited to them"

Here, **so that** indicates that this clause could refer to: (1) the purpose of Abraham being **the father of all those who believe**. Alternate translation: "in order that the righteousness would be credited to them" (2) the result of Abraham being **the father of all those who believe**. Alternate translation: "resulting in the righteousness being credited to them"

See: Connect — Goal (Purpose) Relationship

Romans 4:11 (#12)

"so that the righteousness would be credited to them"

See how you translated **counted** in [4:3–5](#) and [9–10](#).

See: Active or Passive

Romans 4:11 (#13)

"the righteousness"

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea with a different form. Alternate translation: "being righteous" or "being right with God"

See: Abstract Nouns

Romans 4:12 (#1)

"and the father of circumcision"

Here, **and** indicates that what follows is another purpose for God commanding Abraham to be circumcised after he trusted in God. If it would be helpful in your language, you could repeat some of the information from the previous sentence and start a new sentence. Alternate translation: "and also so that he would be the father of circumcision"

See: Connecting Words and Phrases

Romans 4:12 (#2)

"the father of circumcision to the one {being} not only from the circumcision, but to the ones also following in the steps of the faith of our father Abraham in uncircumcision"

Paul uses **father of circumcision** to indicate that Abraham is both the physical ancestor and spiritual ancestor of Jewish people who believe in Jesus. They are both physically circumcised and have the "circumcision of the heart," which Paul refers to in [2:29](#). If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "to those Jews who are not only circumcised, but who also follow in the steps of the faith of our father Abraham in his uncircumcision"

See: Assumed Knowledge and Implicit Information

Romans 4:12 (#3)

"to the one {being} not only from the circumcision, but to the ones also following in the steps of the faith of our father Abraham in uncircumcision"

Paul assumes that his readers will know that these two clauses refer to those Jews who are **not only** circumcised in their bodies, but also have the same **faith** in God that Abraham had before he was circumcised. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to those Jews who are not only circumcised, but who also follow in the steps of the faith of our father Abraham in uncircumcision"

See: Assumed Knowledge and Implicit Information

Romans 4:12 (#4)

"to the ones also following in the steps of the faith of our father Abraham"

Here, **follow in the steps** is an idiom that means to follow someone's example. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "who follow the example of the faith of our father Abraham"

See: Idiom

Romans 4:12 (#5)

"of the faith of our father Abraham"

Paul is using the possessive form to describe **the faith that our father Abraham** had. If it would be helpful in your language, you could use a different expression. Alternate translation: "of our father Abraham's faith"

See: Possession

Romans 4:12 (#6)

"of our father Abraham"

Here, **our** refers to Paul and his fellow believing Jews, as in [3:9](#). Your language may require you to mark these forms. Alternate translation: "of our Jewish father Abraham"

See: Exclusive and Inclusive 'We'

Romans 4:12 (#7)

"in uncircumcision"

Here, **in uncircumcision** has the same meaning as "through circumcision" stated in the previous verse. See how you translated the phrase there.

See: Assumed Knowledge and Implicit Information

Romans 4:13 (#1)

"For"

For here gives the reason why Abraham is the spiritual "father" of both non-Jews and Jews, as stated in [4:11-12](#). Use a natural way in your language for indicating a reason. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 4:13 (#2)

"the promise" - "that he would be heir of the world"

If your language does not use abstract nouns for the ideas of **promise** and **heir**, you could express the same ideas in another way. Alternate translation: "God promised ... that he would inherit the world"

See: Abstract Nouns

Romans 4:13 (#3)

"or"

Here, the word translated **or** indicates that **the promise is to Abraham and his seed**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and also"

See: Connecting Words and Phrases

Romans 4:13 (#4)

"to his seed"

Here Paul uses **seed** to refer to "offspring." Just as plants produce seeds that grow into many more plants, so people can have many offspring. If it

would be helpful in your language, you could express the meaning plainly. Alternate translation: "to his descendants"

See: Metaphor

Romans 4:13 (#5)

"of the world"

Here **the world** could refer to: (1) all the land of **the world**. Although God had promised to give the land of Canaan to Abraham's descendants, the Jews in Paul's time understood that this promise included the whole earth. This will indeed take place when Jesus, a descendent of Abraham, rules over the whole world. Alternate expression: "of all the land in the world" (2) the people who live in the world, as in [3:19](#). Alternate translation: "of the people who live in the world"

See: Synecdoche

Romans 4:13 (#6)

"was} not through the law but through the righteousness"

Here the word translated as **through** indicates the means by which God gave **the promise**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "was not by means of the law but by means of the righteousness" or "was not on the basis of the law but on the basis of the righteousness"

See: Assumed Knowledge and Implicit Information

Romans 4:13 (#7)

"the law"

See how you translated **the law** in [3:21](#).

See: Assumed Knowledge and Implicit Information

Romans 4:13 (#8)

"the righteousness of faith"

See how you translated the similar phrase in [4:11](#).

See: Possession

Romans 4:14 (#1)

"For"

For here indicates that [4:14-15](#) give the reasons why God's promise to Abraham was given "through the righteousness of faith" and not "through the law," as stated in the previous verse. Use a natural way in your language for introducing reasons. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 4:14 (#2)

"if the heirs {are} from the law, the faith has been emptied"

Paul is using a hypothetical situation to help his readers recognize the serious implications of how people inherit God's promises. Use the natural form in your language for expressing a hypothetical situation. Alternate translation: "suppose the heirs are from the law, then the faith has been emptied"

See: Connect — Hypothetical Conditions

Romans 4:14 (#3)

"the heirs {are} from the law, the faith" - "the promise"

See how you translated "heir", **the law**, and **faith** in the previous verse.

See: Abstract Nouns

Romans 4:14 (#4)

"heirs {are}"

Here, **heirs** refers to "Abraham" and "his seed" from the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the heirs, Abraham or his seed, are"

See: Assumed Knowledge and Implicit Information

Romans 4:14 (#5)

"the heirs {are} from the law"

Here, **from the law** refers to those who try to obey the law of Moses so that God will count them as righteous. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the heirs are those who try to obey the law so that God will count them as righteous"

See: Assumed Knowledge and Implicit Information

Romans 4:14 (#6)

"the faith has been emptied"

Paul speaks of **faith** as if it were a container that could be emptied. He means that **faith** would become powerless or useless to make a person righteous if simply obeying**the law** allows a person to inherit God's promises. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "then it would be impossible to become righteous by trusting in God"

See: Metaphor

Romans 4:15 (#1)

"For"

For indicates that the rest of the verse gives the reason why inheriting God's promise by obeying the law would nullify faith and the promise, as stated in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 4:15 (#2)

"the law brings about wrath"

Here Paul speaks of **the law** as if it were a person who could produce something. He means that the **law** causes God to punish people because they cannot obey it. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "the law results in wrath for those who do not obey it"

See: Personification

Romans 4:15 (#3)

"wrath"

See how you translated the same use of this word in [1:18](#).

See: Metonymy

Romans 4:15 (#4)

"but where there is no law, neither {is there} transgression"

Paul speaks of **the law** and **transgression** as if they were located in a specific place. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "but where the law is not present, neither is transgression present" or "but in a place where God's law does not exist, transgression also does not exist"

See: Metaphor

Romans 4:15 (#5)

"transgression"

See how you translated the same use of **transgression** in [2:23](#).

See: Abstract Nouns

Romans 4:16 (#1)

"it is} by faith"

Here, **it** refers to **the promise** mentioned later in the verse and introduced in [4:13](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "the promise is by faith"

See: Assumed Knowledge and Implicit Information

Romans 4:16 (#2)

"it is} by faith"

Here, **by faith** indicates the means by which someone acquires **the promise**. If it would be helpful in your language, you could state this

explicitly. Alternate translation: "a person acquires God's promise by faith"

See: Assumed Knowledge and Implicit Information

Romans 4:16 (#3)

"in order that {it may be"

This phrase introduces a purpose clause. Paul is stating the purpose for which God makes **faith** the means for acquiring **the promise**. Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): "so that"

See: Connect — Goal (Purpose) Relationship

Romans 4:16 (#4)

"according to grace"

Alternate translation: "by grace" or "on the basis of grace"

Romans 4:16 (#5)

"grace"

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea with a different form. Alternate translation: "how gracious God is"

See: Abstract Nouns

Romans 4:16 (#6)

"so that the promise might be certain"

Here, **so that** could indicate: (1) a purpose clause. Alternate translation: "in order for the promise to be certain" (2) a result clause. Alternate translation: "with the result that the promise might be certain"

See: Connect — Goal (Purpose) Relationship

Romans 4:16 (#7)

"the promise"

See how you translated **promise** in [4:13](#).

See: Abstract Nouns

Romans 4:16 (#8)

"to all the seed"

The phrase **all the seed** is singular but refers to a group of people. If your language does not use singular nouns in that way, you could use a different expression. Alternate translation: "all the descendants"

See: Collective Nouns

Romans 4:16 (#9)

"to all the seed"

See how you translated **seed** in [4:13](#).

See: Metaphor

Romans 4:16 (#10)

"not only to the one from the law, but also to the one from the faith of Abraham"

These clauses give further information about the phrase **all the seed**. They distinguish between **the seed** associated with **the law** and **the seed** associated with **the faith**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "both from those believers associated with Abraham through the law and those associated with the faith of Abraham"

See: Distinguishing Versus Informing or Reminding

Romans 4:16 (#11)

"from the law"

See how you translated this phrase in [4:14](#).

See: Assumed Knowledge and Implicit Information

Romans 4:16 (#12)

"from the faith of Abraham"

Here, **from the faith of Abraham** refers to those who trust in God the way Abraham did. If it would

be helpful in your language, you could state this explicitly. Alternate translation: "who has the same faith as Abraham"

See: Assumed Knowledge and Implicit Information

Romans 4:16 (#13)

"who is the father of us all"

Paul uses **father** to refer to Abraham as if he physically produced all human beings. Paul means that Abraham is the physical ancestor of all believing Jews and the spiritual ancestor of all believing non-Jews. If it would be helpful in your language, you could state the meaning plainly. Alternative translation: "who spiritually represents all of us who believe"

See: Metaphor

Romans 4:16 (#14)

"of us all"

Here, **us all** refers to **all the seed** and so is inclusive of all believing Jews and non-Jews. Your language may require you to mark these forms. Alternate translation: "of all believers in God" or "of all of us who trust in God"

See: Exclusive and Inclusive 'We'

Romans 4:17 (#1)

"just as it is written, "I have appointed you the father of many nations"

Here Paul interrupts the sentence he began in the previous verse and inserts these two clauses in order to support his argument. If it would be helpful in your language, you could mark these clauses in a way that shows they are inserted into the middle of a sentence, as in the UST. You could also move these clauses to the end of the verse so that they do not divide the main sentence.

See: Information Structure

Romans 4:17 (#2)

"just as it is written"

Here Paul uses a quotation from the Old Testament in order to support the statement in the previous verse that Abraham "is the father of us all." If it would be helpful in your language, you could make the relationship between this verse and the previous verse clearer. Alternate translation: "The fact that Abraham is the father of us all is written in the Scriptures, which say"

See: Assumed Knowledge and Implicit Information

Romans 4:17 (#3)

"just as it is written"

See how you translated this phrase in [1:17](#).

See: Quotations and Quote Margins

Romans 4:17 (#4)

"just as it is written"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the quotation was written by Moses. Alternate translation: "just as Moses wrote"

See: Active or Passive

Romans 4:17 (#5)

"I have appointed you the father of many nations"

In this clause Paul quotes [17:5](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 4:17 (#6)

"I have appointed you" - "he trusted"

The pronoun **I** refers to **God**, and **you** and **he** refer to Abraham. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I, God, have appointed you, Abraham, as ... Abraham trusted"

See: Pronouns — When to Use Them

Romans 4:17 (#7)

"the father of many nations"

Paul quotes God using **father** to refer to Abraham as if he were going to physically produce children who would comprise **many nations**. God means that Abraham would become the spiritual ancestor of a large number of people from **many nations** who trust in God as does Abraham. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "the spiritual representative of numerous groups of people"

See: Metaphor

Romans 4:17 (#8)

"in the presence of God whom he trusted"

Here Paul continues the sentence from the previous verse that he had interrupted with the first two clauses in this verse. This clause completes the previous statement from the previous verse, "who is the father of us all." If it would be helpful in your language, you could state this explicitly. You made need to start a new sentence, as in the UST. Alternative translation: "Abraham is the father of us all in the presence of God whom he trusted"

See: Assumed Knowledge and Implicit Information

Romans 4:17 (#9)

"in the presence of God"

Paul uses **in the presence of** to refer to Abraham as if he were physically present with **God**. Paul means that **God** personally considers Abraham to represent the believers that come from **many nations**. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "according to what God thinks" or "in God's view"

See: Metaphor

Romans 4:17 (#10)

"whom he trusted, the one making the dead ones live and calling the things not existing as existing"

These clauses give further information about **God**. If it would be helpful in your language, you could make the relationship between these phrases clearer by making new sentences or by another way that is natural in your language. Alternate translation: "This is the God whom he trusted. It is this God who makes the dead live and calls the things not existing as existing"

See: Distinguishing Versus Informing or Reminding

Romans 4:17 (#11)

"calling the things not existing as existing"

Paul speaks of **the things not existing** as if **God** were calling to them. Paul means that **God** creates things by commanding them to exist, as Moses describes in [Genesis 1:13-27](#). If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "summons into being things that did not previously exist" or "by speaking, creates things that did not previously exist"

See: Metaphor

Romans 4:18 (#1)

"who" - "he" - "your"

The pronouns **who** and **he** and **your** refer to Abraham, not God. If it would be helpful in your language, you could state this explicitly.

See: Pronouns — When to Use Them

Romans 4:18 (#2)

"who against hope believed on the basis of hope"

Here, **against hope** is an idiom meaning "despite what seemed hopeless." If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "although it seemed hopeless, he believed on the basis of hope"

See: Idiom

Romans 4:18 (#3)

"who against hope believed on the basis of hope"

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea with a different form. Alternate translation: "who hopefully believed although it seemed hopeless"

See: Abstract Nouns

Romans 4:18 (#4)

"believed"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "believed in God" or "believed what God had promised"

See: Ellipsis

Romans 4:18 (#5)

"so that he might become"

Here, **so that** indicates that this is a purpose clause. Paul is stating the result of Abraham believing **on the basis of hope**. Use a natural way in your language for introducing a result clause. Alternate translation: "which resulted in him becoming"

See: Connect — Reason-and-Result Relationship

Romans 4:18 (#6)

"the father of many nations"

See how you translated this phrase in [4:17](#).

See: Metaphor

Romans 4:18 (#7)

"what {was} said"

Here Paul uses **what was said** to introduce a quotation from an Old Testament book ([15:5](#)). If it would be helpful in your language, you could use a

comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "what was said in the Scriptures"

See: Quotations and Quote Margins

Romans 4:18 (#8)

"what {was} said"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the quotation was spoken by God. Alternate translation: "what God said"

See: Active or Passive

Romans 4:18 (#9)

"So will your seed be"

Paul assumes that his readers would know the rest of what God said in the verse he is quoting ([15:5](#)). If it would be helpful in your language, you could state this explicitly. Alternate translation: "Look now at the heavens and count the stars, if you are able to count them. So will your seed be"

See: Assumed Knowledge and Implicit Information

Romans 4:18 (#10)

"seed"

See how you translated **seed** in [4:16](#).

See: Metaphor

Romans 4:19 (#1)

"And not weakening in the faith, he considered his own body as already being dead (being about a hundred years old)—and the deadness of the womb of Sarah"

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "He considered his own body as already having died (being about a hundred years old)—and the deadness of the womb of Sarah—but he was not weakening in the faith"

See: Information Structure

Romans 4:19 (#2)

"And not weakening in the faith"

"Here Paul uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be helpful in your language, you can express the meaning positively. Alternate translation: "And being strengthened in the faith" of ""And being strong in the faith"""

See: Litotes

Romans 4:19 (#3)

"not weakening in the faith"

Paul speaks of Abraham's **faith** as if it were something in which a person could be **weakening**. He means that Abraham kept trusting God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "not ceasing to trust"

See: Metaphor

Romans 4:19 (#4)

"in the faith"

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea with a verbal form. Alternate translation: "in how he trusted God"

See: Abstract Nouns

Romans 4:19 (#5)

"as already being dead"

Paul speaks of Abraham as if he actually thought his body was **dead**. Paul means that Abraham knew he was too old to produce a child. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "unable to father a child" or "useless for procreating"

See: Metaphor

Romans 4:19 (#6)

"being about a hundred years old"

Here Paul provides background information about Abraham's age to help his readers understand why Abraham **considered his own body as already being dead**. Use the natural form in your language for expressing background information. Alternate translation: "since he was about 100 years old"

See: Background Information

Romans 4:19 (#7)

"the deadness of the womb of Sarah"

Here Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "he also considered the deadness of the womb of Sarah"

See: Ellipsis

Romans 4:19 (#8)

"the deadness of the womb of Sarah"

If your language does not use an abstract noun for the idea of **deadness**, you could express the same idea in another way. Alternate translation: "that the womb of Sarah was dead"

See: Abstract Nouns

Romans 4:19 (#9)

"the deadness of the womb of Sarah"

Paul speaks of Sarah's **womb** as if it were dead. He means that she was unable to conceive children. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "how Sarah was unable to conceive" or "that Sarah could not bear children"

See: Metaphor

Romans 4:19 (#10)

"the deadness of the womb of Sarah"

Paul assumes that his readers would know that Sarah had been unable to become pregnant throughout her life, as described in the Old Testament book of Genesis. This fact makes Abraham's faith even more amazing. If your readers would be unfamiliar with the story of Abraham and Sarah, you could state this explicitly. Alternate translation: "the deadness of the womb of Sarah, since she could never become pregnant before" or "the deadness of the womb of Sarah, which had always been dead"

See: Assumed Knowledge and Implicit Information

Romans 4:20 (#1)

"But toward the promise of God, he did not waver in unbelief"

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "Abraham did not waver in unbelief about what God promised"

See: Information Structure

Romans 4:20 (#2)

"But"

"But here indicates that what follows emphasizes Abraham's **faith** in **the promise of God**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Nonetheless,"" or "In fact,""

See: Connecting Words and Phrases

Romans 4:20 (#3)

"toward the promise of God"

The word translated as **toward** could also mean "with regard to" or "regarding." If it would be helpful in your language, you could state this explicitly. Alternate translation: "with regard to the promise of God" or "regarding the promise of God"

See: Assumed Knowledge and Implicit Information

Romans 4:20 (#4)

"the promise of God"

Paul is using the possessive form to describe **the promise** that comes from **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the promise that came from God" or "the promise from God"

See: Possession

Romans 4:20 (#5)

"the promise of God"

If your language does not use an abstract noun for the idea of **promise**, you could express the same idea with a different form. Alternate translation: "the things God promised" or "the things God said would happen"

See: Abstract Nouns

Romans 4:20 (#6)

"he did not waver in unbelief"

Here, **did not waver** and **unbelief** form a double negative expression. If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "he did not waver in believing" or "his belief did not waver"

See: Double Negatives

Romans 4:20 (#7)

"in unbelief," - "in the faith"

If your language does not use abstract nouns for the ideas of **unbelief** and **faith**, you could express the same ideas with verbal forms. Alternate translation: "by distrusting ... by trusting"

See: Abstract Nouns

Romans 4:20 (#8)

"was strengthened in the faith"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God strengthened him in the faith"

See: Active or Passive

Romans 4:20 (#9)

"was strengthened in the faith"

Paul speaks of Abraham's **faith** as if it were something in which a person could be **strengthened**. He means that God enabled Abraham to continue trusting him. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "was enabled to keep on trusting"

See: Metaphor

Romans 4:20 (#10)

"having given glory to God"

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea with a verbal form. Alternate translation: "having glorified God"

See: Abstract Nouns

Romans 4:21 (#1)

"having been fully convinced"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God fully convinced him"

See: Active or Passive

Romans 4:21 (#2)

"he had promised, he is"

The pronoun **he** refers to God, not Abraham. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God had promised, God is"

See: Pronouns — When to Use Them

Romans 4:21 (#3)

"what he had promised"

Here, **what he had promised** refers to the promise Paul describes in [4:13](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "the things God promised to Abraham"

See: Pronouns — When to Use Them

Romans 4:22 (#1)

"And therefore"

Here, **therefore** introduces a result clause. Use a natural way in your language for indicating result. Alternate translation: "And for this reason" or "And this is the reason why"

See: Connect — Reason-and-Result Relationship

Romans 4:22 (#2)

"it was credited to him as righteousness"

This clause is a quotation from [15:6](#). It may be helpful to your readers to indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate quotations.

See: Quote Markings

Romans 4:22 (#3)

"it was credited to him as righteousness"

See how you translated this in [4:3](#).

See: Active or Passive

Romans 4:23 (#1)

"it was not written only for his sake, "It was credited to him"

If it would be more natural in your language, you could reverse the order of these phrases and combine them. Alternate translation: "Now the phrase 'it was credited to him,' was not written only for his sake"

See: Information Structure

Romans 4:23 (#2)

"his" - "to him"

The pronouns **his** and **him** refer to Abraham. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Abraham's ... to him"

See: Pronouns — When to Use Them

Romans 4:23 (#3)

"it was not written only for his sake"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Moses wrote the quotation. Alternate translation: "Moses did not write it only for Abraham's sake"

See: Active or Passive

Romans 4:23 (#4)

"for his sake"

Alternate translation: "for him" or "regarding him"

Romans 4:23 (#5)

"It was credited to him"

This clause is a quotation from [15:6](#). It may be helpful to your readers to indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate quotations.

See: Quote Markings

Romans 4:23 (#6)

"It was credited to him"

See how you translated this in the previous verse.

See: Active or Passive

Romans 4:24 (#1)

"for our sake, to whom it is about to be credited, to the ones believing in the one having raised Jesus our Lord from the dead ones"

Here, **our** and **whom** refer to all **those who believe in Jesus**. Your language may require you to mark these forms. Alternate translation: "for the sake us believers who are about to be credited, to us who believe in the one who raised from the dead ones Jesus, the Lord of us all"

See: Exclusive and Inclusive 'We'

Romans 4:24 (#2)

"for our sake"

See how you translated "for his sake" in the previous verse.

Romans 4:24 (#3)

"to whom it is about to be credited"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who will do the action, Paul implies that "God" will do it. Alternate translation: "to whom God is about to credit it"

See: Active or Passive

Romans 4:24 (#4)

"it is about"

Here the pronoun **it** refers to the "faith" mentioned in [4:5](#) and [4:20](#). Previously **it** referred to Abraham's faith, but in this verse **it** refers to **our** faith. If it would be helpful in your language, you could state this explicitly. Alternate translation: "our faith is about"

See: Pronouns — When to Use Them

Romans 4:24 (#5)

"to be credited"

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

Romans 4:24 (#6)

"the one having raised Jesus our Lord from the dead ones"

This clause refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God who raised Jesus our Lord from the dead ones"

See: Assumed Knowledge and Implicit Information

Romans 4:24 (#7)

"having raised Jesus our Lord"

Here, **raised** is an idiom for causing someone who has died to become alive again. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "who caused Jesus our Lord to live again"

See: Idiom

Romans 4:24 (#8)

"from the dead ones"

Here, the phrase translated **the dead ones** refers to dead people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "from the place where dead people are"

See: Idiom

Romans 4:25 (#1)

"who" - "our" - "our justification"

Here the pronoun **who** refers to Jesus, and **our** refers to all "those who believe" in him, as mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Jesus ... we believers' ... the justification of us believers"

See: Pronouns — When to Use Them

Romans 4:25 (#2)

"who was given up" - "was raised"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "whom God gave up ... God raised"

See: Active or Passive

Romans 4:25 (#3)

"who was given up"

Paul speaks of Jesus as if he were a thing that could be **given up** to another person. Paul means that God allowed people to arrest and kill Jesus. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "who was allowed to be killed"

See: Metaphor

Romans 4:25 (#4)

"for the sake of our trespasses" - "for the sake of our justification"

If your language does not use abstract nouns for these ideas of **trespasses** and **justification**, you could express the same ideas with verbal forms. Alternate translation: "because we trespassed ... to make us righteous"

See: Abstract Nouns

Romans 4:25 (#5)

"for the sake of our trespasses"

Here Paul uses **for the sake of** differently than he did in [4:23-24](#). Here Paul uses this phrase to indicate the reason why Jesus **was given up**. Use a natural way in your language for indicating a reason. Alternate translation: "because of our trespasses"

See: Connect — Reason-and-Result Relationship

Romans 4:25 (#6)

"was raised"

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

See: Idiom

Romans 4:25 (#7)

"for the sake of our justification"

Here Paul uses **for the sake of** differently than he did in the first part of this verse. Here Paul uses this phrase to indicate one of the purposes for Jesus being **raised**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "for the purpose of our justification"

See: Connect — Goal (Purpose) Relationship

Romans 5:1 (#1)

"Therefore"

The word **Therefore** here marks a new section of the letter. It also introduces a result clause that summarizes the blessed results of a person becoming righteous by trusting in Jesus, which Paul just discussed in [1:18–4:25](#). Use a natural way in your language to indicate result. Alternate translation: "Since all these things are true" or "As a result of everything that I have just told you being true"

See: Connect — Reason-and-Result Relationship

Romans 5:1 (#2)

"having been justified by faith, let us have peace with God through our Lord Jesus Christ"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "let us have peace with God through our Lord Jesus Christ, because we have been justified by faith" or "we can have peace with God through our Lord Jesus Christ, since we have been justified by faith"

See: Connect — Reason-and-Result Relationship

Romans 5:1 (#3)

"having been justified"

If your language does not use the passive form in this way, you could express the idea in active form

or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "because God makes us righteous" or "since God makes us right with him"

See: Active or Passive

Romans 5:1 (#4)

"by faith"

See how you translated this phrase in [4:16](#).

See: Abstract Nouns

Romans 5:1 (#5)

"let us have peace"

Some ancient copies say "we have peace," which makes sense, since [5:1–5](#) are a list of blessings that belong to those people who have been **justified by faith**. If the reading **let us have peace** is correct, this phrase may be indicating Paul's desire that his fellow believers continue to experience the peace they have with God. If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, we recommend that you follow the readings of ULT and UST.

See: Textual Variants

Romans 5:1 (#6)

"let us have"

Paul uses the phrase **let us have peace** to exhort his Christian readers to continue living peacefully with God. It is not a command. This phrase does not imply that those who have been **justified by faith** do not yet have peace with God. Use a form in your language that communicates an exhortation. Alternate translation: "we must continue to have"

See: Imperatives — Other Uses

Romans 5:1 (#7)

"let us have peace"

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea with a verbal form, as in the UST.

See: Abstract Nouns

Romans 5:1 (#8)

"let us have peace"

Paul speaks of these people as if they could possess or own **peace**. He means that they can live peacefully with God. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "let us live in a peaceful manner"

See: Metaphor

Romans 5:1 (#9)

"let us have" - "our"

Here and throughout this chapter, **us** and **our** inclusively refer to all those **having been justified by faith** in Jesus. Your language may require you to mark these forms. Alternative translation: "let us believers have ... our"

See: Exclusive and Inclusive 'We'

Romans 5:1 (#10)

"through our Lord Jesus Christ"

Here, **through** indicates that **our Lord Jesus Christ** is the means by which believers have **peace with God**. This refers to what Jesus did for believers in order for them to have **peace with God**, as briefly mentioned in [4:25](#). If it would be helpful in your language, you could state this explicitly. Alternative translation: "through what our Lord Jesus Christ did for us" or "which was caused by our Lord Jesus Christ"

See: Assumed Knowledge and Implicit Information

Romans 5:2 (#1)

"through whom we also have access by this faith into this grace in which we stand"

If your language does not use abstract nouns for the ideas of **access**, **faith**, or **grace**, you could express

the same ideas another way. Alternate translation: "through whom we also access and stand in how gracious God is by trusting in him"

See: Abstract Nouns

Romans 5:2 (#2)

"whom"

The pronoun **whom** refers to "our Lord Jesus Christ," as mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "our Lord Jesus Christ"

See: Pronouns — When to Use Them

Romans 5:2 (#3)

"we also have" - "we stand," - "we boast"

The pronoun **we** in this verse refers inclusively to all believers in Christ. See the discussion of this in the General Notes for this chapter. Alternative translation: "we believers also have ... we believers stand ... we believers boast"

See: Exclusive and Inclusive 'We'

Romans 5:2 (#4)

"into this grace in which we stand"

Paul speaks of **grace** as if it were a location that someone could access and stand within. He means that trusting in Jesus allows believers to confidently experience how gracious God is toward his people. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "to confidently experience how kind God is" or "to safely experience how gracious God is"

See: Metaphor

Romans 5:2 (#5)

"we boast on the basis of hope of the glory of God"

If your language does not use abstract nouns for the ideas of **hope** and **glory**, you could express the same ideas in another way. Alternate translation:

"we may boast because we are confident that we will be glorified with God"

See: Abstract Nouns

Romans 5:2 (#6)

"of the glory of God"

Paul is using possessive forms to describe how **glory** relates to **God**. This could refer to: (1) the glory that God shares with believers. This was the same glory that God shared with humans when he created them, but which they lost when the first humans sinned, as mentioned in [3:23](#). Alternate translation: "of sharing in the glory God has" or "of the glory from God" (2) glorifying God, as in the similar phrase "the glory of the imperishable God" in [1:23](#). Alternate translation: "of glorifying God"

See: Possession

Romans 5:3 (#1)

"And not only this"

The pronoun **this** here refers to boasting about "the hope of the glory of God," as mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "And we not only boast on the basis of the hope of the glory of God"

See: Pronouns — When to Use Them

Romans 5:3 (#2)

"we also boast in our sufferings"

Here, **in our sufferings** could mean: (1) believers can **boast** about their **sufferings**. Alternate translation: "we can also boast about our sufferings" (2) believers can boast while they are experiencing **sufferings**. Alternate translation: "we can also boast when we are distressed"

See: Metaphor

Romans 5:3 (#3)

"knowing"

Here, **knowing** indicates that what follows in this verse and the next verse are the reasons why

believers can **boast in our sufferings**. Use a natural way in your language for introducing reasons. Alternate translation: "since we know"

See: Connect — Reason-and-Result Relationships

Romans 5:3 (#4)

"in our sufferings," - "this suffering" - "endurance"

If your language does not use abstract nouns for the ideas of **sufferings**, **suffering**, and **endurance**, you could express the same ideas with verbal forms. Alternate translation: "when we suffer ... when we suffer, it ... a way to endure"

See: Abstract Nouns

Romans 5:3 (#5)

"this suffering produces endurance"

Paul speaks of **endurance** as if it were an object that could be produced. He means that when Christians trust in God while **suffering**, they develop greater **endurance** than they had before experiencing **suffering**. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "this suffering helps us know how to endure"

See: Metaphor

Romans 5:4 (#1)

"and this endurance, character; and this character, hope"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "and endurance produces character, and this character produces hope"

See: Ellipsis

Romans 5:4 (#2)

"this endurance"

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

See: Abstract Nouns

Romans 5:4 (#3)

"character; and this character"

The word translated **character** refers specifically to the mental and moral qualities of someone who has been approved by God because they have successfully endured testing. If your language does not use an abstract noun for the idea of **character**, you could express the same idea with a verbal form. Alternate translation: "qualities of which God approves, and the approved qualities"

See: Abstract Nouns

Romans 5:4 (#4)

"hope"

See how you translated **hope** in [5:2](#).

See: Abstract Nouns

Romans 5:5 (#1)

"And that hope does not disappoint, because the love of God has been poured into our hearts through the Holy Spirit, the one given to us"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "And because the love of God has been poured into our hearts through the Holy Spirit, who has been given to us, that hope does not disappoint"

See: Connect — Reason-and-Result Relationship

Romans 5:5 (#2)

"And that hope"

"Here, **that hope** refers to ""the hope of the glory of God"" in [5:2](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "And being confident in God's glory" or "And the hope of the glory of God""

See: Assumed Knowledge and Implicit Information

Romans 5:5 (#3)

"because the love of God has been poured into our hearts through the Holy Spirit, the one given to us"

Paul speaks of **love** as if it were something that could be **poured** out of a container, and he speaks figurative of **our hearts** as though they were containers that could be filled. He means that the Holy Spirit has completely revealed to God's people how much God loves them. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "because the Holy Spirit, who was given to us, has deeply revealed how much God loves his people"

See: Metaphor

Romans 5:5 (#4)

"the love of God has been poured into our hearts through the Holy Spirit, the one given to us"

If your language does not use the passive form in this way, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: "the Holy Spirit, whom God gave us, has poured the love of God into our hearts"

See: Active or Passive

Romans 5:5 (#5)

"the love of God"

Paul is using the possessive form to describe how **love** relates to **God**. Here, **the love of God** could refer to: (1) God's love for us. Alternate translation: "God's love" or "God's love for us" (2) our love for God. Alternate translation: "our love for God"

See: Possession

Romans 5:5 (#6)

"into our hearts"

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

See: Metonymy

Romans 5:6 (#1)

"For"

For here indicates that what follows in 5:6–8 explains "the love of God" in 5:5. If it would be helpful in your language, you could use a different expression. Alternate translation: "Indeed,"

See: Connecting Words and Phrases

Romans 5:6 (#2)

"we still being weak"

In this clause Paul is describing something that was true during the time period he is describing in the rest of the verse. You can make this clear in your translation with an appropriate connecting word or phrase. Alternate translation: "during the time we were still being weak"

See: Connect — Simultaneous Time Relationship

Romans 5:6 (#3)

"we still being weak"

Here, **weak** means that people are completely unable to make themselves righteous. If it would be helpful in your language, you could state this explicitly. Alternate translation: "we still being powerless to make ourselves righteous"

See: Assumed Knowledge and Implicit Information

Romans 5:6 (#4)

"on behalf of ungodly ones"

Here, **ungodly ones** refers to the **we** mentioned earlier in the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "on behalf of us ungodly ones"

See: Assumed Knowledge and Implicit Information

Romans 5:7 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, **For** introduces an explanation, by contrast, of how surprising it is that

Christ would die on behalf of ungodly sinners, as stated in the previous verse. If it would be helpful in your language, you could use a different expression, as in the UST.

See: Connecting Words and Phrases

Romans 5:7 (#2)

"For someone will hardly die" - "Perhaps, though, someone"

Paul uses **someone** twice in this verse in two hypothetical situations. He does this to help his readers recognize how rare it is for someone to voluntarily die on behalf of another person. Use the natural form in your language for expressing hypothetical situations. Alternate translation: "Let us consider how rare it would be for someone to die ... Let us, though, suppose that perhaps someone"

See: Hypothetical Situations

Romans 5:7 (#3)

""

What follows the word **though** here is in contrast to what Paul stated in the previous sentence. Although **someone will hardly die for a righteous person**, **someone** might possibly be willing to die for a **good person**. Although Paul does not state the difference between **a righteous person** and **a good person**, he contrasts both examples to emphasize how unlikely it is for a person to willingly die on behalf of another person. Use a natural way in your language for introducing a contrast. Alternate translation: "By contrast, perhaps someone"

See: Connect — Contrast Relationship

Romans 5:7 (#4)

"might even dare to die"

Paul speaks of dying as if it were a **dare** or challenge for **someone** to overcome. He means that **someone** would be brave enough to give their life for the sake of someone else. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "might even be

willing to die" or "would even be brave enough to die"

See: Metaphor

Romans 5:8 (#1)

"own"

Paul uses the word **his own** to emphasize how much **God** loves his people. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "his very own" or "his personal"

See: Reflexive Pronouns

Romans 5:8 (#2)

"his own love toward us"

If your language does not use an abstract noun for the idea of **love**, you could express the same idea with a verbal form. Alternate translation: "how much God loves us"

See: Abstract Nouns

Romans 5:8 (#3)

"we still being sinners"

In this clause Paul is describing something that was true during the time period he is describing in the rest of the verse. You can make this clear in your translation with an appropriate connecting word or phrase. Alternate translation: "during the time we were still being sinners"

See: Connect — Simultaneous Time Relationship

Romans 5:8 (#4)

"we still being sinners, Christ died for us"

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation (omitting the preceding comma): "Christ died for us while we were still being sinners"

See: Information Structure

Romans 5:9 (#1)

"Much more then"

Here, **then** indicates that what follows is the result of what Paul described in [5:6–8](#). Use a natural way in your language for indicating result. Alternate translation: "Much more, therefore"

See: Connect — Reason-and-Result Relationship

Romans 5:9 (#2)

"Much more then"

Much more then here strongly emphasizes that what follows is another important result of what Christ did for us. Use a natural way in your language to express strong emphasis. Alternate translation: "It is then much more certain that"

See: Connecting Words and Phrases

Romans 5:9 (#3)

"having now been justified by his blood"

This clause states the reason why **we** can be **much more** certain that **we will be saved**. Use a natural way in your language for indicating a reason. Alternate translation: "because we have now been justified by his blood"

See: Connect — Reason-and-Result Relationship

Romans 5:9 (#4)

"having now been justified by his blood"

If your language does not use the passive form in this way, you could express these ideas with active forms or in other ways that are natural in your language. Alternate translation: "his blood having now justified us"

See: Active or Passive

Romans 5:9 (#5)

"by his blood"

See how you translated **his blood** in [3:25](#).

See: Metonymy

Romans 5:9 (#6)**"we will be saved through him"**

If your language does not use the passive form in this way, you could express these ideas with active forms or in other ways that are natural in your language. Alternate translation: "he will save us"

See: Active or Passive

Romans 5:9 (#7)**"the wrath"**

If your language does not use an abstract noun for the idea of **the wrath**, you could use a different expression. Here, **the wrath** refers specifically to "the day of wrath", which is mentioned in [2.5](#). Alternate translation: "when God finally judges sinners"

See: Abstract Nouns

Romans 5:10 (#1)**"For"**

For indicates that what follows this word explains what came before it. Here, **For** introduces an explanation of what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "So"

See: Connecting Words and Phrases

Romans 5:10 (#2)**"if, being enemies"**

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: "since, being enemies"

See: Connect — Factual Conditions

Romans 5:10 (#3)**"we were reconciled to God through the death of his Son"**

If your language does not use passive forms in this way, you could express these ideas with active forms or in other ways that are natural in your language. Alternate translation: "the death of his Son reconciled us to God"

See: Active or Passive

Romans 5:10 (#4)**"of his Son"**

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

See: Translating Son and Father

Romans 5:10 (#5)**"much more"**

Here, **much more** strongly emphasizes that what follows is an important result of **having been reconciled with God**. See how you translated this phrase in the previous verse. Alternate translation: "it is much more certain"

See: Connecting Words and Phrases

Romans 5:10 (#6)**"having been reconciled"**

If your language does not use the passive form in this way, you could express this idea with an active form or in another way that is natural in your language. Alternate translation: "he having reconciled us"

See: Active or Passive

Romans 5:10 (#7)**"having been reconciled"**

This clause states the reason why **we** can be **much more** certain that **we will be saved**. Use a natural way in your language for indicating a reason. Alternate translation: "because we have been reconciled"

See: Connect — Reason-and-Result Relationship

Romans 5:10 (#8)

"will we be saved by his life"

If your language does not use the passive form in this way, you could express this idea with an active form or in another way that is natural in your language. Alternate translation: "his life will save us"

See: Active or Passive

Romans 5:10 (#9)

"will we be saved"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the similar statement in the previous verse. Alternate translation: "when God finally judges people, we will be saved"

See: Ellipsis

Romans 5:10 (#10)

"his life"

Here **life** implies the **life** that Jesus has after God made him alive again. This resurrection **life** showed that God had accepted Jesus' death as the payment for the sins of everyone who trusts in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Jesus' life after God caused him to become alive again"

See: Assumed Knowledge and Implicit Information

Romans 5:10 (#11)

"his life"

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: "him being alive again"

See: Abstract Nouns

Romans 5:11 (#1)

"Not only this, but"

The pronoun **this** could refer to: (1) what Paul said in the previous verse. Alternate translation: "Not only are we saved by his life, but" (2) what Paul said in [5:2-10](#). Alternate translation: "Not only are all these things true, but"

See: Pronouns — When to Use Them

Romans 5:11 (#2)

"we also are boasting in God"

Paul speaks of these people as if they were boasting inside of God. Paul means that these believers in Christ **boast** about how great God is. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "we also are boasting about how great God is" or "we also are boasting because of God"

See: Metaphor

Romans 5:11 (#3)

"through our Lord Jesus Christ"

Here, **through** indicates that **our Lord Jesus Christ** is the means by which believers can boast. This refers to what Jesus did for believers in order for them to be able to boast. If it would be helpful in your language, you could state this explicitly. Alternate translation: "through what our Lord Jesus Christ did for us"

See: Assumed Knowledge and Implicit Information

Romans 5:11 (#4)

"through whom we now have received the reconciliation"

Here, **through** indicates that Jesus is the means by which believers **have received the reconciliation**. This refers to what Jesus did for believers in order for them to have peace with God, as briefly mentioned in [4:25](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "through what he did for us that caused us to receive the reconciliation"

See: Assumed Knowledge and Implicit Information

See: Assumed Knowledge and Implicit Information

Romans 5:11 (#5)

"we now have received the reconciliation"

If your language does not use an abstract noun for the idea of **reconciliation**, you could express the same idea with a verbal form. Alternate translation: "we have now been reconciled with God"

See: Abstract Nouns

Romans 5:12 (#1)

"For this reason"

The phrase **For this reason** indicates that what follows in [5:12-21](#) is Paul's explanation of the relationship between human **sin** and God's grace. If it would be helpful in your language, you could use a different expression. Alternate translation: "Because of this"

See: Connecting Words and Phrases

Romans 5:12 (#2)

"just as through one man sin entered into the world, and through sin, death, so also death spread to all men"

Here Paul speaks of **sin** and **death** as if they were objects that could enter a place or spread within people. Paul means that the way God intended for **the world** and human beings to function became thoroughly corrupted by **sin** and **death**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "just as through one man sin began to exist in the world, and that sin would result in that man's death, so also all men born after that man would die too"

See: Metaphor

Romans 5:12 (#3)

"through one man"

Paul uses the phrase **one man** to refer to Adam, the first human being. If it would be helpful in your language, you could state this explicitly, as in [5:14](#). Alternate translation: "through the first man, Adam,"

Romans 5:12 (#4)

"sin" - "sin, death, so also death"

If your language does not use abstract nouns for the ideas of **sin** and **death**, you could use different expressions. Alternate translation: "sinful things ... sinful things, living things could die, so also the ability to die"

See: Abstract Nouns

Romans 5:12 (#5)

"through sin, death"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "and through sin death entered into the world"

See: Ellipsis

Romans 5:12 (#6)

"men"

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

See: When Masculine Words Include Women

Romans 5:12 (#7)

"because of which all sinned"

Here the pronoun **which** could refer to: (1) the fact that Paul states in the next phrase. Alternate translation: "because of this fact, namely, that all sinned" (2) the **one man** mentioned earlier in the verse. Alternate translation: "because of the one man, all sinned"

See: Pronouns — When to Use Them

Romans 5:12 (#8)

"all"

Paul is using the adjective **all** as a noun in order to describe a group of people. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: "all men" or "all humanity" or "all people"

See: Nominal Adjectives

Romans 5:13 (#1)

"For"

For here indicates that what follows in [5:13–14](#) explains what came before it. Here it explains how death and **sin** existed before the **law**. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 5:13 (#2)

"For until law," - "there} being no law"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "For until the law came ... as that was when there was no law"

See: Ellipsis

Romans 5:13 (#3)

"law," - "law"

In this verse **law** refers to the laws that God gave the Jews. See how you translated **law** in [2:12](#).

See: Collective Nouns

Romans 5:13 (#4)

"sin" - "sin"

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

See: Abstract Nouns

Romans 5:13 (#5)

"sin was in the world"

Here Paul speaks of **sin** as if it were an object that could exist in a place. Paul means that people sinned **in the world** before God gave his laws to Moses. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "people sinned in the world"

See: Metaphor

Romans 5:13 (#6)

..."

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God did not charge them with sinning" or "God did not reckon it as sin"

See: Active or Passive

Romans 5:13 (#7)

..."

Alternate translation: "a record of sin is not kept" or "no account is kept of sins"

Romans 5:13 (#8)

"there} being no law"

Here, **being** could indicate: (1) the reason why **sin is not charged**. Alternate translation: "because there was no law" (2) the time when **sin is not charged**. Alternate translation: "when there was no law"

See: Connect — Reason-and-Result Relationship

Romans 5:13 (#9)

"there} being no law"

Here, **no law** implies that God had not yet given people his laws that could help them identify what

sin is. If it would be helpful in your language, you could state this explicitly. Alternate translation: "being no law to identify to people what sin is"

See: Assumed Knowledge and Implicit Information

Romans 5:14 (#1)

"death ruled from Adam until Moses, even over the ones"

Here Paul speaks of **death** as if it were a king who **ruled over** people. Paul means that nobody could prevent themselves from dying. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "no human from Adam until Moses could escape dying, even those" or "human life from Adam until Moses inevitably ended in death, even the lives of those"

See: Personification

Romans 5:14 (#2)

"death"

See how you translated **death** in [5:12](#).

See: Abstract Nouns

Romans 5:14 (#3)

"from Adam until Moses"

Here, **Adam** refers to the period of time when Adam lived and **Moses** refers to the period of time when **Moses** lived. If it would be helpful in your language, you could state this explicitly. Alternate translation: "from the time when Adam lived until the time when Moses lived"

See: Assumed Knowledge and Implicit Information

Romans 5:14 (#4)

"even over the ones not having sinned in the likeness of the transgression of Adam"

This phrase gives further information about over whom **death ruled**. It is not making a distinction between those who lived during the time of **Adam** and **Moses**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "even over

the people who did not disobey God in the same way as did Adam"

See: Distinguishing Versus Informing or Reminding

Romans 5:14 (#5)

"in the likeness of the transgression of Adam, who is a pattern of the one coming"

If your language does not use abstract nouns for the ideas of **likeness**, **transgression**, and **pattern**, you could express the same ideas in another way. Alternate translation: "in the same way that Adam transgressed, who typifies the one who is coming" or "exactly how Adam transgressed, who resembles the one who is coming"

See: Abstract Nouns

Romans 5:14 (#6)

"in the likeness of the transgression of Adam"

Paul is using the possessive form to describe how **the likeness** relates to the **transgression**. If it would be helpful in your language, you could use a different expression. Alternate translation: "like Adam's transgression" or "in the same way Adam transgressed"

See: Possession

Romans 5:14 (#7)

"of Adam, who is a pattern of the one coming"

Paul speaks of **Adam** as if he were a model or **pattern**. Paul means that **Adam's** role is similar to the role of **the one who is coming** because both people do things that affect all human beings. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "Adam, who is a replica of the one who is coming" or "Adam, who models the one who is coming"

See: Metaphor

Romans 5:14 (#8)

"of the one coming"

The phrase **the one who is coming** refers to Jesus. Paul means that Adam represents the ideal human being, Jesus, who would come in the future. If it would be helpful in your language, you could state this explicitly. Alternate translation: "representing Jesus, who would come in the future" or "prefiguring Jesus, who was destined to come"

See: Assumed Knowledge and Implicit Information

Romans 5:15 (#1)

"the trespass," - "the gracious gift." - "by the trespass of the one" - "the grace of God and the gift by grace"

If your language does not use abstract nouns for the ideas of **trespass**, **gracious gift**, **grace**, and **gift**, you could express the same ideas with verbal forms. Alternate translation: "how Adam trespassed ... what God graciously gave ... when the one man trespassed ... how gracious God is and what he graciously gave"

See: Abstract Nouns

Romans 5:15 (#2)

"not like the trespass, so also {is} the gracious gift"

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "the gracious gift is not like the trespass"

See: Information Structure

Romans 5:15 (#3)

"For"

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of the difference between the **trespass** and the **gracious gift**. Use a connection word or other way to indicate that the second sentence of this verse explains the first one. Alternate translation: "Indeed," or "You see,"

See: Connecting Words and Phrases

Romans 5:15 (#4)

"if"

Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is true. He has concluded that the benefits of **the gracious gift** are superior to the consequences of **the trespass**. Use a natural form in your language for introducing a condition that the speaker believes is true. Alternate translation: "as"

See: Connect — Factual Conditions

Romans 5:15 (#5)

"by the trespass of the one"

Paul is using the possessive form to describe **the trespass** that was committed by the **one** man. If it would be helpful in your language, you could use a different expression. Alternate translation: "by one man's trespass" or "because one man trespassed"

See: Possession

Romans 5:15 (#6)

"the many" - "the many"

Here Paul is using the adjective **many** as a noun in order to describe a large group of people. If your language does not use adjectives in the same way, you could translate this with a noun phrase, as in the UST.

See: Nominal Adjectives

Romans 5:15 (#7)

"how much more"

Here, **how much more** strongly emphasizes the difference between the results of **the trespass** of Adam and the **grace of God** that comes through **Jesus Christ**. Use a natural way in your language to express strong emphasis. Alternate translation: "even more certainly"

See: Connecting Words and Phrases

Romans 5:15 (#8)

"did the grace of God and the gift by grace that {is} of the one man, Jesus Christ, abound to the many"

If it would be more natural in your language, you could reverse the order of these clauses. Alternate translation: "abounded to the many the grace of God and the gift by the grace of the one man, Jesus Christ"

See: Information Structure

Romans 5:15 (#9)

"the grace of God"

Paul is using the possessive form to describe **grace** that comes from **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: "God's grace" or "the grace from God" or "how kind God is"

See: Possession

Romans 5:15 (#10)

"of the one man"

Paul is using the possessive form to describe **the grace** that comes from **the one man**. If it would be helpful in your language, you could use a different expression. Alternate translation: "from the one man" or "associated with the one man"

See: Possession

Romans 5:16 (#1)

"And the gift {is} not as through one who sinned. For indeed, the judgment from one, to condemnation, but the gracious gift from many trespasses, to justification"

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: "Indeed, because the judgment came from one man unto condemnation, but the gift came from many trespasses unto justification. This is why the gift is not the same as through the one man who sinned"

See: Connect — Reason-and-Result Relationship

Romans 5:16 (#2)

"the gift {" - "but the gracious gift"

See how you translated these two phrases in the previous verse.

See: Abstract Nouns

Romans 5:16 (#3)

"as through one who sinned"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "the same as what came through one who sinned"

See: Ellipsis

Romans 5:16 (#4)

"one who sinned"

Here, **one who sinned** refers to Adam, as mentioned in [5:12-15](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "Adam, the one who sinned"

See: Assumed Knowledge and Implicit Information

Romans 5:16 (#5)

""

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way, as in the UST.

See: Abstract Nouns

Romans 5:16 (#6)

"from one"

Here, **one** refers to the **one** sin Adam committed. It does not refer to Adam himself, as the previous **one** does. If it would be helpful in your language, you could state this explicitly. Alternate translation:

"from Adam's trespass" or "from the sin Adam committed"

See: Assumed Knowledge and Implicit Information

Romans 5:16 (#7)

"from one"

Here, **from one** could indicate: (1) that **the judgment** happened after the **one** trespass. Alternate translation: "after one" (2) that **the judgment** happened because of the **one** trespass. Alternate translation: "because of one"

See: Connect — Reason-and-Result Relationship

Romans 5:16 (#8)

"to condemnation," - "trespasses, to justification"

If your language does not use abstract nouns for the ideas of **condemnation**, **trespasses**, and **justification**, you could express the same ideas in another way. Alternate translation: "to cause God to condemn ... sinful deeds people have done, to cause God to justify"

See: Abstract Nouns

Romans 5:16 (#9)

"to condemnation"

Here, **to** indicates that what follows is the result of God's **judgment**. Use a natural way in your language for indicating result. Alternate translation (omitting the comma): "to the resulting condemnation"

See: Connect — Reason-and-Result Relationship

Romans 5:16 (#10)

"from many trespasses"

Here, **from many trespasses** could indicate: (1) that **the gracious gift** happened after **many trespasses**. Alternate translation: "after many trespasses" (2) that **the gracious gift** happened because of **many trespasses**. Alternate translation: "because of many trespasses"

See: Connect — Reason-and-Result Relationship

Romans 5:16 (#11)

"to justification"

Here, **to** indicates that what follows is the result of God's **gracious gift**. Use a natural way in your language for indicating result. Alternate translation: "to the resulting justification"

See: Connect — Reason-and-Result Relationship

Romans 5:17 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, it introduces a further explanation of the difference between the trespass and the gracious gift, as discussed in [5:15-16](#). If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact"

See: Connecting Words and Phrases

Romans 5:17 (#2)

"if"

Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is true. He has concluded that the benefits of **the gift** are superior to the consequences of **the trespass**. Use a natural form in your language for introducing a condition that the speaker believes is true. Alternate translation: "considering that"

See: Connect — Factual Conditions

Romans 5:17 (#3)

"by the trespass of the one"

See how you translated this phrase in [5:15](#).

See: Possession

Romans 5:17 (#4)

"of the one," - "the one," - "the one"

See how you translated the first occurrence of **one** in the previous verse.

See: Nominal Adjectives

Romans 5:17 (#5)

"by the trespass of the one, death" - "the abundance of the grace and the gift of the righteousness" - "in life"

If your language does not use abstract nouns for these ideas, you could express the same ideas with verbal forms. Alternate translation: "because the one man trespassed, the fact that people die ... how abundantly kind God is and how he makes people righteous ... by living"

See: Abstract Nouns

Romans 5:17 (#6)

"death ruled"

See how you translated this phrase in [5:14](#).

See: Personification

Romans 5:17 (#7)

"through the one"

Here, **through** indicates that **the one** is the reason why **death ruled**. Use a natural way in your language for indicating a reason. Alternate translation: "because of the one"

See: Connect — Reason-and-Result Relationship

Romans 5:17 (#8)

"how much more"

See how you translated this phrase in [5:10](#) and [5:15](#).

See: Connecting Words and Phrases

Romans 5:17 (#9)

"will" - "rule in life through the one, Jesus Christ"

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "through the one man Jesus Christ will ... rule in life"

See: Information Structure

Romans 5:17 (#10)

"will the ones" - "rule in life"

Paul speaks of these people as if they were kings who **rule** in a location called **life**. This could mean: (1) they will have control over their sinful desires while physically alive. Alternate translation: "will those ... have control over their sinfulness while alive" (2) they **will rule with Jesus Christ** while living eternally. Alternative translation: "will those ... rule and live eternally"

See: Metaphor

Romans 5:17 (#11)

"the ones receiving the abundance of the grace and the gift of the righteousness"

This clause describes the people who will **rule in life**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "those who receive the abundance of the grace and the gift of the righteousness as well"

See: Distinguishing Versus Informing or Reminding

Romans 5:17 (#12)

"the ones receiving the abundance of the grace"

Paul is using the possessive form to describe **abundance** that relates to **grace**. If it would be helpful in your language, you could use a different expression. Alternate translation: "those who receive God's abundant grace" or "those who experience how abundantly gracious God is"

See: Possession

Romans 5:17 (#13)

"the gift of the righteousness"

Paul is using the possessive form to describe how **righteousness** is a **gift**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the gift, which is that of being made righteous,"

See: Possession

Romans 5:17 (#14)

"through the one, Jesus Christ"

Here, **through** indicates that **the one, Jesus Christ** is the reason why his people will **rule in life**. Use a natural way in your language for indicating a reason. Alternate translation: "because of the one, Jesus Christ"

See: Connect — Reason-and-Result Relationship

Romans 5:17 (#15)

"the one, Jesus Christ"

The phrase **the one, Jesus Christ** refers to what Jesus did for believers in order for them to **rule in life**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "what the one, Jesus Christ has done for them"

See: Assumed Knowledge and Implicit Information

Romans 5:18 (#1)

"So then, as through one trespass to all men {led} to condemnation, so also through one righteous act to all men {led} to justification of life"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "So then, as one man trespassed and this trespass caused all men to become condemned, so also one man acted righteously and this act caused all men to become justified for living eternally"

See: Ellipsis

Romans 5:18 (#2)

"So then"

So then indicates that what follows in [5:18-21](#) summarizes the ideas of [5:12-17](#). If it would be helpful in your language, you could use a clearer expression. Alternate translation: "Finally" or "In summary"

See: Connecting Words and Phrases

Romans 5:18 (#3)

"through" - "through"

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

See: Connect — Reason-and-Result Relationship

Romans 5:18 (#4)

"trespass" - "condemnation," - "justification"

See how you translated **trespass**, **condemnation**, and **justification** in [5:16](#).

See: Abstract Nouns

Romans 5:18 (#5)

"all men {" - "all men"

Although the term **men** is masculine, Paul is using the word here in a generic sense that includes both men and women. See how you translated **all men** in [5:12](#).

See: When Masculine Words Include Women

Romans 5:18 (#6)

"justification of life"

Paul is using the possessive form to describe how **justification** relates to **life**. This could mean: (1) **justification** that leads to **life**. Alternate translation: "justification that brings eternal life" (2) **justification** that is **life**. Alternate translation: "justification, which is eternal life"

See: Possession

Romans 5:18 (#7)

"of life"

Here, **life** refers to "eternal life." If it would be helpful in your language, you could state this explicitly. Alternate translation: "of eternal life" or "for living forever"

See: Assumed Knowledge and Implicit Information

Romans 5:19 (#1)

"For"

For here indicates that what follows explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 5:19 (#2)

"just as" - "so also"

See how you translated the similar connective words **just as** and **so also** in the previous verse.

See: Connecting Words and Phrases

Romans 5:19 (#3)

"through" - "through"

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

See: Connect — Reason-and-Result Relationship

Romans 5:19 (#4)

"the disobedience of the one man" - "the obedience of the one"

If your language does not use abstract nouns for the ideas of **disobedience** and **obedience**, you could express the same ideas with verbal forms. You may need to supply an object for the verbs, such as "God" or "God's command." Alternate translation: "the one man disobeying God ... the one man obeying God"

See: Abstract Nouns

Romans 5:19 (#5)

"of the one man"

Here, **the one man** refers to "Adam." See how you translated the similar use of **one man** in [5:12](#).

See: Assumed Knowledge and Implicit Information

Romans 5:19 (#6)

"through the disobedience of the one man the many were made sinners"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the disobedience of the one man caused the many to become sinners"

See: Active or Passive

Romans 5:19 (#7)

"the many" - "the many"

See how you translated **the many** in [5:15](#).

See: Nominal Adjectives

Romans 5:19 (#8)

"sinners"

See how you translated **sinners** in [5:8](#).

See: Nominal Adjectives

Romans 5:19 (#9)

"through the obedience of the one will the many be made righteous ones"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the obedience of the one caused the many to become righteous ones"

See: Active or Passive

Romans 5:19 (#10)**"of the one"**

Here, **the one** refers to "Jesus Christ." See how you translated the third occurrence of **the one ** in [5:17](#).

See: Assumed Knowledge and Implicit Information

Romans 5:20 (#1)**"the law"**

See how you translated **the law** in [2:12](#).

See: Collective Nouns

Romans 5:20 (#2)**"slipped in"**

The word translated **slipped in** can refer to sneaking in unnoticed, as in [1:4](#). Paul may be stressing how the coming of **the law** was like an unwelcome person secretly intruding at some location. If it would be helpful in your language, you could make this explicit. Alternate translation: "intruded like a person sneaking in unnoticed"

See: Personification

Romans 5:20 (#3)**"the trespass" - "the sin" - "the grace"**

See how you translated **trespass** in [5:15-18](#), **sin** in [5:12-13](#), and **grace** in [5:15](#) and [5:17](#).

See: Abstract Nouns

Romans 5:20 (#4)**"the trespass might increase." - "the sin increased, the grace abounded even more"**

Paul speaks of **the trespass**, **sin**, and **grace** as if they were objects that could increase in amount. He means that the power or influence of these concepts expanded throughout humanity. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "the trespass might be more evident ...

sin became more evident, the grace became even more obvious"

See: Metaphor

Romans 5:20 (#5)**"so that the trespass might increase"**

This clause could refer to: (1) one of God's purposes for giving **the law**. Alternate translation: "in order to increase the trespass" (2) the result of God giving **the law**. Alternate translation (with preceding comma): "resulting in the trespass increasing"

See: Connect — Goal (Purpose) Relationship

Romans 5:20 (#6)**"where"**

Here Paul uses **where** to refer to **sin** and **grace** as if they were located somewhere. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "as"

See: Metaphor

Romans 5:21 (#1)**"so that"**

The phrase **so that** here introduces a purpose clause. Paul is stating the purpose for which God caused grace to abound, as stated in the previous verse. Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): "for the purpose that"

See: Connect — Goal (Purpose) Relationship

Romans 5:21 (#2)**"just as" - "so also"**

See how you translated **just as** and **so also** in the [5:19](#).

See: Connecting Words and Phrases

Romans 5:21 (#3)

"sin" - "in death," - "grace" - "righteousness" - "everlasting life"

See how you translated **sin** and **grace** in the previous verse, **death** and **righteousness** in [5:17](#), and **eternal life** in [2:7](#).

See: Abstract Nouns

Romans 5:21 (#4)

"sin ruled"

Here Paul speaks of **sin** as if it were a king ruling over people. Paul means that everyone was controlled by their sinful desires. While **death** **ruled** in [5:14](#), **sin ruled** after God gave the law. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "everyone was controlled by sin"

See: Personification

Romans 5:21 (#5)

"in death"

Here, **in death** could refer to: (1) the location in which **sin ruled**. Alternate translation: "in the place where death exists" (2) the means by which **sin ruled**. Alternate translation: "by means of death"

See: Assumed Knowledge and Implicit Information

Romans 5:21 (#6)

"grace might rule through righteousness"

Here Paul speaks of **grace** as if it were a king ruling over people. Paul means that God's **grace** allows people to become righteous. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "how gracious God is might make people become righteous"

See: Personification

Romans 5:21 (#7)

"through" - "through"

See how you translated **through** in the [5:17-19](#).

See: Connect — Reason-and-Result Relationship

Romans 5:21 (#8)

"to everlasting life"

Here, **to** indicates that what follows is the result of God's **grace** ruling **through righteousness**. Use a natural way in your language for indicating a reason. Alternate translation: "resulted in eternal life"

See: Connect — Reason-and-Result Relationship

Romans 5:21 (#9)

"Jesus Christ our Lord"

The phrase **Jesus Christ our Lord** refers to what Jesus did for believers in order for them to have **eternal life**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "what Jesus Christ our Lord has done for them"

See: Assumed Knowledge and Implicit Information

Romans 6:1 (#1)

"What then"

Here, **then** indicates that what follows is a response to what Paul said in the previous chapter, especially what he said in [5:20](#). See how you translated **What then** in [3:1](#) and [4:1](#).

See: Connect — Reason-and-Result Relationship

Romans 6:1 (#2)

"What then will we say? Should we continue in the sin so that the grace might increase"

In this verse Paul is not asking for information, but is using a question to address rumors some people may have been spreading that misrepresent his teachings. If you would not use rhetorical questions for this purpose in your language, you could translate his words as a statement or an exclamation or communicate the emphasis in another way. Alternate translation: "Then we will

say that we should continue in the sin so that the grace might increase!"

See: Rhetorical Question

Romans 6:1 (#3)

"What then will we say? Should we continue in the sin so that the grace might increase"

In this verse and the first part of the next verse, Paul is speaking as if he were a Christian who misunderstood what Paul had taught in the previous chapter. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 6:1 (#4)

"will we say? Should we continue"

Here, **we** includes all those of whom Paul spoke as those "who were baptized into Christ Jesus," as mentioned in [6:3](#), so **we** is inclusive of all Christians. Your language may require you to mark these forms.

See: Exclusive and Inclusive 'We'

Romans 6:1 (#5)

"in the sin" - "the grace"

See how you translated **sin** and **grace** in [5:21](#).

See: Abstract Nouns

Romans 6:1 (#6)

"Should we continue in the sin"

Paul speaks of **sin** as if it were a location. He is referring to the idea of people continuing to live sinfully after they have become Christians. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "Should we continue to live sinfully"

See: Metaphor

Romans 6:1 (#7)

"so that the grace might increase"

Paul speaks here of **grace** as if it were an object that could **increase** in amount, as he also does in [5:20](#). He is referring to the idea of Christians experiencing the power or influence of **grace** in their lives. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "so that we can experience more grace"

See: Metaphor

Romans 6:1 (#8)

"so that the grace might increase"

The phrase **so that** here introduces a purpose clause. Paul is stating the supposed purpose for which someone would **sin**. Use a natural way in your language for introducing a purpose clause. Alternative translation: "in order to increase the grace"

See: Connect — Goal (Purpose) Relationship

Romans 6:2 (#1)

"May it never be"

In this verse Paul responds to the rhetorical questions he wrote in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternative translation: "I would respond by saying, 'May it never be!'"

See: Assumed Knowledge and Implicit Information

Romans 6:2 (#2)

"May it never be"

See how you translated this phrase in [3:4](#).

See: Exclamations

Romans 6:2 (#3)

"We who died to sin, how will we still live in it"

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical

question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "We who died to sin surely cannot still live in it!"

See: Rhetorical Question

Romans 6:2 (#4)

"We who died to sin, how will we still live in it"

Paul speaks of **sin** as if it were a location where Christians could live or die. Here, **died to sin** refers to the idea that Christians are no longer controlled by their sinful desires. By contrast, **live in sin** means to continue being controlled by sinful desires. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "We who are no longer controlled by our desire to sin, how could we still live as though we are controlled by that desire"

See: Metaphor

Romans 6:3 (#1)

"Or do you not know that as many as were baptized into Christ Jesus were baptized into his death"

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You surely know that as many as were baptized into Christ Jesus were baptized into his death!"

See: Rhetorical Question

Romans 6:3 (#2)

"as many as"

Paul is leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "as many people as"

See: Ellipsis

Romans 6:3 (#3)

"as many as were baptized into Christ Jesus were baptized into his death"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "as many people as someone baptized into Christ Jesus someone also baptized into his death"

See: Active or Passive

Romans 6:3 (#4)

"were baptized into Christ Jesus were baptized into his death"

Paul speaks of **Christ Jesus** and **his death** as if they were locations into which someone could be **baptized**. Here, **into Christ Jesus** refers to being united with **Christ Jesus**, and **into his death** refers to sharing in the spiritual benefits of **his death**. If it would be helpful in your language, you could express the meaning of these two phrases plainly. Alternative translation: "were baptized are united with Christ Jesus and also share in the benefits of his death"

See: Metaphor

Romans 6:3 (#5)

"death"

See how you translated **death** in [5:21](#).

See: Abstract Nouns

Romans 6:4 (#1)

"We were buried, then"

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "We were buried, therefore"

See: Connect — Reason-and-Result Relationship

Romans 6:4 (#2)**"We were buried, then, with him"**

Paul speaks of Christians as if they **were buried** with Jesus when they were baptized. Paul mentions burial because it emphasizes that Jesus did indeed die. Here he means that Christians are indeed united with Christ's **death** and share in its spiritual benefits. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "We are indeed united, then, with Christ's death" or "We are so united, then, with Christ's death that it is as if we were really buried with him"

See: Metaphor

Romans 6:4 (#3)**"through the baptism into his death"**

Here, **through** indicates that the following phrase is the means by which Christians **were buried** with Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by means of the baptism into his death"

See: Assumed Knowledge and Implicit Information

Romans 6:4 (#4)**"into his death"**

See how you translated this phrase in the previous verse.

See: Metaphor

Romans 6:4 (#5)**"his death" - "the glory" - "of life"**See how you translated **death** in [6:3](#), **glory** in [5:2](#), and **life** in [5:21](#).

See: Abstract Nouns

Romans 6:4 (#6)**"so that just as Christ was raised from dead ones through the glory of the Father, so also we in newness of life might walk"**

Here, **so that** indicates that what follows is a purpose clause. Paul is stating one purpose for which God instituted **baptism**. If it would be more natural in your language, you could reverse the order of these phrases to make this explicit. Alternate translation: "in order for us to walk in newness of life, just as Christ was raised from the dead by the glory of the Father"

See: Connect — Goal (Purpose) Relationship

Romans 6:4 (#7)**"just as" - "so also"**See how you translated **just as** and **so also** in the [5:19](#).

See: Connecting Words and Phrases

Romans 6:4 (#8)**"just as Christ was raised from dead ones through the glory of the Father, so also we in newness of life might walk"**

The point of this comparison is that the new way a Christian should live after being baptized is similar to being **raised** from the dead, as Christ was. If it would be helpful in your language, you could use an equivalent comparison or express this meaning plainly. Alternate translation: "we should live in a new way, similar to when Christ was raised from death through the glory of the Father"

See: Simile

Romans 6:4 (#9)**"Christ was raised from dead ones through the glory of the Father"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the glory of the Father raised Christ from dead ones"

See: Active or Passive

Romans 6:4 (#10)**"Christ was raised from dead ones"**

See how you translated this phrase in [4:24](#).

See: Idiom

Romans 6:4 (#11)

"from dead ones"

See how you translated this phrase in [4:24](#).

See: Idiom

Romans 6:4 (#12)

"through the glory of the Father"

Paul is using the possessive form to describe **glory** that comes from or characterizes **the Father**. If it would be helpful in your language, you could use a different expression. Alternate translation: "through the glory from the Father" or "through the Father's glory"

See: Possession

Romans 6:4 (#13)

"the glory"

Here, **the glory** refers specifically to God's glorious power. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the glorious power"

See: Assumed Knowledge and Implicit Information

Romans 6:4 (#14)

"of the Father"

Father is an important title for God.

See: Translating Son and Father

Romans 6:4 (#15)

"we" - "might walk"

Here Paul uses **walk** to refer to how a person lives and behaves. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "we ... might act"

See: Metaphor

Romans 6:4 (#16)

"in newness of life"

Paul is using the possessive form to describe **life** that is characterized by **newness**. If it would be helpful in your language, you could use a different expression. Alternate translation: "with a new life" or "like those made newly alive"

See: Possession

Romans 6:5 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "So then,"

See: Connecting Words and Phrases

Romans 6:5 (#2)

"if"

Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: "because"

See: Connect — Factual Conditions

Romans 6:5 (#3)

"we have become planted together in the likeness of his death"

Here Paul speaks of **death** as if it were something with which Christians could be physically **planted together**. He means that by being baptized, Christians show that they participate in the spiritual benefits obtained by Christ's death. If it would be helpful in your language, you could express the meaning plainly. Alternative

translation: "we participate in Christ's death through baptism"

See: Metaphor

Romans 6:5 (#4)

"in the likeness of his death," - "the resurrection"

If your language does not use abstract nouns for these ideas of **likeness** and **resurrection**, you could express the same ideas in another way. Alternate translation: "in what is like his death ... his resurrecting from the dead"

See: Abstract Nouns

Romans 6:5 (#5)

"in the likeness of his death"

Here Paul implies that **likeness of his death** refers to the "baptism" referred to in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in the likeness of his death that is represented by baptism" or "in baptism, which represents dying with him"

See: Assumed Knowledge and Implicit Information

Romans 6:5 (#6)

"we will also certainly become {part of} the resurrection"

Here Paul speaks of **resurrection** as if it were something of which Christians could **become part**. He means that Christians will one day rise from the dead like Christ did. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "we will also certainly be resurrected like Christ"

See: Metaphor

Romans 6:6 (#1)

"our old man was crucified together {with him}"

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

Alternate translation: "God crucified our old man together with him"

See: Active or Passive

Romans 6:6 (#2)

"our old man was crucified together {with him}"

Paul speaks of **our** sinful human nature as if it were an **old man** who was nailed to the same cross as Christ. Paul means that when Christ was **crucified**, he destroyed the power of **sin** and death that controlled all humans. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "God destroyed the power of sin that controlled people when Christ was crucified"

See: Metaphor

Romans 6:6 (#3)

"was crucified together {with him}"

The pronoun **him** refers to Christ. If it would be helpful in your language, you could state this explicitly. Alternate translation: "was crucified with Christ"

See: Pronouns — When to Use Them

Romans 6:6 (#4)

"in order that"

Here, **in order that** introduces a purpose clause. Paul is stating the purpose for which God **crucified our old man**. Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): "so that"

See: Connect — Goal (Purpose) Relationship

Romans 6:6 (#5)

"the body of sin might be nullified"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God might nullify the body of sin"

See: Active or Passive

Romans 6:6 (#6)

"the body of sin might be nullified"

Paul speaks of **the body of sin** as if it were a condition of slavery that could be cancelled. He means that Christ's crucifixion removed the ability of sinful desires to control people. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "God might completely end how living sinfully controls people"

See: Metaphor

Romans 6:6 (#7)

"the body of sin"

Paul is using the possessive form to describe how **the body** is related to **sin**. Use a natural way in your language to express this idea. Here, **the body of sin** could refer to: (1) how humans tend to **sin**. Alternate translation: "our human tendency to sin" or "how living sinfully controls us" (2) how sin controls the human body. Alternate translation: "how sin controls our bodies"

See: Possession

Romans 6:6 (#8)

"of sin" - "to the sin"

See how you translated **sin** in [6:1](#).

See: Abstract Nouns

Romans 6:6 (#9)

"for it} to no longer enslave"

Here, **for** could indicate: (1) God's purpose for nullifying **the body of sin**. Alternate translation: "in order for it to no longer enslave" (2) the result of **the body of sin** being **nullified**. Alternate translation: "causing it to no longer enslave"

See: Connect — Goal (Purpose) Relationship

Romans 6:6 (#10)

"for it} to no longer enslave us to the sin"

Paul speaks of **the body of sin** as if it could **enslave** people. Here he means that the desire to sin that controls people would no longer do so. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "for it to no longer make us live sinfully"

See: Metaphor

Romans 6:7 (#1)

"the one having died"

Here Paul implies that **the one having died** is the same "old man" whom Paul said "was crucified" with Christ in the previous verse. Paul means that God considers any person who has "died to sin" ([6:2](#)) to be **freed from** living sinfully. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the one who has died to sin"

See: Assumed Knowledge and Implicit Information

Romans 6:7 (#2)

"has been freed from the sin"

Paul continues the metaphor of **sin** enslaving people from the previous verse. Here Paul speaks of **sin** as if it were something that people need to be **freed from**. He means that the desire to **sin** that controls people would no longer do so. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "no longer has to live sinfully"

See: Metaphor

Romans 6:7 (#3)

"has been freed"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God has freed"

See: Active or Passive

Romans 6:7 (#4)

"sin"

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

See: Abstract Nouns

Romans 6:8 (#1)

"if"

In this verse, Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is true. Use a natural form in your language for introducing a condition that the speaker believes is true. Alternate translation: "because"

See: Connect — Factual Conditions

Romans 6:8 (#2)

"we died together with Christ"

Paul speaks of Christians as if they physically died with Christ. He means that through baptism Christians show that they participate in the spiritual benefits obtained by Christ's death and will one day **live together with him**. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "we are united to Christ's death when baptized"

See: Metaphor

Romans 6:8 (#3)

"we believe"

Paul implies that since Christians have **died with Christ**, the result is that they have confidence that they will **live together with him**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "we are confident" or "this persuades us"

See: Assumed Knowledge and Implicit Information

Romans 6:8 (#4)

"we will also live together with him"

Here Paul implies that **live together with him** refers to "eternal life", as he mentioned in [5:21](#) and [6:4–5](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "we will also live forever with him"

See: Assumed Knowledge and Implicit Information

Romans 6:9 (#1)

"knowing that Christ, having been raised from dead ones, no longer dies"

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "knowing that Christ no longer dies, having been raised from dead ones"

See: Information Structure

Romans 6:9 (#2)

"knowing that"

See how you translated the similar phrase in [6:6](#).

See: Connecting Words and Phrases

Romans 6:9 (#3)

"Christ, having been raised from dead ones"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God raised Christ from dead ones, Christ"

See: Active or Passive

Romans 6:9 (#4)

"having been raised from dead ones"

See how you translated the similar clause in [6:4](#).

See: Idiom

Romans 6:9 (#5)

"no longer dies; death no longer is lord over him"

These two phrases mean similar things. Paul says the same thing twice, in slightly different ways, to emphasize that **Christ** can never die again. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: "will absolutely never die again"

See: Parallelism

Romans 6:9 (#6)

"death no longer is lord over him"

Here Paul speaks of **death** as if it were a **lord** who could rule over someone. Paul means that Jesus could not possibly die again. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he no longer submits to being dead" or "he can never die again"

See: Personification

Romans 6:9 (#7)

"death"

See how you translated **death** in [6:4](#).

See: Abstract Nouns

Romans 6:10 (#1)

"For"

For indicates that what follows is the reason why Christ "no longer dies," as stated in the previous verse. Use the most natural way in your language for indicating a reason, as in the UST.

See: Connect — Reason-and-Result Relationship

Romans 6:10 (#2)

"that which"

Here, **that which** refers to Christ's death and life. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the death which"

See: Pronouns — When to Use Them

Romans 6:10 (#3)

"he died to sin"

Here, **to sin** implies that Christ died for the sake of freeing humanity from being "enslaved to sin." It does not mean that Jesus himself was ever controlled by sin before he died. If it would be helpful in your language, you could state this explicitly. Alternative translation: "he died for the sake of removing sin's control over people" or "he died to stop sin from controlling people"

See: Assumed Knowledge and Implicit Information

Romans 6:10 (#4)

"But what he lives"

Here, **what he lives** refers to Christ's life after God raised him from the dead. If it would be helpful in your language, you could state this explicitly. Alternative translation: "But the life which"

See: Pronouns — When to Use Them

Romans 6:10 (#5)

"he lives to God"

Here, **to God** implies that Christ now lives for the sake of glorifying God. If it would be helpful in your language, you could state this explicitly. Alternative translation: "he lives for the sake of glorifying God"

See: Assumed Knowledge and Implicit Information

Romans 6:11 (#1)

"you"

Throughout [6:11–23](#), the pronouns **you** and "your" are plural and refer to the believers in Rome to whom Paul wrote this letter. If it would be helpful in your language, you could state this explicitly. Alternate translation: "you believers at Rome"

See: Forms of 'You' — Singular

Romans 6:11 (#2)

"to be dead indeed to sin"

See how you translated "died to sin" in [6:2](#).

See: Metaphor

Romans 6:11 (#3)

"alive to God"

See how you translated the similar phrase "he lives to God" in the previous verse.

See: Assumed Knowledge and Implicit Information

Romans 6:11 (#4)

"in Christ Jesus"

See how you translated this phrase in [3:24](#).

See: Metaphor

Romans 6:12 (#1)

"Therefore"

Therefore here introduces a result clause. Paul is stating how he wants his readers to act in response to what he said in the previous verse. Use a natural way in your language to introduce a result clause. Alternate translation: "This is why" or "Because of this"

See: Connect — Reason-and-Result Relationship

Romans 6:12 (#2)

"do not let sin rule in your mortal body"

Here Paul speaks of **sin** as if it were a king who rules over a place called **mortal body**. By **do not let sin rule**, Paul means that Christians should not allow **sin** to control the way they use their bodies. See how you translated a similar use of **rule** in [5:21](#). Alternate translation: "do not let your physical body become controlled by sinning"

See: Personification

Romans 6:12 (#3)

"in your mortal body"

Although **body** here is a singular noun, Paul is referring to the bodies of his readers. If it would be

helpful in your language, you could use a plural form. Alternate translation: "in your mortal bodies"

See: Generic Noun Phrases

Romans 6:12 (#4)

"in your mortal body"

Here, **body** could refer to: (1) the whole person. Alternative translation: "in you" or "in your whole being" (2) the physical human body. Alternative translation: "in your physical body"

See: Synecdoche

Romans 6:12 (#5)

"to obey its lusts"

Here **to** indicates that what follows is the result of letting **sin rule**. Use a natural way in your language to indicate result. Alternate translation: "causing you to obey its lusts" or "resulting in you obeying your lusts"

See: Connect — Reason-and-Result Relationship

Romans 6:12 (#6)

"to obey its lusts"

Here Paul speaks of **lusts** as if they were people who could be obeyed. He means that people can submit to their desires to do sinful things. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "to submit to your lustful desires" or "to do what you lust for"

See: Personification

Romans 6:12 (#7)

"its lusts"

If your language does not use an abstract noun for the idea of **lusts**, you could express the same idea in another way. Alternate translation: "how it urges you to lust"

See: Abstract Nouns

Romans 6:12 (#8)**"its"**

The pronoun **its** refers to **mortal body**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "your mortal body's"

See: Pronouns — When to Use Them

Romans 6:13 (#1)

"And do not keep presenting your members {as} tools of unrighteousness to sin. But present yourselves to God, as living from dead ones, and your members {as} tools of righteousness to God"

If it would be more natural in your language, you could change the order of these clauses in order to emphasize the similar ideas. Alternate translation: "And do not keep presenting your members as tools of unrighteousness to sin, but present your members as tools of righteousness to God. And present yourselves to God, as living from dead ones"

See: Information Structure

Romans 6:13 (#2)

"And do not keep presenting your members {as} tools of unrighteousness to sin." - "and your members {as} tools of righteousness to God"

Paul speaks of body parts as if they were **tools** that could be offered to someone or used by someone. He means that he wants his readers to stop using their body parts for sinning, but instead to use them to live in the way God wants. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "And do not keep using your members to act unrighteously by sinning ... and use your members to act righteously for God"

See: Metaphor

Romans 6:13 (#3)

"{as} tools of unrighteousness"

Paul is using the possessive form to describe **tools** that are characterized by **unrighteousness**. If it

would be helpful in your language, you could use a different expression. Alternate translation: "as unrighteous tools" or "as tools for living unrighteously"

See: Possession

Romans 6:13 (#4)

"{as} tools" - "as} tools"

The word translated as **tools** often refers to "weapons." If it would be helpful in your language, you could state this explicitly. Alternate translation: "as weapons ... as weapons"

Romans 6:13 (#5)

"of unrighteousness" - "of righteousness"

If your language does not use abstract nouns for the ideas of **unrighteousness** and **righteousness**, you could express the same ideas in another way. Alternate translation: "of what is unrighteous ... of what is righteous"

See: Abstract Nouns

Romans 6:13 (#6)

"present yourselves to God"

Paul speaks of his readers as if they could offer themselves as slaves to their master, who is **God**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "give yourselves to God"

See: Metaphor

Romans 6:13 (#7)

"as living from dead ones"

The point of this comparison is that Christians should live in such a way that demonstrates that they are now **dead to sin, but alive to God**, as mentioned in [6:11](#). If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "as those who are free from living sinfully" or "as those who are no longer controlled by living sinfully"

See: Simile

Romans 6:13 (#8)

"from dead ones"

See how you translated this phrase in [6:4](#).

See: Idiom

Romans 6:13 (#9)

"and your members"

Paul is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this from the beginning of this sentence. Alternate translation: "and present your members"

See: Ellipsis

Romans 6:13 (#10)

"as} tools of righteousness"

Paul is using the possessive form to describe **tools** that are characterized by **righteousness**. If it would be helpful in your language, you could use a different expression. Alternate translation: "as righteous tools" or "as tools for living righteously"

See: Possession

Romans 6:14 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 6:14 (#2)

"sin must not be lord over you, for you are not under law, but under grace"

If it would be more natural in your language, you could reverse the order of these clauses, since the

second clause gives the reason for the result that the first clause describes. Alternate translation: "because you are not under law, but under grace, do not allow sin to rule over you"

See: Connect — Reason-and-Result Relationship

Romans 6:14 (#3)

"sin must not be lord over you"

See how you translated the similar phrase in [6:12](#).

See: Personification

Romans 6:14 (#4)

"sin must not be lord over"

Paul is using a future statement to give a command. If it would be helpful in your language, you could use a more natural form for a command. Alternate translation: "sin must not rule over" or "do not allow sin to rule over"

See: Statements — Other Uses

Romans 6:14 (#5)

"for"

Here, **for** indicates that what follows is the reason why Paul urges his readers to not allow **sin** to **lord over** them. Use the most natural form in your language for indicating a reason. Alternate translation: "since"

See: Connect — Reason-and-Result Relationship

Romans 6:14 (#6)

"for you are not under law, but under grace"

Paul speaks of **law** and **grace** as if they were rulers **under** whose authority people have to live. He means that Christians are no longer controlled by the requirements of the **law**, which resulted in people sinning more, as stated in [5:20](#). By contrast, Christians now serve the gracious God, as is explained in [6:15-23](#). If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "for the law no longer controls you, but you are now controlled by God's grace"

See: Personification

Romans 6:14 (#7)

"law"

See how you translated **law** in [2:12](#).

See: Collective Nouns

Romans 6:14 (#8)

"under grace"

Here, **grace** refers specifically to God's gracious empowering of people to stop sinning. If it would be helpful in your language, you could state this explicitly. Alternative translation: "controlled by God's grace"

See: Assumed Knowledge and Implicit Information

Romans 6:15 (#1)

"What then"

Here, **then** indicates that what follows is a response to what Paul said in [6:1-14](#). See how you translated **What then** in [3:1](#), [4:1](#), and [6:1](#).

See: Connect — Reason-and-Result Relationship

Romans 6:15 (#2)

"What then? Should we sin because we are not under law, but under grace"

Paul is not asking for information, but is using a question form here to address an objection that some people may have to what he said in the previous verses. If you would not use rhetorical questions for this purpose in your language, you could translate his words as a statement or an exclamation or communicate the emphasis in another way. Alternate translation: "Then we should sin because we are not under law, but under grace!"

See: Rhetorical Question

Romans 6:15 (#3)

"What then? Should we sin because we are not under law, but under grace"

In these two sentences, Paul is speaking as if he were a Christian who misunderstood what Paul had taught in the previous verses. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 6:15 (#4)

"under law," - "under grace"

See how you translated these phrases in the previous verse.

See: Personification

Romans 6:15 (#5)

"May it never be"

In this sentence Paul begins to respond to the rhetorical questions he posed earlier in the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying, 'May it never be!'"

See: Assumed Knowledge and Implicit Information

Romans 6:15 (#6)

"May it never be"

See how you translated this phrase in [3:4](#) and [6:2](#).

See: Exclamations

Romans 6:16 (#1)

"Do you not know that to what you keep presenting yourselves {as} slaves for obedience, you become slaves to what you obey—whether of sin {leading} to death, or of obedience {leading} to righteousness"

Paul is not asking for information, but is using the question form here to emphasize the truth of what

he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You surely know that to what you keep presenting yourselves as slaves for obedience, you become slaves to what you obey—whether of sin leading to death, or of obedience leading to righteousness!"

See: Rhetorical Question

Romans 6:16 (#2)

"to what" - "to what"

The pronoun translated **what** here indicates a general reference to a thing or person. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to whomever or whatever ... to whomever or whatever"

See: Pronouns — When to Use Them

Romans 6:16 (#3)

"you keep presenting yourselves {as} slaves" - "you become slaves to what you obey"

Paul speaks of people as if they could offer themselves as **slaves** to someone or something. He is referring to being controlled by someone or something. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "you keep being controlled by ... you become controlled by what you obey"

See: Metaphor

Romans 6:16 (#4)

"for obedience"

Here, **for** indicates that this is a purpose clause. Paul is stating the purpose for which these people are **presenting** themselves as **slaves**. Use a natural way in your language for indicating a purpose clause. Alternate translation: "in order to obey" or "for the purpose of obeying"

See: Connect — Goal (Purpose) Relationship

Romans 6:16 (#5)

"for obedience," - "of obedience"

If your language does not use an abstract noun for the idea of **obedience**, you could express the same idea in a different way. Alternate translation: "to obey ... to obey"

See: Abstract Nouns

Romans 6:16 (#6)

"whether of sin {leading} to death, or of obedience {leading} to righteousness"

Here, **sin** and **obedience** are spoken of as if they were masters that **slaves** would obey. Paul means that people can be controlled either by their desire to **sin** or a desire to obey God. If it would be helpful in your language, you could express this plainly. Alternate translation: "whether you are controlled by sinning, leading to death, or you are controlled by obeying God, leading to righteousness"

See: Personification

Romans 6:16 (#7)

"of sin {" - "of obedience"

Paul is using the possessive form to describe **slaves** that belong to **sin** or **obedience**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "slaves that belong to sin ... slaves that belong to obedience" or "sin's slaves ... obedience's slaves"

See: Possession

Romans 6:16 (#8)

"of sin {" - "righteousness"

See how you translated **sin** in [6:1](#) and **righteousness** in [6:13](#).

See: Abstract Nouns

Romans 6:16 (#9)

"leading} to death," - "leading} to righteousness"

Here, **leading to** indicates result. Use a natural way in your language to indicate result. Alternate translation: “resulting in death ... resulting to righteousness” or “causing death ... causing righteousness”

See: Connect — Reason-and-Result Relationship

Romans 6:16 (#10)

“leading} to death”

Here, **death** refers to spiritual **death**, which is eternal punishment in hell that occurs after physical death. If it would be helpful in your language, you could state this explicitly. Alternate translation: “leading to spiritual death” or “causing one to die spiritually”

See: Assumed Knowledge and Implicit Information

Romans 6:17 (#1)

“thanks {be} to God”

Here, **thanks be to God** is an exclamatory phrase that communicates Paul’s thankfulness. Use an exclamation form that is natural in your language for communicating thanks. Alternate translation: “I give thanks to God!”

See: Exclamations

Romans 6:17 (#2)

“that you were slaves of sin”

Here, **that** indicates that the clause that follows provides a contrast between who Paul’s readers were before they became Christians and who they were after they had **listened from the heart** to true Christian **teaching**. If this might confuse your readers, you could state this explicitly. Alternate translation: “even though you were slaves of sin”

See: Connect — Contrast Relationship

Romans 6:17 (#3)

“slaves of sin”

See how you translated the similar phrase **of sin** in the previous verse.

See: Personification

Romans 6:17 (#4)

“but you listened from the heart to the pattern of teaching”

Here Paul speaks of **the pattern of teaching** as if it were a person who could be **listened** to. He means that his readers accepted the true Christian teaching that Christians were teaching them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “but you accepted the form of teaching”

See: Personification

Romans 6:17 (#5)

“you listened”

The word translated **listened** implies that the people who listened also responded by obeying what they heard. If it would be helpful in your language, you could state this explicitly. Alternate translation: “you clung”

See: Assumed Knowledge and Implicit Information

Romans 6:17 (#6)

“you listened from the heart”

Here, **from the heart** is an idiom that refers to being sincere or doing something with one’s will and emotions. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “you totally listened” or “you listened from deep within”

See: Idiom

Romans 6:17 (#7)

“to the pattern of teaching that you were given over to”

Here Paul speaks of **the pattern of teaching** as if it were a slave-master to which people are **given over to** as slaves when they become Christians. Paul means that Christians should submit to the authority of true Christian teaching. If it would be helpful in your language, you could express the

meaning plainly. Alternate translation: “to the pattern of teaching that you were submitted to” or “to the pattern of teaching that you were handed over to, as if you were its slave”

See: Personification

Romans 6:17 (#8)

“that you were given over to”

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “that God gave you over to” or

See: Active or Passive

Romans 6:18 (#1)

“And having been freed from sin, you became enslaved to righteousness”

Here Paul speaks of **sin** and **righteousness** as if they were slave-masters that people could be **enslaved** to. Paul means that his readers are no longer controlled by their sinful desires, but are controlled by the desire to live righteously. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “And having been freed from having to live sinfully, you now have to live righteously”

See: Personification

Romans 6:18 (#2)

“And having been freed from sin, you became enslaved”

If your language does not use passive forms in this way, you could express these ideas in active forms or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: “And God having freed you from sin, he enslaved you”

See: Active or Passive

Romans 6:18 (#3)

“sin,” - “to righteousness”

See how you translated **sin** and **righteousness** in [6:16](#).

See: Abstract Nouns

Romans 6:19 (#1)

“I speak as a man because of the weakness of your flesh”

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: “Because of the weakness of your flesh, I speak as a man” or “Because you are still immature, I have to speak in simple terms”

See: Connect — Reason-and-Result Relationship

Romans 6:19 (#2)

“I speak as a man”

Here, **as a man** is an idiom meaning “the way people do” or “like a human being.” If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “I am speaking based on how human beings perceive things” or “I am talking like a mere human being”

See: Idiom

Romans 6:19 (#3)

“the weakness of your flesh.” - “to uncleanness and to more and more lawlessness,” - “to righteousness {leading} to sanctification”

If your language does not use abstract nouns for the ideas of **weakness**, **uncleanness**, **lawlessness**, **righteousness**, and **sanctification**, you could express the same ideas in another way. Alternate translation: “how weak your flesh is ... to act impurely and to be more and more lawless ... for living righteously, which leads to being sanctified”

See: Abstract Nouns

Romans 6:19 (#4)

“the weakness of your flesh”

Here, **flesh** is an idiom that refers to human nature. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "your human weakness" or "your natural limitations"

See: Idiom

Romans 6:19 (#5)

"For"

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of what Paul said in [6:17-18](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "Moreover,"

See: Connecting Words and Phrases

Romans 6:19 (#6)

"just as" - "so"

See how you translated **just as** and **so** in the [5:19](#).

See: Connecting Words and Phrases

Romans 6:19 (#7)

"you presented your members as slaves to uncleanness and to more and more lawlessness," - **"present your members {as} slaves to righteousness"**

Paul speaks of body parts as if they were **slaves** that could be offered to someone or used by someone. He means that his readers used to use their body parts to act impurely and to disobey God's laws, but now they should use them to live in the way God wants. If it would be helpful in your language, you could express the meaning plainly. See how you translated similar phrases in [6:13](#). Alternative translation: "you used your members to act uncleanly and to disobey God more and more ... use your members to act righteously"

See: Personification

Romans 6:19 (#8)

"leading} to sanctification"

The phrase **leading to** indicates result. Use a natural way in your language to indicate result. Alternate translation: "resulting in sanctification" or "causing sanctification"

See: Connect — Reason-and-Result Relationship

Romans 6:20 (#1)

"For"

For here introduces a result clause. Use a natural way in your language to indicate result. Alternate translation: "This reason for this is that"

See: Connect — Reason-and-Result Relationship

Romans 6:20 (#2)

"when you were slaves of sin, you were free with respect to righteousness"

Here, Paul speaks of **sin** and **righteousness** as if they were slave-masters. Paul means that when his readers had previously used their bodies to act sinfully, they were not serving God's purposes as **slaves of righteousness**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "when you were controlled by sin, you did not serve God" or "when you were living sinfully, you did not live righteously"

See: Personification

Romans 6:20 (#3)

"you were free with respect to righteousness"

Paul is not making a serious suggestion here that sinful people are not required to live righteously. Paul means to communicate the opposite of the literal meaning of **free**. If this would be misunderstood in your language, consider expressing the meaning plainly. Alternate translation: "you were unrighteous" or "you were unable to live righteously"

See: Irony

Romans 6:21 (#1)

"what fruit were you then having because of which things you are now ashamed? For the outcome of those things {is} death"

If it would be more natural in your language, you could reverse the order of these sentences since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: "since the outcome of those things is death, what fruit were you then having because of which things you are now ashamed?"

See: Connect — Reason-and-Result Relationship

Romans 6:21 (#2)

"So what fruit were you then having because of which things you are now ashamed"

Paul is using a rhetorical question here to emphasize the futility of being "slaves to sin" in the previous verse. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation in order to communicate the emphasis in another way. Alternate translation: "So you were not then having any fruit because of which things you are now ashamed!"

See: Rhetorical Question

Romans 6:21 (#3)

"fruit"

Here, **fruit** is an idiom that refers to a benefit or advantage. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "advantage" or "profit"

See: Idiom

Romans 6:21 (#4)

"because of which things" - "of those things"

Here, **which things** and **those things** refer to sins. If it would be helpful in your language, you could state this explicitly. Alternate translation: "because of which sins ... of those sins"

See: Assumed Knowledge and Implicit Information

Romans 6:21 (#5)

"For the outcome of those things {is} death"

If your language does not use abstract nouns for the ideas of **outcome** and **death**, you could express the same ideas in another way. Alternate translation: "For those things finally result in you dying"

See: Abstract Nouns

Romans 6:21 (#6)

"{is} death"

Here, **death** refers to spiritual **death**, which is eternal punishment in hell that occurs after physical death. See how you translated the same use of **death** in [6:16](#).

See: Assumed Knowledge and Implicit Information

Romans 6:22 (#1)

"But now"

But now introduces a contrast with the previous two verses, a contrast that focuses on time. The word translated **now** refers to the time after the Roman believers became Christians. If it would be helpful in your language, you could clarify what **now** refers to. Alternate translation: "But now that you believe in Jesus,"

See: Connect — Contrast Relationship

Romans 6:22 (#2)

"having been freed from sin and having been enslaved to God"

This clause indicates the reason why Paul's readers have **fruit leading to sanctification**. Use a natural way in your language for indicating a reason. Alternate translation: "because you have been freed from sin and have been enslaved to God"

See: Connect — Reason-and-Result Relationship

Romans 6:22 (#3)

"having been freed from sin and having been enslaved to God"

Here Paul speaks of **sin** and **God** as if they were slave-masters. Paul means that Christians are no longer controlled by their desire to sin, but are supposed to obey **God** instead. See a similar phrase in [6:18](#). If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "having been freed from having to live sinfully and having begun to serve God"

See: Personification

See how you translated this phrase in [6:19](#).

See: Connect — Reason-and-Result Relationship

Romans 6:23 (#1)

"For"

For here indicates that this verse gives the reason for what Paul said in the previous two verses. Use a natural way in your language for indicating a reason. Alternate translation: "This is true because"

See: Connect — Reason-and-Result Relationship

Romans 6:22 (#4)

"having been freed from sin and having been enslaved to God"

If your language does not use passive forms in this way, you could express these ideas in active forms or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God having freed you from sin and having enslaved you to himself" or "God having released you from being controlled by your sin and having caused you to serve him"

See: Active or Passive

Romans 6:23 (#2)

"the wages of sin {is} death"

Here, Paul speaks of **sin** as if it were a person who could pay **wages**. Paul means that the result of living sinfully is eternal **death**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "when a person lives sinfully, it results in eternal death"

See: Personification

Romans 6:23 (#3)

"the wages of sin {is} death"

Paul speaks of **death** as if it were **wages** paid to those who **sin**. He means that the result of living sinfully is eternal **death**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternative translation: "whoever lives sinfully receives eternal death as the result" or "whoever lives sinfully earns eternal death as if it were wages for work"

See: Metaphor

Romans 6:22 (#5)

"you have your fruit"

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

See: Idiom

Romans 6:23 (#4)

"the wages of sin"

Paul is using the possessive form to describe **the wages** that come from **sin**. If it would be helpful in your language, you could use a different expression. Alternate translation: "sin's wages" or "the wages that come from sin"

Romans 6:22 (#6)

"leading} to sanctification," - "the outcome {is} eternal life"

See how you translated **sanctification** in [6:19](#), **outcome** in [6:21](#), and **eternal life** in [5:21](#).

See: Abstract Nouns

Romans 6:22 (#7)

"leading} to sanctification"

See: Possession

Romans 6:23 (#5)

"is} death"

Here, **death** refers to spiritual **death**, which is eternal punishment in hell that occurs after physical death. See how you translated the same use of **death** in [6:16](#) and [6:21](#).

See: Assumed Knowledge and Implicit Information

Romans 6:23 (#6)

"is} death," - "the gracious gift" - "is} eternal life"

See how you translated **death** in [6:21](#), **gracious gift** in [5:15-16](#), and **eternal life** in [6:22](#).

See: Abstract Nouns

Romans 6:23 (#7)

"the gracious gift of God"

Paul is using the possessive form to describe **the gracious gift** that comes from **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: "God's gracious gift" or "the gracious gift from God"

See: Possession

Romans 6:23 (#8)

"in Christ Jesus"

Paul speaks of **eternal life** as if it were occupying space inside of **Christ Jesus**. Paul means that **eternal life** comes by being united to **Christ Jesus**, as stated in [6:11](#). If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "for those who are united to Christ Jesus" or "comes through being united to Christ Jesus"

See: Metaphor

Romans 7:1 (#1)

"Or do you not know, brothers (for I am speaking to those knowing the law), that the law is lord of the man for as long as he lives"

Paul is using a rhetorical question here to emphasize that the Jew is required to obey the law of Moses his whole life. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You surely know, brothers (for I am speaking to those who know the law), that the law is lord of the man for as long as he lives!"

See: Rhetorical Question

Romans 7:1 (#2)

"brothers"

Although the term **brothers** is masculine, Paul is using the word here to refer to both male and female Jewish believers in Christ. Alternate translation: "my fellow Jewish Christians"

See: When Masculine Words Include Women

Romans 7:1 (#3)

"for I am speaking to those knowing the law"

Here Paul interrupts himself in order to clarify that he is specifically directing this part of the letter to the Jewish believers in the church at Rome. If this would be confusing in your language, you could add parentheses, as done in the ULT, or use a natural way in your language to indicate this.

Romans 7:1 (#4)

"for"

Here, **for** indicates that what follows this word explains what came before it. Here, it explains the reason why Paul expects these **brothers** to understand what he is saying. Use a natural way in your language for indicating a reason. Alternate translation: "I know you should understand this because"

See: Connect — Reason-and-Result Relationship

Romans 7:1 (#5)**"I am speaking"**

The pronoun **I** here and throughout this chapter refers to Paul (See: [6:19](#)). If it would be helpful in your language, you could state this explicitly. Alternate translation: "I, Paul, am speaking"

See: Pronouns — When to Use Them

Romans 7:1 (#6)**"the law," - "the law"**

For every occurrence of **the law** in [7:1-20](#), translate the phrase in the same way you translated it in [2:12](#).

See: Collective Nouns

Romans 7:1 (#7)**"the law is lord of the man"**

Here Paul speaks of **the law** as if it were a king. Paul means that, like a king, **the law** must be obeyed by those who are obligated to do so. If it would be helpful in your language, you could express the meaning plainly or with a simile. Alternate translation: "like a king, the law must be obeyed by every Jewish person"

See: Personification

Romans 7:1 (#8)**"of the man" - "he lives"**

Although **the man** and **he** are masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: "of a person ... that person lives"

See: When Masculine Words Include Women

Romans 7:2 (#1)**"For"**

For indicates that what follows this word explains what came before it. Here, it introduces an

explanation of an example from God's law that illustrates how "the law rules over the man for as long as he lives," as Paul said in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "For example," or "As an illustration,"

See: Connecting Words and Phrases

Romans 7:2 (#2)

"the married woman remains bound by law to the living husband, but if the husband dies, she has been released" - "of the husband"

Paul is speaking of Jewish **married** women and husbands in general, not of one particular **woman** or **husband**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "married women remain bound by law to their living husbands, but if their husbands die, they have been released ... of their husbands"

See: Generic Noun Phrases

Romans 7:2 (#3)

"the married woman remains bound by law" - "she has been released"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the law continually binds the married woman ... God releases her"

See: Active or Passive

Romans 7:2 (#4)

"the married woman remains bound by law to the living husband," - "she has been released from the law of the husband"

Here Paul speaks of the **law** as if it were a person who could tie a **woman** to her **husband**. Paul means that the **law** of Moses requires a **married woman** to stay married to her **husband** only while he is alive. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "God requires in his law that the married woman remain married to her living husband ... she is no longer required to remain married to the husband"

See: Personification

Romans 7:2 (#5)**"the law of the husband"**

Paul is using the possessive form to describe **the law** that is related to **the husband**. This phrase refers to the **law** already described in the previous clause. If it would be helpful in your language, you could use a different expression. Alternate translation: "the law that requires her to remain bound to the husband"

See: Possession

Romans 7:3 (#1)**"So then"**See how you translated this phrase in [5:18](#).

See: Connecting Words and Phrases

Romans 7:3 (#2)

"the husband being alive, if she becomes [married] to another husband, she will be titled an adulteress"

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "if she becomes married to another husband, the first husband being alive"

See: Information Structure

Romans 7:3 (#3)**"the husband being alive"**

In this clause Paul is describing something that was occurring during the same time period as what he describes in the next clause. You can make this clear in your translation with an appropriate connecting word or phrase. Alternate translation: "at the same time that the husband is alive"

See: Connect — Simultaneous Time Relationship

Romans 7:3 (#4)**"the husband" - "the husband"**

See how you translated this phrase in the previous verse.

See: Generic Noun Phrases

Romans 7:3 (#5)**"she will be titled an adulteress"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the law will title her an adulteress"

See: Active or Passive

Romans 7:3 (#6)**"she is free from the law"**

Here Paul speaks of **the law** as if it were an object or person someone could be freed from. Paul means that **the law** that prohibited a woman from marrying **another husband** did not apply if her first husband died. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar phrase "she has been released from the law" in the previous verse. Alternate translation: "she is no longer required to remain married to the first husband"

See: Metaphor

Romans 7:4 (#1)**"So then"**

So then here introduces the result of what Paul said in [7:1-3](#). Use a natural way in your language for introducing a result clause. Alternate translation: "Since this is true"

See: Connect — Reason-and-Result Relationship

Romans 7:4 (#2)**"brothers"**See how you translated this word in [7:1](#).

See: When Masculine Words Include Women

Romans 7:4 (#3)

"you yourselves were also made dead to the law"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "you also died to the law"

See: Active or Passive

Romans 7:4 (#4)

"you yourselves were also made dead"

Paul uses the word **yourselfes** to emphasize that even Jewish Christians are not required to obey the law of Moses. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "you very Jews yourselves were also made dead" or "even you Jews yourselves were also made dead"

See: Reflexive Pronouns

Romans 7:4 (#5)

"you yourselves were also made dead to the law"

Here Paul uses **made dead** to refer to Jewish Christians not being required to obey the law of Moses. Just as dead people don't have to obey the law, so too, Jewish Christians no longer have to obey it. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "your yourselves no longer have to obey the law" or "you yourselves are like dead people in that you do not have to obey the law"

See: Metaphor

Romans 7:4 (#6)

"through the body of Christ"

Here, **through** indicates that **the body of Christ** is the means by which believers **were made dead to the law**. If it would be helpful in your language, you

could state this explicitly. Alternate translation: "by means of the body of Christ"

See: Assumed Knowledge and Implicit Information

Romans 7:4 (#7)

"through the body of Christ"

Here, **the body of Christ** refers to the death of Jesus' body. If it would be helpful in your language, you could state this explicitly. Alternate translation: "through the death of Christ's body"

See: Metaphor

Romans 7:4 (#8)

"so that you might become {married} to another"

Here, **so that** introduces a purpose clause. Paul is stating the purpose for which God **made** believers **dead to the law**. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order for us to become married to another"

See: Connect — Goal (Purpose) Relationship

Romans 7:4 (#9)

"so that you might become {married} to another"

Here Paul uses **married to another** to refer to Christians being united with **Christ** as if they became **married** to him. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "so that you might become united to Jesus" or "so that you might be united with Christ like a woman becomes married to another husband"

See: Metaphor

Romans 7:4 (#10)

"to the one having been raised from dead ones"

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

Alternate translation: "to the one whom God raised from dead ones"

See: Active or Passive

Romans 7:4 (#11)

"to the one having been raised from dead ones"

See how you translated a similar phrase in [4:24](#).

See: Idiom

Romans 7:4 (#12)

"in order that we might produce fruit for God"

Here, **in order that** introduces a purpose clause. Paul is stating the purpose for which God **raised** Jesus **from dead ones**. Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): "in order for us to produce fruit for God"

See: Connect — Goal (Purpose) Relationship

Romans 7:4 (#13)

"we might produce fruit for God"

Paul uses **fruit** here to refer to actions that please God as if they were **fruit** that a person could grow. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "we might be able to do things pleasing to God"

See: Metaphor

Romans 7:4 (#14)

"we might produce fruit"

Here, **we** includes all those whom Paul called **brothers** earlier in this verse and in [7:1](#), so **we** is inclusive of all Jewish Christians. Your language may require you to mark these forms.

See: Exclusive and Inclusive 'We'

Romans 7:5 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in the next two verses explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 7:5 (#2)

"we were in the flesh"

Here Paul speaks of **the flesh** as if it were a location that someone could be **in**. He means his readers used to live according to the desires of their sinful natures. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "we were living according to our sinful natures" or "we were doing whatever we wanted to do"

See: Metaphor

Romans 7:5 (#3)

"the sinful passions that {were} through the law were working"

If your language does not use an abstract noun for the idea of **passions**, you could express the same idea in another way. Alternate translation: "the desire to sin that was through the law was working"

See: Abstract Nouns

Romans 7:5 (#4)

"that {were} through the law were working"

Paul is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply the word from the context. Paul said something similar about **the law** causing sin to increase in [5:20](#). Alternate translation: "that were increased through the law were working" or "that were stimulated by the law were working"

See: Ellipsis

Romans 7:5 (#5)**"through the law"**

Here, **through** indicates the means by which **the sinful passions** increased. Paul means that **the law** stimulated people's desire to sin even more. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by means of the law"

See: Assumed Knowledge and Implicit Information

Romans 7:5 (#6)**"were working in our members"**

Here Paul speaks of **the sinful passions** are if they were people who could work within someone's body parts. He means that people's sinful desires caused them to sin with their bodies. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "were causing us to use our members to sin"

See: Personification

Romans 7:5 (#7)**"members"**

See how you translated **members** in [6:13](#).

Romans 7:5 (#8)**"to produce fruit"**

Here, **to** introduces a result clause. Use a natural way in your language to indicate result. Alternate translation: "which resulted in producing fruit" or "so that they would produce fruit"

See: Connect — Reason-and-Result Relationship

Romans 7:5 (#9)**"to produce fruit for death"**

Here Paul uses **fruit** to refer to the result or outcome of someone's actions. Paul is using **fruit** differently than how he used it in the previous verse. If it would be helpful in your language, you could express the meaning plainly. Alternate

translation: "so that the outcome was fruit for death"

See: Metaphor

Romans 7:5 (#10)**"for death"**

See how you translated **death** in [6:16](#).

See: Abstract Nouns

Romans 7:5 (#11)**"for death"**

Here, **death** refers to spiritual **death**, which is eternal punishment in hell that occurs after physical death. See how you translated the same use of **death** in [6:16](#).

See: Assumed Knowledge and Implicit Information

Romans 7:6 (#1)**"But now"**

See how you translated this phrase in [6:22](#).

See: Connect — Contrast Relationship

Romans 7:6 (#2)

"we have been released from the law," - "to that by which we were being held"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God has released us from the law ... to that which was holding us"

See: Active or Passive

Romans 7:6 (#3)

"we have been released from the law," - "to that by which we were being held"

Here Paul speaks of **the law** as if it were a slave-master from which someone must be **released** and who can hold people captive. Paul means that

Christians do not have to obey the laws God gave the Jews. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "we no longer have to obey the law ... to that which we used to be required to obey" or "we are like slaves who have been released from the law ... to that which we used to have to obey like slaves"

See: Personification

Romans 7:6 (#4)

"to that by which we were being held"

The phrase **that by which we were being held** refers to **the law**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to the law by which we were being held"

See: Assumed Knowledge and Implicit Information

Romans 7:6 (#5)

"having died to that by which we were being held"

Paul speaks of **the law** as if it were a location where Christians could die. Here, **died to** the law refers to the idea that Christians no longer have to obey the requirements of the laws God gave the Jews. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "no longer being required to obey that by which we were being held"

See: Metaphor

Romans 7:6 (#6)

"so that we might serve"

Here, **so that** indicates that what follows is the result of Christians **having died to** the law. Use the natural way in your language to indicate result. Alternate translation: "the result being that we might serve"

See: Connect — Reason-and-Result Relationship

Romans 7:6 (#7)

"we might serve"

Paul is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: "we might serve God"

See: Ellipsis

Romans 7:6 (#8)

"in newness" - "not in oldness"

If your language does not use abstract nouns for the ideas of **newness** and **oldness**, you could express the same ideas in another way. These words indicate different ways in which people **serve** God. Alternate translation: "in the new way ... not in the old way"

See: Abstract Nouns

Romans 7:6 (#9)

"in newness of the Spirit"

Paul uses the possessive form to describe the **newness** that is produced by **the Spirit**. Paul means that the Holy Spirit enables Christians to live in a new way that pleases God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in a new way that comes from the Holy Spirit"

See: Possession

Romans 7:6 (#10)

"in oldness of the letter"

Paul uses the possessive form to describe the **oldness** that is determined by **the letter**. Paul means that Christians do not live in the old way that the law of Moses requires. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in the old way that the letter requires"

See: Possession

Romans 7:6 (#11)**"of the letter"**

Paul uses **the letter** to refer to **the law** which is written down with letters. See how you translated this word in [2:27](#).

See: Metonymy

Romans 7:7 (#1)**"What then will we say"**

Then indicates that what follows this word explains what came before it. Here, **then** indicates that what follows is a response to what Paul said in the previous verses, especially what he said in [7:5](#). See how you translated this phrase in [6:1](#).

See: Connect — Reason-and-Result Relationship

Romans 7:7 (#2)**"What then will we say? {Is} the law sin"**

In these two sentences Paul is not asking for information, but is using questions to address an objection that some people may have to what he said in [7:5](#) because they misunderstood him. If you would not use rhetorical questions for this purpose in your language, you could translate his words as statements or exclamations or communicate the emphasis in another way. Alternate translation: "Then we will say that the law is sin!"

See: Rhetorical Question

Romans 7:7 (#3)**"What then will we say? {Is} the law sin"**

In these two sentences Paul is speaking as if he were a Jewish Christian who misunderstood what Paul had taught in the previous verses. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 7:7 (#4)**"sin?" - "sin"**

If your language does not use an abstract noun for the idea of **sin**, you could express the same idea in another way. Alternate translation: "something sinful ... what things are sinful"

See: Abstract Nouns

Romans 7:7 (#5)**"May it never be"**

In this sentence Paul begins to respond to the rhetorical questions he wrote earlier in the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying, 'May it never be!'"

See: Assumed Knowledge and Implicit Information

Romans 7:7 (#6)**"May it never be"**

See how you translated this phrase in [3:4](#) and [6:2](#).

See: Exclamations

Romans 7:7 (#7)**"But"**

But here indicates that what follows is in contrast to what came before it. Here, **But** introduces the contrast to the idea that **the law** is sinful. Use a natural way in your language for introducing a contrast. Alternate translation: "Nevertheless," or "By contrast,"

See: Connect — Contrast Relationship

Romans 7:7 (#8)**"For"**

For indicates that what follows this word explains what came before it. Here, it introduces an example from God's law that illustrates the importance of **the law**. See how you translated the same use of **For** in [7:2](#).

See: Connecting Words and Phrases

See: Personification

Romans 7:7 (#9)

"the covetousness"

If your language does not use an abstract noun for the idea of **covetousness**, you could express the same idea in another way. Alternate translation: "what it means to be covetous"

See: Abstract Nouns

Romans 7:7 (#10)

"the law said"

Here Paul uses **said** to indicate a quotation from **the law** that is written in the Old Testament ([20:17](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "it had been written in the law"

See: Quotations and Quote Margins

Romans 7:7 (#11)

"the law said"

Here Paul speaks of **the law** as if it were a person who could say something. He means that God **said** what was written down in **the law**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "God said in the law"

See: Personification

Romans 7:8 (#1)

"sin, having taken opportunity through the commandment, produced all covetousness in me"

Here Paul speaks of **sin** as if it were a person who could take an **opportunity** and produce **covetousness** within a person. Paul means that his desire to **sin** by coveting increased when he learned the commandment that prohibits coveting. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "my desire to sin, increasing as a result of the commandment, led me to covet"

Romans 7:8 (#2)

"the commandment"

Here, **the commandment** refers specifically to the command, "You will not covet," in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the command that we should not covet"

See: Assumed Knowledge and Implicit Information

Romans 7:8 (#3)

"the commandment"

If your language does not use an abstract noun for the idea of **commandment**, you could express the same idea in another way. Alternate translation: "what God commanded"

See: Abstract Nouns

Romans 7:8 (#4)

"covetousness"

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

See: Abstract Nouns

Romans 7:8 (#5)

"apart from law, sin {is} dead"

Here Paul speaks of **sin** as if it were something which could be **dead**. Paul means that his desire to **sin** would not have increased if God had not given his laws. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "if there were no law, my desire to sin would not have been stimulated"

See: Personification

Romans 7:9 (#1)

"without law"

Here Paul speaks about the **law** as if it did not exist before he knew about it. Paul means that he was not aware of God's law **at one time**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "while unaware of the law" or "without knowledge of the law"

See: Metaphor

Romans 7:9 (#2)

"the commandment having come"

Paul speaks of **the commandment** as if it were a person who could **come** to Paul. He means that he became aware of **the commandment**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "when I became aware of the commandment"

See: Personification

Romans 7:9 (#3)

"the commandment" - "sin"

See how you translated **commandment** and **sin** in the previous verse.

See: Abstract Nouns

Romans 7:9 (#4)

"the commandment"

Here, **the commandment** could refer to: (1) all the commandments that make up God's law. Alternate translation: "God's commandments" (2) **the commandment** against coveting, as mentioned in the previous verse. Alternate translation: "the commandment against coveting"

See: Assumed Knowledge and Implicit Information

Romans 7:9 (#5)

"sin came to life again"

Here Paul speaks of **sin** as if it were a person who could come **to life**. This could mean: (1) Paul's desire to sin was stimulated, as mentioned in the previous verse. Alternate translation: "my desire to sin was stimulated" (2) Paul realized that he was

sinning, as mentioned in [7:7](#). Alternate translation: "I became aware of my sin"

See: Personification

Romans 7:10 (#1)

"I died"

Paul uses **died** here to refer to being spiritually dead, which is the spiritual condition of all non-Christians. Spiritual death results in eternal punishment in hell after a person's body dies. Paul means here that he realized that he was spiritually dead when he understood God's law. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I died spiritually"

See: Metaphor

Romans 7:10 (#2)

"the commandment"

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

See: Abstract Nouns

Romans 7:10 (#3)

"life"

Here, **life** refers to "eternal life." If it would be helpful in your language, you could state this explicitly. Alternate translation: "of eternal life" or "for living forever"

See: Assumed Knowledge and Implicit Information

Romans 7:10 (#4)

"the commandment that {was} for life"

Here, **for** indicates the purpose for **the commandment**. Use a natural way in your language for introducing a purpose clause. Alternate translation: "the commandment that was intended to cause life"

See: Connect — Goal (Purpose) Relationship

Romans 7:10 (#5)**"it was found {to be} for death to me"**

Here, **for** indicates that what follows is the result of **the commandment**. Paul means that God's laws resulted in eternal **death** for people. Use a natural way in your language for indicating result. Alternate translation: "it was found to result in death for me"

See: Connect — Reason-and-Result Relationship

Romans 7:10 (#6)**"it was found {to be}"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I found it to be"

See: Active or Passive

Romans 7:10 (#7)**"it was found {to be}"**

Here Paul speaks of **the commandment** as if it were an object that could be **found**. Paul means that he realized that God's law results in spiritual death for people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I realized it was to be"

See: Metaphor

Romans 7:10 (#8)**"death"**

Here, **death** refers to spiritual **death**, which is eternal punishment in hell that occurs after physical death. See how you translated the same use of **death** in [6:16](#).

See: Assumed Knowledge and Implicit Information

Romans 7:11 (#1)**"sin, having taken the opportunity through the commandment"**

See how you translated this clause in [7:8](#).

See: Personification

Romans 7:11 (#2)**"deceived me"**

Here Paul speaks of **sin** as if it were a person who could deceive people. Paul means that his desire to sin tricked him into thinking that he could become righteous by obeying **the commandment**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "caused me to deceive myself"

See: Personification

Romans 7:11 (#3)**"through it"**

The pronoun **it** refers to **the commandment**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "through the commandment"

See: Pronouns — When to Use Them

Romans 7:11 (#4)**"killed {me}"**

Here Paul speaks of **sin** as if it were a person who could kill people. Paul means that his desire to sin caused him to disobey God's law, which resulted in Paul being spiritually dead. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "caused me to die spiritually"

See: Personification

Romans 7:12 (#1)**"So then"**

So then indicates that what follows this phrase explains what came before it. **So then** here introduces the result of what Paul said in [7:7-11](#). Use a natural way in your language for indicating result. Alternate translation: "Since this is true"

See: Connect — Reason-and-Result Relationship

Romans 7:12 (#2)

"the commandment"

See how you translated **commandment** in [7:9](#).

See: Abstract Nouns

Romans 7:13 (#1)

"Therefore"

The word **Therefore** indicates that what follows is a logical conclusion. **Therefore** here indicates that what follows is the result of what Paul said in [7:7-12](#). Use a natural way in your language for indicating result. Alternate translation: "As a result" or "This is why" or "Because of this"

See: Connect — Reason-and-Result Relationship

Romans 7:13 (#2)

"did what {is} good become death to me"

Paul is using a rhetorical question here to emphasize that the law did not directly cause him to become spiritually dead. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "surely what is good did not become death to me!"

See: Rhetorical Question

Romans 7:13 (#3)

"what {is} good" - "through what {is} good"

Here, **what is good** refers to the law. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God's good laws ... through those good laws"

See: Assumed Knowledge and Implicit Information

Romans 7:13 (#4)

"did" - "become death to me"

Here Paul speaks of the law as if it could **become death**. Paul is referring to the idea that God's laws directly caused him to become spiritually dead. He

rejects this idea in the next sentence. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "did ... cause me to die spiritually"

See: Metaphor

Romans 7:13 (#5)

"death" - "death"

In this verse **death** refers to spiritual death, which is eternal punishment in hell that occurs after physical death. See how you translated the same use of **death** in [6:16](#).

See: Assumed Knowledge and Implicit Information

Romans 7:13 (#6)

"death" - "sin," - "sin" - "death" - "through the commandment, sin"

See how you translated the abstract nouns **sin** and **commandment** in [7:11](#) and **death** in [7:10](#).

See: Abstract Nouns

Romans 7:13 (#7)

"May it never be"

See how you translated this phrase in [3:4](#) and [6:2](#).

See: Exclamations

Romans 7:13 (#8)

"But sin, in order that it might be shown {to be} sin through what {is} good, producing death in me"

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "But sin produced death in me in order that it might be shown to be sin through what is good"

See: Information Structure

Romans 7:13 (#9)

"sin, in order that it might be shown {to be} sin through what {is} good, producing death in me"

Here, **in order that** indicates a purpose clause. Paul is stating a purpose for **sin producing death**. Use a natural way in your language for introducing a purpose clause. Alternate translation: "sin produced death in me for the purpose of showing itself to be sin through what is good"

See: Connect — Goal (Purpose) Relationship

Romans 7:13 (#10)

"it might be shown {to be} sin"

Here Paul uses **shown** as if **sin** were an object that people could see. Paul means that God's laws enable people to recognize what **sin** is. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "it might be recognized to be sin"

See: Metaphor

Romans 7:13 (#11)

"through what {is} good"

Here, **through** indicates that **what is good** is the means by which sin is clearly understood to be sin. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by means of what is good"

See: Assumed Knowledge and Implicit Information

Romans 7:13 (#12)

"sin," - "producing death in me"

Here Paul speaks of **sin** as if it were a person who could kill someone. Paul means that his desire to sin caused him to disobey God's law, which resulted in Paul being spiritually dead. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "sin ... caused me to die spiritually"

See: Personification

Romans 7:13 (#13)

"producing death in me"

Here Paul speaks of **death** as if it were an object that could be inside a person. He means that he was spiritually dead. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "killed me spiritually"

See: Metaphor

Romans 7:13 (#14)

"so that through the commandment, sin might become sinful beyond measure"

Here, **so that** indicates a purpose clause. Paul is stating another purpose for **sin producing death**. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order for sin to become sinful beyond measure through the commandment"

See: Connect — Goal (Purpose) Relationship

Romans 7:13 (#15)

"through the commandment"

Here, **through** indicates that **the commandment** is the means by which sin becomes **sinful beyond measure**. Paul means that God's laws provide a standard by which people can understand how extremely sinful sin is. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by means of the commandment"

See: Assumed Knowledge and Implicit Information

Romans 7:13 (#16)

"sin might become sinful beyond measure"

Here Paul speaks of **sin** as if it were a person who could become more **sinful**. He means that God's laws provide a standard by which people can understand how extremely sinful sin is. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "sin might be recognized as sinful beyond measure"

See: Personification

Romans 7:13 (#17)

"beyond measure"

Here, **beyond measure** is an idiom that means "to a great degree" or "exceedingly." If it would be helpful in your language, you could use a similar idiom from your language or express the meaning plainly. Alternate translation: "to an extreme degree"

See: Idiom

Romans 7:14 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that this verse is the reason why the previous statement is true. Use a natural way in your language for indicating a reason. Alternate translation: "These things I have just said are true because"

See: Connect — Reason-and-Result Relationship

Romans 7:14 (#2)

"the law is spiritual"

Here, **spiritual** means that the source of **the law** is God's Spirit. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the law comes from God's Spirit"

See: Assumed Knowledge and Implicit Information

Romans 7:14 (#3)

"I myself am fleshly"

Paul uses the word **myself** to emphasize the contrast between himself and **the law**. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "I indeed am fleshly"

See: Reflexive Pronouns

Romans 7:14 (#4)

"fleshly"

Here, **fleshly** refers to the weakness of sinful human nature, which is the inability to stop sinning without God's help. If it would be helpful in your language, you could state this explicitly. Alternate translation: "spiritually frail"

See: Assumed Knowledge and Implicit Information

Romans 7:14 (#5)

"sold into slavery"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "having sold myself into slavery"

See: Active or Passive

Romans 7:14 (#6)

"sold into slavery under sin"

Here Paul speaks of himself as if he were a slave. Here, **sold into slavery** could refer to: (1) being influenced by one's sinful human nature. In this case Paul would be speaking about his situation even after becoming a Christian. Alternate translation: "being under the influence of my sinful nature" (2) being controlled by one's desire to sin. In this case Paul would be speaking about his situation before he became a Christian. Alternate translation: "being controlled by my desire to sin"

See: Metaphor

Romans 7:14 (#7)

"under sin"

See how you translated the similar use of this phrase in [3:9](#).

See: Idiom

Romans 7:15 (#1)

"For"

***For** indicates that what follows this word explains what came before it. **For** here indicates that this verse is the reason why the previous statement is true. Use a natural way in your language for

indicating a reason. Alternate translation: "What I have just said is true because"

See: Connect — Reason-and-Result Relationship

Romans 7:15 (#2)

"what I produce, I do not understand"

Alternate translation: "I am not sure why I do some of the things that I do"

Romans 7:15 (#3)

"For"

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of "what I produce," in the previous sentence. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 7:15 (#4)

""

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "what I do not want to do ... what I hate to do"

See: Ellipsis

Romans 7:15 (#5)

""

The phrases **I practice** and **I do** are exaggerations that Paul uses to emphasize that he often does what he does not want to do. It does not mean that Paul always does these things. If it would be helpful in your language, you could state this explicitly. Alternate translation: "what I do not want, this I often practice ... what I hate, this I often do"

See: Hyperbole

Romans 7:16 (#1)

"if what I do not want"

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: "since what I do not want"

See: Connect — Factual Conditions

Romans 7:16 (#2)

"what I do not want, this I do"

See how you translated the similar phrase in the previous verse.

See: Hyperbole

Romans 7:16 (#3)

"I agree with the law that {it is} good"

Here Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "I agree with the law and thus confess that it is good"

See: Ellipsis

Romans 7:17 (#1)

"But now"

But now indicates that this verse is the logical conclusion based on what Paul said in the previous two verses. Use a natural way in your language for introducing a conclusion. Alternate translation: "So it is"

See: Connecting Words and Phrases

Romans 7:17 (#2)

"no longer I myself produce"

Paul uses the word **myself** to emphasize the contrast between himself and **the sin** that causes him to do what he does not want to do. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "it is no longer I who produces"

See: Reflexive Pronouns

Romans 7:17 (#3)

"it"

The pronoun **it** here refers to doing the sinful acts that he does not want to do, as mentioned in the previous two verses. If it would be helpful in your language, you could state this explicitly. Alternate translation: "those sinful deeds that I do not want to do"

See: Pronouns — When to Use Them

Romans 7:17 (#4)

"the sin living in me"

Here Paul speaks of **sin** as if it were a person who could live inside of a person. Paul means that his desire to **sin** causes him to do what he does not want to do. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "my desire to sin deeply influences me"

See: Personification

Romans 7:18 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of what Paul said in the previous sentence. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 7:18 (#2)

"I know that there does not live in me, (that is, in my flesh), good"

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: "I know that good does not live in me, (that is, in my flesh)"

See: Information Structure

Romans 7:18 (#3)

"there does not live in me, (" - "in my flesh), good"

Here Paul speaks of **good** as if it were a person who could **live** inside someone. He means that his sinful nature is **not good** at all. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "there is nothing good about me ... about my flesh"

See: Personification

Romans 7:18 (#4)

"my flesh"

Here Paul uses **flesh** to refer to his sinful nature. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "my sinful nature"

See: Metaphor

Romans 7:18 (#5)

"good." - "the good"

If your language does not use an abstract noun for the idea of **good**, you could express the same idea in another way. Alternate translation: "any good thing ... what is good"

See: Abstract Nouns

Romans 7:18 (#6)

"For"

For indicates that what follows this word relates to what came before it. **For** here indicates that the following sentence is the reason why the previous statement is true. Use a natural way in your language for indicating a reason. Alternate translation: "What I have just said is true because"

See: Connect — Reason-and-Result Relationship

Romans 7:18 (#7)

"the wanting is present in me"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "the wanting to do good is present in me"

See: Ellipsis

Romans 7:18 (#8)

"the wanting is present in me"

Here Paul speaks of **wanting** as if it were a thing that could exist inside a person. Paul means that he truly wants to do something good. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I truly want" or "I deeply desire"

See: Metaphor

Romans 7:18 (#9)

""

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "the ability to produce the good is not in me" or "I am not able to produce the good"

See: Ellipsis

Romans 7:19 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of what Paul said in the last sentence of the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 7:19 (#2)

"good" - "evil"

If your language does not use abstract nouns for the ideas of **good** and **evil**, you could express the same ideas in another way. Alternate translation: "good deeds ... evil deeds"

See: Abstract Nouns

Romans 7:19 (#3)

"the good I want;" - "the evil I do not want"

Paul is leaving out some of the words that these clauses would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "the good I want to do ... the evil I do not want to do"

See: Ellipsis

Romans 7:20 (#1)

"if what I do not want, this I do"

See how you translated this clause in [7:16](#).

See: Connect — Factual Conditions

Romans 7:20 (#2)

"I myself no longer produce it, but the sin living in me"

See how you translated these clauses in [7:17](#).

Romans 7:21 (#1)

"I find"

Here Paul speaks of a **law** as if it were an object that he could **find**. Paul means that he became aware of the **law** that is described in the rest of the verse. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I became aware that there was"

See: Metaphor

Romans 7:21 (#2)

"then"

Here, **then** introduces a result clause. [7:21-25](#) describe the logical conclusion to what Paul has stated in [7:14-20](#). Use a natural way in your language for indicating result. Alternate translation: "as a result"

See: Connect — Reason-and-Result Relationship

Romans 7:21 (#3)

"this law"

Here, **law** refers to a rule or principle. It does not refer to the laws God gave the Jews. If it would be helpful in your language, you could state this explicitly. Alternate translation: "this rule" or "a different kind of law"

See: Assumed Knowledge and Implicit Information

Romans 7:21 (#4)

"in me, the one wanting to do good, that evil is present in me"

If it would be more natural in your language, you could reverse the order of these clauses. Alternate translation: "that evil is present in me, in me, the one wanting to do good"

See: Information Structure

Romans 7:21 (#5)

"in me," - "evil is present in me"

Here Paul speaks of **evil** as if it were an object that could be inside a person. Paul means that he does evil deeds. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in me ... I do evil"

See: Metaphor

Romans 7:21 (#6)

"the one wanting to do good"

Here, **the one wanting to do good** is giving further information about **me**, which refers to Paul. If it

would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "who is the one wanting to do good"

See: Distinguishing Versus Informing or Reminding

Romans 7:21 (#7)

"good," - "evil"

See how you translated **good** and **evil** in [7:19](#).

See: Abstract Nouns

Romans 7:22 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse is the reason why the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: "What I have just said is true because"

See: Connect — Reason-and-Result Relationship

Romans 7:22 (#2)

"I delight in the law of God"

Here Paul speaks of **the law of God** as if it were a location in which a person could **delight**. He means that God's laws cause him to **delight**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I delight because of the law of God"

See: Metaphor

Romans 7:22 (#3)

"in the law of God"

Here, **the law of God** refers to the laws that **God** gave the Jews, which is usually what Paul means when he says **the law**. See how you translated the similar expression in [2:12](#).

See: Collective Nouns

Romans 7:22 (#4)**"the inner man"**

Here, **the inner man** refers to a person's mind. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the inner being" or "the mind"

See: Metaphor

Romans 7:23 (#1)**"I see"**

Here Paul uses **see** to refer to noticing or perceiving something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I perceive"

See: Metaphor

Romans 7:23 (#2)**"a different law"**

Here, **a different law** refers to a rule or principle. It does not refer to the laws God gave the Jews. If it would be helpful in your language, you could state this explicitly. Alternate translation: "this rule" or "a different kind of law"

See: Assumed Knowledge and Implicit Information

Romans 7:23 (#3)**"in my members fighting against"**

Here Paul speaks of **a different law** as if it were a person who could fight within someone's body parts. He means that his sinful desires caused him to use his body to do sinful things that he did not want to do. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "were causing me to use my members to sin in opposition to"

See: Personification

Romans 7:23 (#4)**"members" - "members"**

See how you translated **members** in [6:13](#).

Romans 7:23 (#5)**"the law of my mind"**

Here, **the law of my mind** could refer to: (1) a principle that Paul thinks, which is the delight for God's laws that he said in the previous verse is in his "inner man." Alternate translation: "the principle I have thought" or "the principle in my mind" (2) the laws God gave the Jews, which Paul says that he serves with his mind in [7:25](#). Alternate translation: "God's law that is in my mind"

See: Possession

Romans 7:23 (#6)**"taking me captive"**

Here Paul speaks of **a different law** as if it were a person who could take someone **captive**. He means that his sinful desires controlled him against his will. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "controlling me"

See: Personification

Romans 7:23 (#7)**"the law of the sin"**

Here **the law of the sin** could refer to: (1) the principle that people have a sinful nature. Alternate translation: "the law that is my sinful nature" (2) the laws God gave the Jews, which Paul previously said in [7:5](#) stimulate people to sin more. Alternate translation: "God's laws that stimulate sin"

See: Metaphor

Romans 7:23 (#8)**"that exists in my members"**

Here Paul speaks of **the law of the sin** as if it were something that could be inside someone. He means he has a sinful nature that influences what he does with his body parts. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "that influences what I do with my members"

See: Metaphor

Romans 7:24 (#1)

"I am a miserable man"

This sentence is an exclamation that communicates deep despair. Use an exclamation that is natural in your language for communicating this. Alternate translation: "O, how miserable I am!"

See: Exclamations

Romans 7:24 (#2)

"Who will rescue me from the body of this death"

Paul is not asking for information, but is using the question form here to emphasize his despair. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Surely no one will rescue me from the body of this death!"

See: Rhetorical Question

Romans 7:24 (#3)

"the body of this death"

Paul is using the possessive form to describe how **the body** relates to **this death**. This phrase could refer to: (1) **the body** that results in **this death**. Alternate translation: "the body that causes this death" (2) **the body** that is characterized by **this death**. Alternate translation: "this mortal body"

See: Possession

Romans 7:24 (#4)

"of this death"

Here, **this death** could refer to: (1) physical death. Alternate translation: "that dies" (2) spiritual death. Alternate translation: "of this spiritual death"

See: Metaphor

Romans 7:25 (#1)

"Thanks be to God through Jesus Christ our Lord"

This sentence is an exclamation that communicates joy. It is the answer to the rhetorical question that Paul asked in the previous verse. Use an exclamation that is natural in your language for communicating joy. Alternate translation: "O, how thankful I am to God through Jesus Christ our Lord!"

See: Exclamations

Romans 7:25 (#2)

"Thanks be to God through Jesus Christ our Lord"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "Thanks be to God who did this through Jesus Christ our Lord"

See: Ellipsis

Romans 7:25 (#3)

"So then"

So then indicates that what follows this phrase explains what came before it. **So then** indicates that what follows in this verse summarizes previous ideas. Here Paul used it regarding the ideas of [7:14-24](#). If it would be helpful in your language, you could use a clearer expression. See how you translated this phrase in [5:18](#).

See: Connecting Words and Phrases

Romans 7:25 (#4)

"I myself"

Paul uses the phrase **I myself** to emphasize the contrast between himself and the sin that causes him to do what he does not want to do. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "it is indeed I who"

See: Reflexive Pronouns

Romans 7:25 (#5)

"serve with the mind the law of God, but with the flesh, the law of sin"

Here Paul speaks of **the law of God** and **the law of sin** as if they were people whom he could **serve**. He means that he wants to obey **the law of God**, but often obeys his desire to sin. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "obey the law of God with the mind, but with the flesh, I obey the law of sin"

See: Personification

Romans 7:25 (#6)

"with" - "mind the"

See how you translated **mind** in [1:28](#).

See: Assumed Knowledge and Implicit Information

Romans 7:25 (#7)

"the" - "law of God"

See how you translated this phrase in [7:22](#).

See: Collective Nouns

Romans 7:25 (#8)

"but with the flesh, the law of sin"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "but with the flesh, I serve the law of sin"

See: Ellipsis

Romans 7:25 (#9)

"with the flesh"

Here Paul uses **flesh** to refer to his sinful nature. See how you translated the similar phrase in [7:18](#).

See: Metaphor

Romans 7:25 (#10)

"the law of sin"

See how you translated the similar phrase in [7:23](#).

See: Metaphor

Romans 8:1 (#1)

"There is} therefore now no condemnation at all"

Here, **therefore now** marks the beginning of a new section in the letter. It also introduces a result clause that concludes what Paul discussed in chapters 5–7. Use a natural way in your language to indicate result. Alternate translation: "Since all these things are true, there is no condemnation at all" or "As a result of everything that I have just told you being true, there is no condemnation at all"

See: Connect — Reason-and-Result Relationship

Romans 8:1 (#2)

"condemnation"

See how you translated **condemnation** in [5:16](#).

See: Abstract Nouns

Romans 8:1 (#3)

"in Christ Jesus"

See how you translated this phrase in [3:24](#).

See: Metaphor

Romans 8:2 (#1)

"For"

For indicates that what follows this word relates to what came before it. **For** here indicates that this verse gives the reason why what Paul said in the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 8:2 (#2)**"the law of the Spirit of life"**

Paul is using the possessive form to describe **the law** that is characterized by **the Spirit of life**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the law that is characterized by the Spirit of life"

See: Possession

Romans 8:2 (#3)**"the law"**

Here, **the law** refers to a rule or principle. It does not refer to the laws God gave the Jews. See how you translated the similar use of **law** in [7:21](#).

See: Assumed Knowledge and Implicit Information

Romans 8:2 (#4)**"of the Spirit of life"**

Paul is using the possessive form to describe **the Spirit** that produces **life**. If it would be helpful in your language, you could use a different expression. Alternate translation: "of the Spirit that produces life"

See: Possession

Romans 8:2 (#5)**"of the Spirit"**

Here, **the Spirit** refers to the Holy **Spirit**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "of the Holy Spirit"

See: Assumed Knowledge and Implicit Information

Romans 8:2 (#6)**"of life" - "of sin" - "death"**

See how you translated **life** in [2:7](#), **sin** in [5:20](#), and **death** in [5:17](#).

See: Abstract Nouns

Romans 8:2 (#7)**"of life"**

Here, **life** refers to eternal **life**. See how you translated this use of **life** in [5:18](#).

See: Assumed Knowledge and Implicit Information

Romans 8:2 (#8)**"of life in Christ Jesus set you free"**

The phrase **in Christ Jesus** could refer to: (1) the means by which **the Spirit** set a person **free**. Alternate translation: "of life set you free in Christ Jesus" (2) a characteristic of **the life**. Alternate translation: "of the life that is in Christ Jesus set you free"

See: Assumed Knowledge and Implicit Information

Romans 8:2 (#9)**"in Christ Jesus"**

See how you translated this phrase in the previous verse and in [3:24](#).

See: Metaphor

Romans 8:2 (#10)**"set you free from the law of sin and death"**

Here Paul speaks of **the law of sin and death** as if it were an object or person someone could be **set free from**. Paul means that the law that resulted in sin and death does not apply to those who are united with **Christ Jesus**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "has caused the law of sin and death to no longer control you"

See: Metaphor

Romans 8:2 (#11)**"the law of sin and death"**

This could refer to: (1) the principle that people have a sinful nature that results in death, as mentioned in [7:23-25](#). Alternate translation: "the principle that is my sinful nature that leads to

death" (2) the laws God gave the Jews, which Paul previously said in [7:5](#) stimulate people to sin more. Alternate translation: "God's laws that stimulate sin and death"

See: Metaphor

Romans 8:2 (#12)

"death"

Here, **death** refers to spiritual **death**, which is eternal punishment in hell that occurs after physical death. See how you translated the same use of **death** in [6:16](#).

See: Assumed Knowledge and Implicit Information

Romans 8:3 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, it introduces what follows in this verse and the next verse as an explanation of what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 8:3 (#2)

"what the law {was} unable {to do}, in that it was weak through the flesh, God {did}"

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: "God did what the law was unable to do, in that it was weak through the flesh"

See: Information Structure

Romans 8:3 (#3)

"the law"

Here, **the law** refers to the laws that God gave the Jews, which is usually what Paul means when he says **the law**. See how you translated this expression in [2:12](#).

See: Collective Nouns

Romans 8:3 (#4)

"what the law {was} unable {to do}, - "God {did}"

Paul implies that **what the law was unable to do** was to make people righteous, which is the main theme of this book. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the law was unable to make people righteous ... but God did so"

See: Assumed Knowledge and Implicit Information

Romans 8:3 (#5)

"what the law {was} unable {to do}, in that it was weak through the flesh"

Here Paul speaks of **the law** as if it were a person who **was unable to do** something and was **weak**. Paul means that the laws God gave the Jews could not make people righteous, because people are naturally sinful and unable to obey those laws. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the law could not stop people from sinning, because sinful human nature prevented people from obeying it"

See: Personification

Romans 8:3 (#6)

"in that it was weak"

This phrase is the reason why **the law was unable to do** what it was supposed to do. Use a natural way in your language for introducing a reason. Alternate translation: "since it was weak"

See: Connect — Reason-and-Result Relationship

Romans 8:3 (#7)

"through the flesh"

This phrase states the reason why **the law was weak**. Use a natural way in your language for introducing a reason. Alternate translation: "on account of the flesh"

See: Connect — Reason-and-Result Relationship

Romans 8:3 (#8)**"through the flesh"**

Here Paul uses **flesh** figuratively to refer to sinful human nature. See how you translated the similar use of **flesh** in [7:18](#).

See: Idiom

Romans 8:3 (#9)**"having sent his own Son in the likeness of sinful flesh and for the sake of sin"**

This clause indicates how God **condemned sin**. If it would be helpful in your language, you could state this explicitly, as in the UST.

See: Assumed Knowledge and Implicit Information

Romans 8:3 (#10)**"having sent his own Son"**

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "having sent his own Son to the earth" or "having sent his own Son to mankind"

See: Ellipsis

Romans 8:3 (#11)**"Son"**

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

See: Translating Son and Father

Romans 8:3 (#12)**"in the likeness of sinful flesh"**

Paul is using the possessive form to describe **the likeness** that is characterized by **sinful flesh**. He means that Jesus had the same human **flesh** that sinful people have, although Jesus never sinned. If it would be helpful in your language, you could use a different expression. Alternate translation: "in the same flesh as that of sinful human beings"

See: Possession

Romans 8:3 (#13)**"in the likeness of sinful flesh"**

If your language does not use an abstract noun for the idea of **likeness**, you could express the same idea in another way. Alternate translation: "in flesh like sinful flesh"

See: Abstract Nouns

Romans 8:3 (#14)**"of sinful flesh" - "the flesh"**

Here Paul uses **flesh** figuratively to mean "the whole body," which is made of flesh. See how you translated this use of **flesh** in [2:28](#).

See: Synecdoche

Romans 8:3 (#15)**"for the sake of sin"**

This could mean: (1) Jesus was sent for the sake of doing away with sin. Alternate translation: "in order to do away with sin" (2) Jesus was an offering to pay for sin. Alternate translation: "as an offering for sin"

See: Assumed Knowledge and Implicit Information

Romans 8:3 (#16)**"he condemned sin"**

Here Paul speaks of **sin** as if it were a guilty person whom a judge could condemn. Paul means that God removed the power that sin had to control people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he canceled the power of sin" or "he destroyed how sin controls people"

See: Personification

Romans 8:3 (#17)**"in the flesh"**

Here, **the flesh** refers specifically to Jesus' body, which died on the cross. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in his Son's body on the cross"

See: Assumed Knowledge and Implicit Information

Romans 8:4 (#1)

"so that"

Here, **so that** indicates that what follows is the purpose for which God "condemned sin in the flesh" of Jesus. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that"

See: Connect — Goal (Purpose) Relationship

Romans 8:4 (#2)

"the righteous deeds of the law might be fulfilled in us"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The one doing the action could be: (1) us. Alternate translation: "we might fulfill the righteous deeds of the law" (2) God. Alternate translation: "God might fulfill in us the righteous deeds of the law"

See: Active or Passive

Romans 8:4 (#3)

"the righteous deeds of the law might be fulfilled in us"

Here Paul speaks of **the righteous deeds of the law** as if they were something that could be located inside a person. Paul means that God enables Christians to do those **righteous deeds** that his law required. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the righteous deeds of the law might be done by us"

See: Metaphor

Romans 8:4 (#4)

"the righteous deeds of the law"

Paul is using the possessive form to describe a **the righteous deeds** that God commanded in **the law**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the righteous deeds that the law requires"

See: Possession

Romans 8:4 (#5)

"of the law"

Here, **the law** refers to the laws that God gave the Jews, which is usually what Paul means when he says **the law**. See how you translated this expression in [2:12](#).

See: Collective Nouns

Romans 8:4 (#6)

"us, those walking not according to the flesh, but according to the Spirit"

This clause gives further information about **us**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "us, that is, those walking not according to the flesh, but according to the Spirit"

See: Distinguishing Versus Informing or Reminding

Romans 8:4 (#7)

"those walking not according to the flesh"

Here Paul uses **walking** to refer to how people behave or live their lives. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "those not behaving according to the flesh"

See: Metaphor

Romans 8:4 (#8)

"according to the flesh," - "according to the Spirit"

Alternate translation: "determined by the flesh ... determined by the Spirit" or "in conformity with the flesh ... in conformity with the Spirit"

Romans 8:4 (#9)

"according to the flesh"

Here Paul uses **flesh** figuratively to refer to sinful human nature. See how you translated the similar use of **flesh** in the previous verse.

See: Idiom

Romans 8:5 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that this verse gives the reason why what Paul said in the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 8:5 (#2)

"the flesh" - "of the flesh"

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

See: Idiom

Romans 8:5 (#3)

"set their minds on the things of the flesh"

The phrase **set their minds on** is an idiom that refers to thinking carefully about something or being intent on doing something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "are intent on doing the things of the flesh"

See: Idiom

Romans 8:5 (#4)

"the things of the flesh"

Paul is using the possessive form to describe **things** that are related to **the flesh**. If it would be helpful in your language, you could use a different expression. Alternate translation: "things pertaining to the flesh" or "fleshly things"

See: Possession

Romans 8:5 (#5)

"but those according to the Spirit"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "but those existing according to the Spirit"

See: Ellipsis

Romans 8:5 (#6)

"on} the things of the Spirit"

Paul is leaving out some of the words that a phrase would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation (omitting the comma): "set their minds on the things of the Spirit"

See: Ellipsis

Romans 8:5 (#7)

"on} the things of the Spirit"

Paul is using the possessive form to describe **things** that are related to **the Spirit**. If it would be helpful in your language, you could use a different expression. Alternate translation: "things pertaining to the Spirit"

See: Possession

Romans 8:6 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse and the next verse explains what Paul said in the previous verse. If it would be

helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 8:6 (#2)

"the mindset" - "the mindset"

If your language does not use an abstract noun for the idea of **mindset**, you could express the same idea in another way. Alternate translation: "the way of thinking ... the way of thinking"

See: Abstract Nouns

Romans 8:6 (#3)

"the mindset of the flesh"

Paul is using the possessive form to describe a **mindset** that is focused on **the flesh**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the mindset that is focused on the flesh"

See: Possession

Romans 8:6 (#4)

"of the flesh"

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

See: Idiom

Romans 8:6 (#5)

"is} death"

Here, **is** indicates that what follows is the result of **the mindset of the flesh**. Use a natural way in your language for indicating result. Alternate translation: "results in death"

See: Connect — Reason-and-Result Relationship

Romans 8:6 (#6)

"is} death"

Here, **death** refers to spiritual death, which is eternal punishment in hell that occurs after physical death. See how you translated the same use of **death** in [6:16](#).

See: Assumed Knowledge and Implicit Information

Romans 8:6 (#7)

..."

Paul is using the possessive form to describe a **mindset** that is focused on **the Spirit**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the mindset that is focused on the Spirit"

See: Possession

Romans 8:6 (#8)

"{is} life and peace"

Here, **is** indicates that what follows is the result of **the mindset of the Spirit**. Use a natural way in your language for indicating result. Alternate translation: "results in life and peace"

See: Connect — Reason-and-Result Relationship

Romans 8:6 (#9)

"{is} life and peace"

If your language does not use abstract nouns for the ideas of **life** and **peace**, you could express the same ideas in another way. Alternate translation: "is living and being peaceful"

See: Abstract Nouns

Romans 8:6 (#10)

"{is} life"

Here, **life** refers to eternal **life**. See how you translated this use of **life** in [5:18](#).

See: Assumed Knowledge and Implicit Information

Romans 8:7 (#1)

"because"

Here, **because** indicates that this verse and the next verse give the reasons why what Paul said in [8:5-6](#) is true. Use a natural way in your language for indicating reasons. Alternate translation: "due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 8:7 (#2)

"the mindset of the flesh"

See how you translated this phrase in the previous verse.

See: Possession

Romans 8:7 (#3)

"is} hostility"

If your language does not use an abstract noun for the idea of **hostility**, you could express the same idea in another way. Alternate translation: "is hostile"

See: Abstract Nouns

Romans 8:7 (#4)

"for"

For indicates that what follows this word explains what came before it. Here, **for** indicates that what follows is the reason why what Paul said in the previous clause is true. Use a natural way in your language for indicating a reason. Alternate translation: "due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 8:7 (#5)

"it does not subject itself to" - "it is not able {to do so"

Here, **it** refers to **the mindset of the flesh** mentioned earlier in the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "this mindset does not subject itself to ... this mindset is not able to do so"

See: Pronouns — When to Use Them

Romans 8:7 (#6)

"it does not subject itself to" - "for it is not able {to do so"

Here Paul speaks of **the mindset of the flesh** as if it were a person who could **subject** himself to something. Paul means that the person who thinks with this **mindset** is unable to submit to God's laws. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the one who thinks this way does not subject himself to ... for he is not able to do so"

See: Personification

Romans 8:7 (#7)

"it does not subject itself to the law of God"

Here Paul speaks of **the law of God** as if it were a king or master to whom someone could **subject** himself. Paul is referring to someone not obeying God's laws. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "it does not obey the law of God"

See: Personification

Romans 8:7 (#8)

"the law of God"

See how you translated this phrase in [7:22](#).

See: Collective Nouns

Romans 8:7 (#9)

"for"

The word **for** indicates how what follows this word relates to what came before it. Here, **for** indicates that what follows is the reason why what Paul said in the previous clause is true. Use a natural way in your language for indicating a reason. Alternate translation: "due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 8:8 (#1)**"those existing in the flesh"**See how you translated this phrase in [7:5](#).

See: Metaphor

Romans 8:9 (#1)**"However"**

However here indicates a strong contrast between people who have “the mindset of the flesh” referred to in the previous verse and the believers to whom Paul is writing this letter. Use a natural way in your language for introducing a contrast. Alternate translation: “On the contrary”

See: Connect — Contrast Relationship

Romans 8:9 (#2)**"However, you yourselves are not"**

Paul uses the word **yourselves** to emphasize the contrast between his Christian readers and people who live **in the flesh**. Use a way that is natural in your language to express this emphasis. Alternate translation: “However, you are truly not”

See: Reflexive Pronouns

Romans 8:9 (#3)**"in the flesh"**

See how you translated this phrase in the previous verse.

See: Metaphor

Romans 8:9 (#4)**"in the Spirit"**

Here Paul speaks of the Holy **Spirit** as if he were a location that someone could be **in**. He could mean: (1) believers are controlled by the Holy **Spirit**, which is how **in** is used earlier in the verse. Alternate translation: “controlled by the Spirit” (2) believers are united with the Holy **Spirit**, which is how Paul used **in** in [8:1](#). Alternate translation: “united with the Spirit”

See: Metaphor

Romans 8:9 (#5)**"the Spirit," - "the Spirit of God" - "the Spirit of Christ"**

These phrases all refer to the Holy **Spirit**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the Holy Spirit ... the Holy Spirit of God ... the Holy Spirit of Christ”

See: Assumed Knowledge and Implicit Information

Romans 8:9 (#6)**"this one"**

Here, **this one** refers to the person who **does not have the Spirit of Christ**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “this person without the Spirit”

See: Pronouns — When to Use Them

Romans 8:9 (#7)**"this one is not of him"**

Paul is using the possessive form to describe a person who does not belong to Christ. If it would be helpful in your language, you could use a different expression. Alternate translation: “this one does not belong to him”

See: Possession

Romans 8:10 (#1)**"if"**

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: “because”

See: Connect — Factual Conditions

Romans 8:10 (#2)**"Christ {is} in you"**

Here Paul speaks of **you** as if **you** were a location that **Christ** could be **in**. See how you translated **in you** in the previous verse.

See: Metaphor

Romans 8:10 (#3)**"the body {is} dead because of sin, but the Spirit {is} life because of righteousness"**

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "the Spirit is life because of righteousness even though the body is dead because of sin"

See: Information Structure

Romans 8:10 (#4)**"the body {is} dead"**

Paul is speaking of the bodies of believers in general, not of one particular **body**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "the bodies are dead"

See: Generic Noun Phrases

Romans 8:10 (#5)**"the body {is} dead because of sin"**

Here Paul speaks of **the body** as if it were already **dead**. Paul means that the physical **body** of a Christian will still die **because of sin**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the body will certainly die because of sin"

See: Metaphor

Romans 8:10 (#6)**"but the Spirit {is} life"**

Here, **the Spirit is life** could mean: (1) the Holy Spirit gives a person eternal **life**. In this case **Spirit** refers to the Holy **Spirit** and **life** refers to eternal **life**. Alternate translation: "but the Holy Spirit grants eternal life" (2) a believer's **spirit** is alive. In this case **Spirit** refers to the spirits of individual believers. Alternate translation: "but the spirit is alive" or "but your spirits are alive"

See: Assumed Knowledge and Implicit Information

Romans 8:10 (#7)**"because of righteousness"**

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: "because of your righteous status"

See: Abstract Nouns

Romans 8:11 (#1)**"If"**

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: "Because"

See: Connect — Factual Conditions

Romans 8:11 (#2)**"the Spirit" - "his Spirit"**

These phrases refer to the Holy **Spirit**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the Holy Spirit ... his Holy Spirit"

See: Assumed Knowledge and Implicit Information

Romans 8:11 (#3)**"of the one having raised Jesus from dead ones"**
- "the one having raised Christ Jesus from dead ones"

These phrases refer to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "of God, who raised Jesus from dead ones ... God, who raised Christ Jesus from dead ones"

See: Assumed Knowledge and Implicit Information

Romans 8:11 (#4)

"having raised Jesus from dead ones" - "having raised Christ Jesus from dead ones"

See how you translated a similar phrase in [4:24](#).

See: Idiom

Romans 8:11 (#5)

"will also make alive your mortal bodies"

Paul uses **make alive** to imply that he is referring to the resurrection of Christians after they have died. If it would be helpful in your language, you could state this explicitly. Alternate translation: "will also resurrect your mortal bodies after you have died"

See: Assumed Knowledge and Implicit Information

Romans 8:11 (#6)

"through his Spirit"

Here, **through** indicates the means by which God will **make** Christians **alive**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by means of his Spirit"

See: Assumed Knowledge and Implicit Information

Romans 8:11 (#7)

"his Spirit living in you"

Here, **who lives in you** gives further information about the Holy **Spirit**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "his Spirit, that is, the Spirit who lives in you"

See: Distinguishing Versus Informing or Reminding

Romans 8:12 (#1)

"So then"

So then indicates that what follows this phrase explains what came before it. **So then** here indicates that what follows in [8:12-17](#) summarizes the ideas of [8:5-11](#). See how you translated this phrase in [5:18](#).

See: Connecting Words and Phrases

Romans 8:12 (#2)

"brothers"

See how you translated this word in [1:13](#).

See: When Masculine Words Include Women

Romans 8:12 (#3)

"we are debtors"

Here Paul speaks of Christians as if they are **debtors**. He means that Christians are obligated to live according to the Spirit and not according to the flesh. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "we have an obligation"

See: Metaphor

Romans 8:12 (#4)

"not to the flesh"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "we are not debtors to the flesh"

See: Ellipsis

Romans 8:12 (#5)

"to the flesh" - "the flesh"

Here Paul uses **the flesh** to refer to sinful human nature. See how you translated the same use of this phrase in [7:18](#).

See: Metaphor

See: Assumed Knowledge and Implicit Information

Romans 8:12 (#6)

"to live according to the flesh"

Here, **to live** introduces an explanation of **the flesh**. Use a word or phrase that introduces a further explanation or elaboration in your language. Alternate translation: "that is, to live according to the flesh"

See: Connecting Words and Phrases

Romans 8:12 (#7)

"to live according to the flesh"

See how you translated the similar phrase in [8:4](#).

See: Idiom

Romans 8:13 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 8:13 (#2)

"you live according to the flesh"

See how you translated the similar phrase in [8:4](#) and in the previous verse.

See: Idiom

Romans 8:13 (#3)

"you are going to die"

Here, **die** refers to dying spiritually, which means enduring eternal punishment in hell after experiencing physical death. If it would be helpful in your language, you could state this explicitly. Alternate translation: "you are going to die spiritually"

Romans 8:13 (#4)

"you put to death the practices of the body"

Here, **put to death** means "completely stop doing something." If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "you stop doing the practices of the body"

See: Metaphor

Romans 8:13 (#5)

"the practices of the body"

Paul is using the possessive form to describe **the practices** that are done with **the body**. If it would be helpful in your language, you could use a different expression. Alternate translation: "what is done with the body" or "what you do with the body"

See: Possession

Romans 8:13 (#6)

"the practices of the body"

If your language does not use an abstract noun for the idea of **practices**, you could express the same idea in another way. Alternate translation: "what is practiced with the body"

See: Abstract Nouns

Romans 8:13 (#7)

"the practices"

Here, **the practices** refers specifically to sinful **practices** that a person does with his **body**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the sinful practices of the body"

See: Assumed Knowledge and Implicit Information

Romans 8:13 (#8)

"of the body"

Paul is speaking of bodies in general, not of one particular **body**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "of your bodies"

See: Generic Noun Phrases

Romans 8:13 (#9)

"you will live"

Here, **live** refers to living forever with God in heaven after experiencing physical death. If it would be helpful in your language, you could state this explicitly. Alternate translation: "you will live forever"

See: Assumed Knowledge and Implicit Information

Romans 8:14 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that this verse gives the reason why what Paul said in the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 8:14 (#2)

"as many as" - "these"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "as many people as ... these people"

See: Ellipsis

Romans 8:14 (#3)

"as many as are being led by the Spirit of God"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "as many as the Spirit of God leads"

See: Active or Passive

Romans 8:14 (#4)

"by the Spirit of God"

See how you translated **the Spirit of God** in [8:9](#).

See: Assumed Knowledge and Implicit Information

Romans 8:14 (#5)

"the sons of God"

Here Paul is using the term **sons** in a generic sense that includes both men and women. Alternate translation: "the children of God"

See: When Masculine Words Include Women

Romans 8:14 (#6)

"the sons of God"

Paul speaks of these people as if **God** were their physical father. He means that these people have a father-son relationship with God because they trust in Jesus. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the spiritual children of God"

See: Metaphor

Romans 8:15 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 8:15 (#2)

"again"

Here, **again** indicates that Paul's readers had **a spirit of slavery** before they became Christians. If it would be helpful in your language, you could state this explicitly. Alternate translation: "for a second time"

See: Assumed Knowledge and Implicit Information

Romans 8:15 (#3)

"a spirit"

Here, **spirit** could refer to: (1) a person's attitude or emotional state. Alternate translation: "a mental state" (2) a demonic spirit. Alternate translation: "a demonic spirit"

See: Assumed Knowledge and Implicit Information

Romans 8:15 (#4)

"a spirit of slavery {" - "the Spirit of adoption"

In both of these phrases Paul is using the possessive form to describe something that causes something else to happen. If it would be helpful in your language, you could use different expressions. Alternate translation: "a spirit that causes slavery ... the Spirit that causes adoption"

See: Possession

Romans 8:15 (#5)

"of slavery {" - "fear," - "of adoption"

If your language does not use abstract nouns for the ideas of **slavery**, **fear**, and **adoption**, you could express the same ideas in another way. Alternate translation: "of being a slave ... you being afraid ... of those who have been adopted"

See: Abstract Nouns

Romans 8:15 (#6)

"leading} to fear"

Here, **leading to** indicates that **fear** is the result of receiving **a spirit of slavery**. Use a natural way in

your language for indicating result. Alternate translation: "resulting in fear"

See: Connect — Reason-and-Result Relationship

Romans 8:15 (#7)

"the Spirit"

Here, **the Spirit** could refer to: (1) the Holy **Spirit**, as indicated by the use of **Spirit** in the ULT. Alternate translation: "the Holy Spirit" (2) a person's attitude or emotional state, as with the previous use of **spirit** in this verse. Alternate translation: "a mental state"

See: Assumed Knowledge and Implicit Information

Romans 8:15 (#8)

"Abba, Father"

Here, **cry out** indicates that what follows is an emotional exclamation. Use an exclamation that is natural in your language for communicating this. Alternate translation: "O Abba! Father!"

See: Exclamations

Romans 8:15 (#9)

"Abba, Father"

Here Paul writes out the sounds of this Jewish Aramaic word **Abba** with Greek letters, which means **Father**. Since Paul translates the meaning next in the verse, you should write out this word using the most similar sounds in your language.

Romans 8:15 (#10)

"Father"

Father is an important title for God.

See: Translating Son and Father

Romans 8:16 (#1)

"with our spirit"

Here, **spirit** refers to a person's attitude or emotional state. If it would be helpful in your

language, you could state this explicitly. Alternate translation: "a mental state"

See: Assumed Knowledge and Implicit Information

Romans 8:16 (#2)

"children of God"

Here Paul uses **children of God** to refer to people who have a father-child relationship with God because they trust in Jesus. Here, **children** does not refer to young people, but only to the relationship that people have with their fathers. If you translate **children** using a literal term, choose a word that can refer to people of any age in relation to their fathers. Alternate translation: "God's spiritual offspring" or "spiritual children of God"

See: Metaphor

Romans 8:17 (#1)

"if"

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: "because"

See: Connect — Factual Conditions

Romans 8:17 (#2)

"if children, {then} also heirs: both heirs of God"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the end of the previous verse. Alternate translation: "if we are children, then we are also heirs: we are both heirs of God"

See: Ellipsis

Romans 8:17 (#3)

"children"

See how you translated this word in the previous verse.

See: Metaphor

Romans 8:17 (#4)

"heirs: both heirs of God"

Paul uses **heirs** to refer to Christians as if they will inherit property and wealth from a family member. He means that they will receive everything that God has promised to give Christians. If it might be helpful in your language, you could express the meaning plainly. Alternate translation: "those who will receive what God has promised us: both those who receive those things from God"

See: Metaphor

Romans 8:17 (#5)

"joint heirs with Christ"

Paul uses **joint heirs** to refer to Christians as if they, along with **Christ**, will inherit property and wealth from a family member. He means that God will give to Christians what he gives to Christ. If it might be helpful in your language, you could express the meaning plainly. Alternate translation: "we will also receive what God has promised us and Christ together"

See: Metaphor

Romans 8:17 (#6)

"we suffer together with {him} so that we may also be glorified together with {him}"

The pronoun **him** here refers to Christ. If it would be helpful in your language, you could state this explicitly. Alternate translation: "we suffering together with Christ so that we may also be glorified together with Christ"

See: Pronouns — When to Use Them

Romans 8:17 (#7)

"so that"

Paul uses **so that** here to state the goal for which Christians **suffer together with** Christ. Use a

natural way in your language for introducing a purpose clause. Alternate translation: "in order that"

See: Connect — Goal (Purpose) Relationship

Romans 8:17 (#8)

"we may also be glorified together with {him}"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God may also glorify us together with him"

See: Active or Passive

Romans 8:18 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, it indicates that what follows in [8:18–25](#) gives further information about what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 8:18 (#2)

"I consider"

The pronoun **I** here refers to Paul (See: [7:1](#)). If it would be helpful in your language, you could state this explicitly. Alternate translation: "I, Paul, consider"

See: Pronouns — When to Use Them

Romans 8:18 (#3)

"I consider that the sufferings of this present time {are} not worthy {to be compared} with"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I cannot compare the sufferings of this present time with"

See: Active or Passive

Romans 8:18 (#4)

"the sufferings of this present time {" - "the glory"

If your language does not use abstract nouns for the ideas of **sufferings** and **glory**, you could express the same ideas in another way. Alternate translation: "the things that make us suffer in this present time ... the glorious situation"

See: Abstract Nouns

Romans 8:18 (#5)

"that is going to be revealed"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that God will make known"

See: Active or Passive

Romans 8:19 (#1)

"For"

For indicates how what follows this word relates to what came before it. Here, it indicates that this verse gives additional support for what Paul said in [8:17](#). If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 8:19 (#2)

"the eager expectation of the creation is eagerly expecting"

Here, **the eager expectation** is an idiom Paul uses to emphasize how **eagerly the creation** is waiting. He does not mean that **the eager expectation** itself is waiting. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the creation is very eagerly expecting" or "the creation is eagerly expecting with much eagerness"

See: Idiom

Romans 8:19 (#3)

"the eager expectation of the creation is eagerly expecting"

Here Paul speaks of **the creation** as if it were a person who eagerly expects something. If it would be helpful in your language, you could use a simile. Alternate translation: "it is as if the creation is eagerly expecting with eager expectation"

See: Personification

Romans 8:19 (#4)

"of the creation" - "the revelation of the sons of God"

If your language does not use abstract nouns for the ideas of **creation** and **revelation**, you could express the same ideas in another way. Alternate translation: "of the created things ... the sons of God to be revealed"

See: Abstract Nouns

Romans 8:19 (#5)

"the revelation of the sons of God"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "for the time when God will reveal his sons"

See: Active or Passive

Romans 8:19 (#6)

"of the sons of God"

See how you translated this phrase in [8:14](#).

See: Metaphor

Romans 8:20 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in [8:20-22](#) is the reason why what Paul said in the previous verse is true. Use a natural way in

your language for indicating a reason. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 8:20 (#2)

"to the futility"

If your language does not use an abstract noun for the idea of **futility**, you could express the same idea in another way. Alternate translation: "to the condition of being futile"

See: Abstract Nouns

Romans 8:20 (#3)

"the creation"

See how you translated this in the previous verse.

See: Abstract Nouns

Romans 8:20 (#4)

"the creation was subjected"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God subjugated the creation"

See: Active or Passive

Romans 8:20 (#5)

"the creation was subjected, not willingly"

Here Paul speaks of **the creation** as if it were a person who could be **subjected** to someone and could have a will. If it would be helpful in your language, you could use a simile. Alternate translation: "it is as if the creation were subjected against its will"

See: Personification

Romans 8:20 (#6)

"the one having subjected it"

This phrase refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God, who subjected it"

See: Assumed Knowledge and Implicit Information

Romans 8:20 (#7)

"on the basis of hope"

Here, **hope** refers to the creation's **hope**, which is why the creation is "eagerly expecting the revelation of the sons of God" in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "on the basis of giving hope"

See: Assumed Knowledge and Implicit Information

Romans 8:20 (#8)

"hope"

See how you translated **hope** in [5:4](#).

See: Abstract Nouns

Romans 8:21 (#1)

"the creation itself will be freed from the slavery of the decay into the freedom of the glory"

Here Paul speaks of **the creation** as if it were a person who was enslaved to someone and needed to be **freed**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the creation itself will no longer decay, but will experience the glory"

See: Personification

Romans 8:21 (#2)

"the creation itself will be freed"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God will free the creation itself"

See: Active or Passive

Romans 8:21 (#3)

"the creation"

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

See: Abstract Nouns

Romans 8:21 (#4)

"the slavery of the decay" - "the freedom of the glory"

If your language does not use abstract nouns for the ideas of **slavery**, **decay**, **freedom**, and **glory**, you could express the same ideas in another way. Alternate translation: "being enslaved to decay ... being free to experience what is glorious"

See: Abstract Nouns

Romans 8:21 (#5)

"the slavery of the decay"

Paul is using the possessive form to describe **slavery to decay**. If it would be helpful in your language, you could use a different expression. Alternate translation: "being enslaved to decay"

See: Possession

Romans 8:21 (#6)

"the slavery of the decay"

Here Paul speaks of **decay** as if it could enslave someone. He means that **the creation** was certain to **decay**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "being destined to decay"

See: Metaphor

Romans 8:21 (#7)

"into the freedom"

Here Paul speaks of **freedom** as if it were a location someone could enter **into**. Paul means that **the creation** will experience this **freedom**. If it would be helpful in your language, you could express the

meaning plainly. Alternate translation: “to experience the freedom”

See: Metaphor

Romans 8:21 (#8)

“the freedom of the glory”

Paul is using the possessive form to describe **the freedom** that relates to **the glory**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the freedom that comes from the glory” or “the freedom pertaining to the glory”

See: Possession

Romans 8:21 (#9)

“of the glory of the children of God”

Here Paul uses the possessive form **the glory of the children of God** to refer to **the glory** that God shares with believers. This was the same **glory** that God shared with humans when he created them, but which they lost when the first humans sinned, as mentioned in [3:23](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: “of the glory that God gives the children of God”

See: Possession

Romans 8:21 (#10)

“of the children of God”

See how you translated this phrase in the [8:16](#).

See: Metaphor

Romans 8:22 (#1)

“For”

For indicates that what follows this word explains what came before it. Here, it indicates that what follows in this verse gives further support for what Paul said about the miserable condition of **the creation** in the previous two verses. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,”

See: Connecting Words and Phrases

Romans 8:22 (#2)

“all the creation groans and labors in pain together”

Here Paul speaks of **the creation** as if it were a woman who **groans and labors in pain** while giving birth to a baby. If it would be helpful in your language, you could use a simile or express the meaning plainly. Alternate translation: “all the creation is like a woman groaning and laboring in pain while giving birth” or “all the creation is suffering greatly together”

See: Personification

Romans 8:23 (#1)

“having the firstfruits of the Spirit”

This clause could refer to: (1) Paul and his Christian readers. Alternate translation: “those who have the firstfruits of the Spirit” (2) the reason why Christians **groan**. Alternate translation: “because we have the firstfruits of the Spirit”

See: Assumed Knowledge and Implicit Information

Romans 8:23 (#2)

“the firstfruits of the Spirit”

Paul is using the possessive form to describe **the firstfruits** that is **the Spirit**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the firstfruits, that is, the Spirit”

See: Possession

Romans 8:23 (#3)

“the firstfruits”

Here Paul uses **firstfruits** to refer to the **Holy Spirit** as if they were the first crop that was harvested during the harvest season. Paul means that the **Holy Spirit** is the first part of the blessings that God gives Christians. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the first gift”

See: Metaphor

Romans 8:23 (#4)

"ourselves"

Paul uses the word **ourselves** here to emphasize that Christians also share in the suffering of the creation. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "our very selves"

See: Reflexive Pronouns

Romans 8:23 (#5)

"groan within ourselves"

Here Paul uses **groan** to refer to the emotional anguish that Christians experience while they wait to be with God in heaven. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "experience emotional anguish"

See: Metaphor

Romans 8:23 (#6)

"our adoption, the redemption"

See how you translated **adoption** in [8:15](#) and **redemption** in [3:24](#).

See: Abstract Nouns

Romans 8:23 (#7)

"eagerly expecting our adoption"

Here, **our adoption** refers to when we will become full members of God's family, as adopted sons. If it would be helpful in your language, you could state this explicitly. Alternate translation: "waiting for when we are fully members of God's family"

See: Assumed Knowledge and Implicit Information

Romans 8:23 (#8)

"of our body"

Paul is speaking of the bodies of believers in general, not of one particular body. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "of our bodies"

See: Generic Noun Phrases

Romans 8:24 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse and the next verse is the reason why Christians "groan" and are "eagerly expecting" to be fully adopted and redeemed. Use a natural way in your language for indicating a reason. Alternate translation: "We do this because"

See: Connect — Reason-and-Result Relationship

Romans 8:24 (#2)

"in this hope" - "hope" - "hope"

See how you translated the abstract noun **hope** in [5:4](#).

See: Abstract Nouns

Romans 8:24 (#3)

"in this hope"

Here, **in** could indicate: (1) that **hope** is associated with being **saved**. Alternate translation: "in association with this hope" (2) the means by which people are saved. In this case, **hope** would refer to faith. Alternate translation: "by this hope"

Romans 8:24 (#4)

"we were saved"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God saved us"

See: Active or Passive

Romans 8:24 (#5)**"being seen" - "he sees"**

Paul uses **seen** and **sees** here to refer to experiencing something. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "being experienced ... he experiences"

See: Metaphor

Romans 8:24 (#6)**"being seen"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that people can see"

See: Active or Passive

Romans 8:24 (#7)**"For"**

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why the previous statement is true. Use a natural way in your language for indicating a reason. Alternate translation: "This is true since"

See: Connect — Reason-and-Result Relationship

Romans 8:24 (#8)**"For who hopes for what he sees"**

Paul is using a rhetorical question here to emphasize the thrust of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "For surely no one hopes for what he sees!"

See: Rhetorical Question

Romans 8:25 (#1)**"what we do not see"**

See how you translated the similar use of "seen" and "sees" in the previous verse.

See: Metaphor

Romans 8:25 (#2)**"what we do not see," - "we are eagerly expecting {it}"**

Here, **what we do not see** and **it** refer to the "adoption" and "redemption" mentioned in [8:23](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "the adoption and redemption that we do not see ... we are eagerly expecting these things"

See: Assumed Knowledge and Implicit Information

Romans 8:25 (#3)**"with endurance"**

If your language does not use an abstract noun for the idea of **endurance**, you could express the same idea in another way. Alternate translation: "while enduring"

See: Abstract Nouns

Romans 8:26 (#1)**"helps" - "intercedes"**

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "helps us ... intercedes for us"

See: Ellipsis

Romans 8:26 (#2)**"in our weakness"**

If your language does not use an abstract noun for the idea of **weakness**, you could express the same

idea in another way. Alternate translation: “in our weak condition”

See: Abstract Nouns

could state this explicitly. Alternate translation: “God, who searches the hearts,”

See: Assumed Knowledge and Implicit Information

Romans 8:26 (#3)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why the previous statement is true. Use a natural way in your language for indicating a reason. Alternate translation: “This is true since”

See: Connect — Reason-and-Result Relationship

Romans 8:26 (#4)

””

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “For we do not know the thing for which we should pray as we ought”

See: Information Structure

Romans 8:26 (#5)

"the Spirit himself"

Paul uses the word **himself** here to emphasize that Holy **Spirit** helps Christians. Use a way that is natural in your language to indicate this emphasis. Alternate translation: “the very Spirit”

See: Reflexive Pronouns

Romans 8:26 (#6)

"with inexpressible groans"

Alternate translation: “with groanings that we cannot express in words”

Romans 8:27 (#1)

"the one searching the hearts"

Here, **the one who searches the hearts** refers to God. If it would be helpful in your language, you

Romans 8:27 (#2)

"the one searching the hearts"

The phrase **searches the hearts** means “examines thoughts and emotions.” If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the one who knows all our thoughts and feelings”

See: Metaphor

Romans 8:27 (#3)

"the one searching the hearts"

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

See: Metonymy

Romans 8:27 (#4)

"the mindset of the Spirit"

Paul is using the possessive form to describe **the mindset** that belongs to the **Spirit**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the Spirit’s mindset”

See: Possession

Romans 8:27 (#5)

"the mindset"

See how you translated **mindset** in [8:6](#).

See: Abstract Nouns

Romans 8:27 (#6)

"in accordance with God"

Here, **God** implies God’s will. If it would be helpful in your language, you could state this explicitly. Alternate translation: “according to God’s will”

See: Assumed Knowledge and Implicit Information

Romans 8:28 (#1)

"good," - "his purpose"

If your language does not use abstract nouns for the ideas of **good** and **purpose**, you could express the same ideas in another way. Alternate translation: "what is good ... what he purposed"

See: Abstract Nouns

Romans 8:28 (#2)

""

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "for those whom God called"

See: Active or Passive

Romans 8:29 (#1)

"those whom he foreknew"

Here, **foreknew** could mean: (1) God had determined to know them ahead of time, which is how this word is used in [1 Peter 1:20](#). Alternate translation: "whom he chose beforehand" (2) God knew what they would do ahead of time. Alternate translation: "whom he knew beforehand."

See: Assumed Knowledge and Implicit Information

Romans 8:29 (#2)

"to be} a similar form to the image of his Son"

Here, **image** refers to how Christians will one day resemble Jesus. If it might be helpful in your language, you could express the meaning plainly. See how you translated **image** in [1:23](#). Alternate translation: "to be a similar form that is like his Son"

See: Metaphor

Romans 8:29 (#3)

"of his Son"

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

See: Translating Son and Father

Romans 8:29 (#4)

"so that he might be"

Here, **so that** introduces a purpose clause. Use a natural way in your language for introducing a purpose clause. Alternate translation: "for the purpose that he might be"

See: Connect — Goal (Purpose) Relationship

Romans 8:29 (#5)

"he"

The pronoun **he** refers to God's **Son**, Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the Son"

See: Pronouns — When to Use Them

Romans 8:29 (#6)

"so that" - "might be the firstborn"

Here, **firstborn** could mean: (1) the most important person among God's children. Alternate translation: "the person ranked first" (2) the first person to be resurrected. Alternate translation: "the first person to be resurrected"

See: Metaphor

Romans 8:29 (#7)

"brothers"

Although the term **brothers** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: "brothers and sisters"

See: When Masculine Words Include Women

Romans 8:29 (#8)

"brothers"

Here, **brothers** refers to Christians, whom Paul calls “joint heirs with Christ” in [8:17](#). If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “children of God”

See: Metaphor

Romans 8:30 (#1)

“he” - “called.” - “he called”

Here, **called** refers to God choosing people to be his people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “chose to be his people ... he chose”

See: Assumed Knowledge and Implicit Information

Romans 8:30 (#2)

“he also glorified”

Paul uses the past tense in order to refer to something that will certainly happen in the future. If it would not be natural to do that in your language, you could use the future tense. Alternate translation: “will also glorify”

See: Predictive Past

Romans 8:31 (#1)

“What then will we say”

Here, **then** indicates that what follows is a response to what Paul said in the previous verses. See how you translated this phrase in [6:1](#).

See: Connect — Reason-and-Result Relationship

Romans 8:31 (#2)

“What then will we say to these things? If God {is} for us, who {is} against us”

Paul is not asking for information, but is using the question form in these two sentences to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation:

“Then we will say to these things: If God is for us, surely no one can be against us!”

See: Rhetorical Question

Romans 8:31 (#3)

“If”

Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: “Because”

See: Connect — Factual Conditions

Romans 8:31 (#4)

“{is} for us”

Alternate translation: “is on our side”

Romans 8:32 (#1)

“He who indeed did not spare his own Son, but gave him up on behalf of us all, how will he not also with him freely give us all things”

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “He who indeed did not spare his own Son, but gave him up on behalf of us all will surely also with him freely give us all things!”

See: Rhetorical Question

Romans 8:32 (#2)

“He who”

He who here refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “God who”

See: Pronouns — When to Use Them

See: Assumed Knowledge and Implicit Information

Romans 8:32 (#3)

"did not spare"

Alternate translation: "did not refrain from giving" or "did not refuse to give up"

Romans 8:32 (#4)

"his own Son"

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

See: Translating Son and Father

Romans 8:32 (#5)

"gave him up"

Here, **gave him up** means that God allowed people to kill Jesus. If it might be helpful in your language, you could state this explicitly. Alternate translation: "gave him up to be killed" or "allowed him to be killed"

See: Assumed Knowledge and Implicit Information

Romans 8:33 (#1)

"Who will bring an accusation against God's elect"

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Surely no one can bring an accusation against God's elect!"

See: Rhetorical Question

Romans 8:33 (#2)

"Who will bring an accusation"

Here, **accusation** implies an **accusation** that is based on facts. If it might be helpful in your language, you could state this explicitly. Alternate translation: "a true accusation"

Romans 8:33 (#3)

"God's elect"

If your language does not use an abstract noun for the idea of **elect**, you could express the same idea in another way. Alternate translation: "those who have been chosen by God" or "those whom God has elected"

See: Abstract Nouns

Romans 8:33 (#4)

"God {is} the one justifying"

This sentence states the reason why the idea in the previous sentence is true. Use a natural way in your language for indicating a reason. Alternate translation: "No one can accuse them, because God is the one who justifies"

See: Connect — Reason-and-Result Relationship

Romans 8:34 (#1)

"Who {is} the one condemning"

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Surely no one can condemn!"

See: Rhetorical Question

Romans 8:34 (#2)

"the one condemning"

Paul is leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply the word from the context. Alternate translation: "the one who condemns us believers"

See: Ellipsis

Romans 8:34 (#3)

"Christ Jesus {is} the one having died—but more {than that}, having been raised who also is at the right hand of God—the one also interceding on our behalf"

This sentence states the reason why the idea in the previous sentence is true. Use a natural way in your language for indicating a reason. Alternate translation: "No one can condemn because Christ Jesus is the one who died—but more than that, he was raised who also is at the right hand of God—who also intercedes on our behalf"

See: Connect — Reason-and-Result Relationship

Romans 8:34 (#4)

"having been raised"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God raised him"

See: Active or Passive

Romans 8:34 (#5)

"having been raised"

See how you translated **raised** in [4:25](#).

See: Idiom

Romans 8:34 (#6)

"at the right hand of God"

Paul is using the adjective **right** as a noun in order to indicate the **right** side. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: "at the right side of God"

See: Nominal Adjectives

Romans 8:34 (#7)

"who also is at the right hand of God"

In this culture, the place at the **right** side of a ruler was a position of honor. If it would be helpful in your language, you could state this explicitly. Alternate translation: "at the place of honor next to God"

See: Assumed Knowledge and Implicit Information

Romans 8:35 (#1)

"Who will separate us from the love of Christ"

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Surely no one will separate us from the love of Christ!"

See: Rhetorical Question

Romans 8:35 (#2)

"will separate us from the love of Christ"

Here Paul speaks figuratively of **love** as if it were an object that someone could be separated from. He means that **Christ** cannot stop loving those who believe in him. If it might be helpful in your language, you could express this plainly. Alternate translation: "will cause Christ to stop loving us"

See: Metaphor

Romans 8:35 (#3)

"Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword"

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Surely neither tribulation, nor distress, nor persecution, nor hunger, nor nakedness, nor danger, nor sword!"

See: Rhetorical Question

Romans 8:35 (#4)

"Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous sentence. Alternate translation: "Will tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword separate us from the love of Christ?"

See: Ellipsis

Romans 8:35 (#5)

"Tribulation, or distress, or persecution, or hunger"

If your language does not use abstract nouns for the ideas of **Tribulation, distress, persecution, hunger**, you could express the same ideas in another way. Alternate translation: "If people trouble us, or hurt us, or distress us, or persecute us, or cause us to be hungry"

See: Abstract Nouns

Romans 8:35 (#6)

"Tribulation, or distress"

Tribulation and **distress** mean basically the same thing. Paul uses them to emphasize what he is saying. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "Extreme tribulation"

See: Doublet

Romans 8:35 (#7)

"or sword"

Here, **sword** refers to being killed violently. If it might be helpful in your language, you could express the meaning plainly. Alternate translation: "or being killed violently"

See: Metonymy

Romans 8:36 (#1)

"Just as it is written"

See how you translated this phrase in [1:17](#).

See: Quotations and Quote Margins

Romans 8:36 (#2)

"Just as it is written"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the quotation was written by the sons of Korah. Alternate translation: "Just as the sons of Korah wrote"

See: Active or Passive

Romans 8:36 (#3)

"For your sake we are being put to death the whole day {long}."

In these clauses Paul quotes [44:22](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 8:36 (#4)

"For your sake"

Here, **your** is singular and refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "For your sake, God,"

See: Forms of 'You' — Singular

Romans 8:36 (#5)

"we are being put to death" - "We were considered"

Here, **we** refers to the people who wrote this verse, so it would be exclusive. It does not refer to God, who is the one being spoken to. Your language may require you to mark these forms.

See: Exclusive and Inclusive 'We'

Romans 8:36 (#6)

"we are being put to death" - "We were considered"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "our enemies put us to death ... They consider us"

See: Active or Passive

Romans 8:36 (#7)

"we are being put to death the whole day {long}

The phrase **all day long** is an exaggeration that emphasizes how frequently these people were being killed. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "we are killed regularly"

See: Hyperbole

Romans 8:36 (#8)

"We were considered as sheep for slaughter"

Here Paul compares to **sheep** those whom people kill because they are loyal to God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "We are considered by those who kill us to only be as valuable as the sheep they kill"

See: Simile

Romans 8:36 (#9)

"for slaughter"

If your language does not use an abstract noun for the idea of **slaughter**, you could express the same idea in another way. Alternate translation: "to be slaughtered"

See: Abstract Nouns

Romans 8:37 (#1)

"But"

But here indicates that what follows [8:37-39](#) is the negative answer to the rhetorical questions in [8:35](#). If you translated the rhetorical question in [8:35](#) as a question, then here you could use a natural way in your language for introducing a negative answer to that question. If you changed the rhetorical question in [8:35](#) to a statement, then here you could use a word that indicates strong contrast. Alternate translation: "No," or "On the contrary,"

See: Connect — Contrast Relationship

Romans 8:37 (#2)

"these things"

Here, **these things** refers to the list of various types of suffering mentioned in [8:35](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "these kinds of suffering"

See: Assumed Knowledge and Implicit Information

Romans 8:37 (#3)

"we are more than conquerors"

Here, **more than conquerors** refers to those who have complete victory over their enemies. If it might be helpful in your language, you could express the meaning plainly. Alternate translation: "we have complete victory"

See: Metaphor

Romans 8:37 (#4)

"the one having loved us"

Here, **the one who loved us** could refer to: (1) Christ, as in [8:35](#). Alternate translation: "through Christ, who loved us" (2) God, as in [8:39](#). Alternate translation: "through God, who loved us"

See: Assumed Knowledge and Implicit Information

Romans 8:38 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, it indicates that what follows in this verse and the next verse is an explanation of what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 8:38 (#2)

"I am persuaded"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God convinced me"

See: Active or Passive

Romans 8:38 (#3)

"death," - "life," - "governments," - "powers"

If your language does not use abstract nouns for the ideas of **death**, **life**, **governments**, or **powers**, you could express the same ideas in another way. Alternate translation: "being dead ... being alive ... those who govern ... powerful things"

See: Abstract Nouns

Romans 8:38 (#4)

"governments"

Here, **governments** could refer to: (1) demons, which is usually how Paul uses this word ([1 Corinthians 15:24, 6:12](#)). Alternate translation: "ruling demons" (2) human kings and rulers. Alternate translation: "human rulers"

See: Assumed Knowledge and Implicit Information

Romans 8:38 (#5)

"powers"

This could refer to: (1) demons with power, which is how Paul uses this word in [1 Corinthians 15:24](#) and [1:21](#). Alternate translation: "demonic powers" (2) human beings with power. Alternate translation: "powerful people"

See: Assumed Knowledge and Implicit Information

Romans 8:39 (#1)

"height," - "depth"

Here, **height** refers to everything that exists above a person, and **depth** refers to everything that exists below a person. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "everything that is above us ... everything that is below us"

See: Metonymy

Romans 8:39 (#2)

"any other created thing"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "any other thing that God has created"

See: Active or Passive

Romans 8:39 (#3)

"will be able to separate us from the love of God"

See how you translated the similar phrase in [8:35](#).

See: Metaphor

Romans 8:39 (#4)

"which {is} in Christ Jesus"

Here, **which** marks that Paul is giving further information about **the love of God**. If it would be helpful in your language, you could make the relationship between these phrases more clear. Alternate translation: "that is, the love of God in Christ Jesus"

See: Distinguishing Versus Informing or Reminding

Romans 8:39 (#5)

"in Christ Jesus"

See how you translated this phrase in [6:23](#).

See: Metaphor

Romans 9:1 (#1)

"I speak truth in Christ. I do not lie"

These two expressions mean basically the same thing. Paul uses them to emphasize that he is telling the truth. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "I am telling you the absolute truth in Christ"

See: Doublet

Romans 9:1 (#2)

"in Christ"

See how you translated the similar phrase in [3:24](#).

See: Metaphor

Romans 9:1 (#3)

"my conscience bearing witness"

Here Paul uses **conscience** as if it were a person bearing witness in a courtroom. If it might be helpful in your language, you could express the meaning plainly. See how you translated a similar phrase in [2:15](#).

See: Personification

Romans 9:1 (#4)

"in the Holy Spirit"

Here, **in the Holy Spirit** indicates that **the Holy Spirit** is the one who guided Paul's **conscience**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by the guidance of the Holy Spirit"

See: Assumed Knowledge and Implicit Information

Romans 9:2 (#1)

"for me there is great sorrow and unceasing pain in my heart"

Here, **unceasing pain in my heart** is an idiom that Paul uses to share his emotional distress. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I am experiencing great and unceasing sorrow"

See: Idiom

Romans 9:2 (#2)

"great sorrow and unceasing pain"

These two expressions mean basically the same thing. Paul uses them to emphasize how intense his emotions are. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "exceedingly great sorrow"

See: Doublet

Romans 9:3 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why the previous statement is true. Use a natural way in your language for indicating a reason. Alternate translation: "This is true since"

See: Connect — Reason-and-Result Relationship

Romans 9:3 (#2)

"myself to be accursed"

If your language does not use an abstract noun for the idea of **accursed**, you could express the same idea in another way. Alternate translation: "myself to be cursed" or "myself to be an accursed person"

See: Abstract Nouns

Romans 9:3 (#3)

"separated} from Christ"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God separating me from Christ"

See: Active or Passive

Romans 9:3 (#4)

"separated} from Christ"

Here, **separated from Christ** refers to the idea of Paul losing his salvation, which is impossible. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "eternally kept apart from Christ"

See: Idiom

Romans 9:3 (#5)

"for the sake of my brothers"

Here, **for the sake of** implies that Paul is talking about the salvation of his **brothers**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "for the sake of the salvation of my brothers"

See: Assumed Knowledge and Implicit Information

Romans 9:3 (#6)

"my brothers"

Although the term **brothers** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: "my brothers and sisters"

See: When Masculine Words Include Women

Romans 9:3 (#7)

"my brothers"

Here, **brothers** refers to Jews, who are Paul's kinsmen. If it would be helpful in your language, you could state this explicitly. Alternate translation: "my Jewish kinsmen"

See: Metonymy

Romans 9:3 (#8)

"those of my own race according to the flesh"

This clause gives further information about **my brothers**. If it might be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "who are those of my own race according to the flesh"

See: Distinguishing Versus Informing or Reminding

Romans 9:3 (#9)

"according to the flesh"

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

See: Idiom

Romans 9:4 (#1)

"who are Israelites"

"This phrase gives further information about "my brothers," mentioned in the previous verse. If it might be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "those brothers of mine are Israelites"

See: Distinguishing Versus Informing or Reminding

Romans 9:4 (#2)

"the adoption," - "the glory," - "the law-giving," - "the service," - "the promises"

If your language does not use abstract nouns for the ideas of **adoption, glory, law-giving, service, and promises**, you could express the same ideas in another way. Alternate translation: "being adopted ... glorious things ... being given the law ... serving ... what has been promised"

See: Abstract Nouns

Romans 9:4 (#3)

"the adoption"

Here, **adoption** refers to the idea that the **Israelites** were like God's children. If it might be

helpful in your language, you could express the meaning plainly. Alternate translation: "the status as God's children"

See: Metaphor

Romans 9:4 (#4)

"the law-giving"

Here, **the law-giving** refers to God giving his laws to the Jews. If it might be helpful in your language, you could state this explicitly. Alternate translation: "the giving of God's laws to them"

See: Assumed Knowledge and Implicit Information

This clause refers to **the Christ**, mentioned earlier in the verse. If it would be helpful in your language, you could make this connection clearer. Alternate translation: "Christ is the one who is over all"

See: Assumed Knowledge and Implicit Information

Romans 9:5 (#4)

"the one who {is} over all"

The phrase **is over all** implies ruling as king **over all** things. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the one who reigns over all"

See: Assumed Knowledge and Implicit Information

Romans 9:4 (#5)

"the service"

Here, **the service** refers to Jewish worship in the temple, which was a way of serving God. If it might be helpful in your language, you could state this explicitly. Alternate translation: "serving God in his temple"

See: Assumed Knowledge and Implicit Information

Romans 9:5 (#5)

"blessed God"

Here, **blessed God** refers to Jesus. It does not refer to Father God. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "he is the blessed God"

See: Assumed Knowledge and Implicit Information

Romans 9:5 (#1)

"are} the fathers"

Here, **the fathers** refers to the first ancestors of the Israelites, who are Abraham, Isaac, and Jacob. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "are Abraham, Isaac, and Jacob"

See: Metaphor

Romans 9:6 (#1)

"it is} not such a thing that the word of God has failed"

Alternate translation: "it is not as if the word of God has failed" or "the word of God has not failed"

Romans 9:5 (#2)

"according to the flesh"

See how you translated **according to the flesh** in [1:3](#) and [8:3](#).

See: Idiom

Romans 9:6 (#2)

"the word of God has failed"

Here Paul speaks about **the word of God** as if it were a person who had not **failed**. He means that what God has said will certainly happen as he said. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the word of God will remain unfulfilled" or "the word of God has proved false"

See: Personification

Romans 9:5 (#3)

"the one who {is} over all"

Romans 9:6 (#3)**"the word of God"**

Here, **the word of God** refers to what God promised to do for Israel. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God's word of promise"

See: Assumed Knowledge and Implicit Information

Romans 9:6 (#4)**"For"**

For indicates that what follows this word explains what came before it. **For** here indicates that this sentence gives the reason why what Paul said in the previous sentence is true. Use a natural way in your language for indicating a reason. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 9:6 (#5)**"not all the ones from Israel, these {are} Israel"**

Here Paul uses the word **Israel** in two different ways. The phrase **all the ones from Israel** refers to all the physical descendants of Jacob, whom God also called **Israel**. However, the second occurrence of **Israel** refers to physical descendants of Jacob who trust in Jesus. If it might be helpful in your language, you could state this explicitly. Alternate translation: "not all the ones from physical Israel are part of spiritual Israel" or "not every physical Israelite is a true Israelite"

See: Assumed Knowledge and Implicit Information

Romans 9:7 (#1)**"Neither that all the children are seed of Abraham"**

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: "Neither is it such a thing that all the children are seed of Abraham" or "Neither is it true that all the children are seed of Abraham"

See: Ellipsis

Romans 9:7 (#2)**"all the children"**

Here, **children** refers specifically to "the children of Israel," which is a name for the Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "all the children of Israel"

See: Assumed Knowledge and Implicit Information

Romans 9:7 (#3)**"all the children"**

Here, **children** refers to someone's descendants. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "all the descendants"

See: Metaphor

Romans 9:7 (#4)**"seed of Abraham." - "your seed"**

Here, **seed** refers to physical descendants of **Abraham** who trust in Jesus, as did the second occurrence of "Israel" in the previous verse. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "true descendants of Abraham ... your true seed"

See: Metaphor

Romans 9:7 (#5)**"But"**

But indicates that what follows in some way contradicts what was said previously. Here, Paul is using a quotation from an Old Testament book ([Genesis 21:12](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "But God says in the Scriptures,"

See: Quotations and Quote Margins

Romans 9:7 (#6)

"In Isaac your seed will be called"

This sentence is a quotation from [21:12](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 9:7 (#7)

"In Isaac your seed will be called"

Here, **your** refers to **Abraham**, and so, it is singular. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Abraham, in Isaac your seed will be called"

See: Forms of 'You' — Singular

Romans 9:7 (#8)

"In Isaac"

Here, **in Isaac** means "through the descendants of Isaac." If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "through Isaac's descendants"

See: Metaphor

Romans 9:7 (#9)

"your seed will be called"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The context indicates that God is the one who will do the action, and he is speaking in first person. Alternate translation: "I will call your seed"

See: Active or Passive

Romans 9:8 (#1)

"That is"

Alternate translation: "Another way to say this is"

Romans 9:8 (#2)

"the children of the flesh"

Here, **children of the flesh** refers to the physical descendants of Abraham. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Abraham's physical descendants"

See: Metonymy

Romans 9:8 (#3)

"children of God"

See how you translated this phrase in the [8:16](#).

See: Metaphor

Romans 9:8 (#4)

"the children of the promise"

Paul is using the possessive form to describe **children** who are the result of **the promise**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the children who result from the promise"

See: Possession

Romans 9:8 (#5)

"of the promise"

If your language does not use an abstract noun for the idea of **promise**, you could express the same idea in another way. Alternate translation: "who had been promised"

See: Abstract Nouns

Romans 9:8 (#6)

"of the promise"

Here, **the promise** refers to God's promise to give Abraham descendants. If it would be helpful in your language, you could state this explicitly. Alternate translation: "of the promise God made to Abraham"

See: Assumed Knowledge and Implicit Information

Romans 9:8 (#7)

"seed"

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

See: Metaphor

Romans 9:9 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 9:9 (#2)

"this {is} the word of promise"

This phrase indicates that what follows is a quotation from an Old Testament book ([18:10, 14](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "this is the word of promise that God spoke in the Scriptures"

See: Quotations and Quote Margins

Romans 9:9 (#3)

"the word of promise"

Paul is using the possessive form to describe a **word** that is a **promise**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the word that was promised"

See: Possession

Romans 9:9 (#4)

"the word of promise"

Here, Paul used the term **word** to describe what God had said by using words. If it would be helpful in your language, you could express the meaning

plainly. Alternate translation: "God's spoken promise"

See: Metonymy

Romans 9:9 (#5)

"At this time I will come, and a son will be to Sarah"

This sentence is a quotation from [18:10, 14](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 9:9 (#6)

"I will come"

The pronoun **I** here refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I, God, will come"

See: Pronouns — When to Use Them

Romans 9:9 (#7)

"and"

Here, **and** indicates that what follows this word is related to what came before it. Here, **and** indicates that what follows is the result of what happened in the previous clause. Use a natural way in your language for indicating a result. Alternate translation: "and the result will be that"

See: Connect — Reason-and-Result Relationship

Romans 9:9 (#8)

"a son will be to Sarah"

This clause is leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: "a son will be born to Sarah"

See: Ellipsis

Romans 9:9 (#9)**"a son will be to Sarah"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Sarah will have a son"

See: Active or Passive

Romans 9:10 (#1)**"Now, not only this"**

Here, **this** refers to what Paul said in the previous verse, which was an example of God's promises. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Now, this is not the only example" or "Now, what God promised Abraham is not the only example"

See: Pronouns — When to Use Them

Romans 9:10 (#2)**"but Rebekah also"**

Paul implies that God made a promise to **Rebekah** and he states that promise in [9:12](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "but Rebekah also received a promise from God"

See: Assumed Knowledge and Implicit Information

Romans 9:10 (#3)**"our father"**

Here, **father** refers to **Isaac** as the ancestor of the Jewish people. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "our forefather"

See: Metaphor

Romans 9:11 (#1)**"for"**

The words **for** indicates that what follows this word explains what came before it. Here, **for** indicates that what follows gives further

information about what Paul says in the previous verse and the next verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "in fact,"

See: Connecting Words and Phrases

Romans 9:11 (#2)**"for"**

Here Paul is referring to God choosing to bless Jacob instead of Esau, the twin sons of Rebekah and Isaac. However, he does not state this explicitly until [9:13](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "for God chose to bless only one of Rebekah's two sons,"

See: Assumed Knowledge and Implicit Information

Romans 9:11 (#3)**"not yet having been born, nor indeed having done anything good or bad"**

Paul is leaving out some words that these clauses would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "her sons not yet having been born, nor indeed having done anything good or bad"

See: Ellipsis

Romans 9:11 (#4)**"so that"**

Here, **so that** indicates that what follows is the purpose for which God chose only one of Rebekah's sons. Use a natural way in your language for introducing a purpose clause, as in the UST.

See: Connect — Goal (Purpose) Relationship

Romans 9:11 (#5)**"the purpose of God"**

If your language does not use an abstract noun for the idea of **purpose**, you could express the same idea in another way. Alternate translation: "what God had purposed"

See: Abstract Nouns

Romans 9:11 (#6)

"according to election"

If your language does not use an abstract noun for the idea of **election**, you could express the same idea in another way. The context indicates that Paul is referring to **God** electing people. Alternate translation: "according to electing people" or "in relation to choosing people"

See: Abstract Nouns

Romans 9:12 (#1)

"not by works, but by the one calling"

Here Paul is referring to the election of one of Rebekah's sons, Jacob, as stated in the next verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God did not elect Jacob by works, but by the one who calls"

See: Assumed Knowledge and Implicit Information

Romans 9:12 (#2)

"works"

Here, **works** refers to human actions in general. It does not refer to "the works of the law" because God had not yet given his law to Moses when Jacob and Esau lived. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "what people do"

See: Assumed Knowledge and Implicit Information

Romans 9:12 (#3)

"the one calling"

Here, **the one who calls** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God who calls"

See: Assumed Knowledge and Implicit Information

Romans 9:12 (#4)

"the one calling"

Paul is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply the word from the context. Alternate translation: "the one who calls people"

See: Ellipsis

Romans 9:12 (#5)

"it was said to her"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God said to her"

See: Active or Passive

Romans 9:12 (#6)

"it was said to her"

This phrase indicates that what follows is a quotation from an Old Testament book ([25:23](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "it was said to her, as recorded in the Scriptures"

See: Quotations and Quote Margins

Romans 9:12 (#7)

"to her"

Here, the pronoun **her** refers to Rebekah. If it would be helpful in your language, you could state this explicitly, as in the UST.

See: Pronouns — When to Use Them

Romans 9:12 (#8)

"The older will be enslaved to the younger"

This sentence is a quotation from [25:23](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with

whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 9:12 (#9)

"The older will be enslaved to the younger"

The phrases **the older** and **the younger** refer to Rebekah's **older** and **younger** twin sons. If it would be helpful in your language, you could state this explicitly, as in the UST.

See: Assumed Knowledge and Implicit Information

Romans 9:13 (#1)

"It is} just as it is written"

See how you translated this phrase in [1:17](#).

See: Quotations and Quote Margins

Romans 9:13 (#2)

"It is} just as it is written"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the quotation was written by the prophet Malachi, and God is the person speaking. Alternate translation: "It is just as God had Malachi write"

See: Active or Passive

Romans 9:13 (#3)

"Jacob I loved, but Esau I hated"

This sentence is a quotation from [Malachi 1:2-3](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 9:13 (#4)

"I loved," - "I hated"

The pronoun **I** here refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I, God, loved ... I hated"

See: Pronouns — When to Use Them

Romans 9:13 (#5)

"I hated"

Paul quotes God using the word **hated** as an exaggeration to say that he did not love Esau and had completely rejected him. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I completely rejected"

See: Hyperbole

Romans 9:14 (#1)

"What then will we say"

Here, **then** indicates that what follows is a response to what Paul said in [9:6-13](#). See how you translated this phrase in [6:1](#).

See: Connect — Reason-and-Result Relationship

Romans 9:14 (#2)

"What then will we say? {There is} no unrighteousness with God{, is there"

In these two sentences Paul is not asking for information, but is using questions to address an objection that some people may have to what he said in the previous verses because they misunderstood him. If you would not use rhetorical questions for this purpose in your language, you could translate his words as statements or exclamations or communicate the emphasis in another way. Alternate translation: "Then we will say that God is truly unrighteous!"

See: Rhetorical Question

Romans 9:14 (#3)

"What then will we say? {There is} no unrighteousness with God{, is there"

In these two sentences Paul is speaking as if he were a person who misunderstood what Paul had taught in the previous verses. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 9:14 (#4)

"There is} no unrighteousness with God{, is there"

If your language does not use an abstract noun for the idea of **unrighteousness**, you could express the same idea in another way. Alternate translation: "There is no unrighteous character with God, is there"

See: Abstract Nouns

Romans 9:14 (#5)

"There is} no unrighteousness with God{, is there"

Here Paul speaks of **unrighteousness** as if it were an object that could not be **with God**. He is referring to the idea of God being unrighteous. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "God is not unrighteous, is he"

See: Metaphor

Romans 9:14 (#6)

"May it never be"

In this sentence Paul begins to respond to the rhetorical questions he wrote in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying, 'May it never be!'"

See: Assumed Knowledge and Implicit Information

Romans 9:14 (#7)

"May it never be"

See how you translated this phrase in [3:4](#) and [6:2](#).

See: Exclamations

Romans 9:15 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why what Paul said in the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 9:15 (#2)

"For he says to Moses"

Here Paul uses this clause to introduce a quotation from an Old Testament book ([33:19](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "For he says to Moses that which is written in the Scriptures"

See: Quotations and Quote Margins

Romans 9:15 (#3)

"he says" - "I will have mercy {" - "I will have mercy," - "I will have compassion {" - "I will have compassion"

The pronouns **he** and **I** here refer to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God says ... 'I, God, will have mercy ... I will have mercy ... I, God, will have compassion ... I will have compassion'"

See: Pronouns — When to Use Them

Romans 9:15 (#4)

"he says"

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "he said"

See: Predictive Past

Romans 9:15 (#5)

"I will have mercy {on} whomever I will have mercy, and I will have compassion {on} whomever I will have compassion"

This sentence is a quotation from [33:19](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 9:15 (#6)

"I will have mercy {on} whomever I will have mercy, and I will have compassion {on} whomever I will have compassion"

If your language does not use abstract nouns for the ideas of **mercy** and **compassion**, you could express the same ideas in another way. Alternate translation: "I will act mercifully to whomever I will act mercifully, and I will act compassionately to whomever I will act compassionately"

See: Abstract Nouns

Romans 9:15 (#7)

"I will have mercy {on} whomever I will have mercy, and I will have compassion {on} whomever I will have compassion"

These statements use parallelism internally and between each other. They emphasize that God does whatever he wants. If it would be helpful in your language, consider using another form that emphasizes that God is graciously kind to exactly those and only those to whom he chooses to show kindness, and he does so without outside influence.

See: Parallelism

Romans 9:16 (#1)

"So then"

So then indicates that what follows in this verse summarizes the ideas of [9:11-15](#). If it would be helpful in your language, you could use a clearer

expression. See how you translated this phrase in [5:18](#).

See: Connecting Words and Phrases

Romans 9:16 (#2)

"it is} not"

Here, **it** refers to God acting mercifully. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God's mercy is not"

See: Pronouns — When to Use Them

Romans 9:16 (#3)

"of the one willing, nor of the one running, but of God"

Paul is using the possessive form to describe what God's mercy does or does not depend on. If it would be helpful in your language, you could use a different expression. Alternate translation: "depending on the one who wills, nor depending on the one who runs, but depending on God"

See: Possession

Romans 9:16 (#4)

"of the one running"

Here Paul uses **the one who runs** to refer to a person who does good things to try to gain God's favor as if that person were running a race. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the one who tries to gain favor" or "the one who works very hard"

See: Metaphor

Romans 9:16 (#5)

"the one having mercy"

This phrase gives further information about **God**. If it might be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "he being the one who has mercy"

See: Distinguishing Versus Informing or Reminding

Romans 9:16 (#6)

"the one having mercy"

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

See: Abstract Nouns

Romans 9:17 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the another reason why what Paul said in [9:14](#) is true. Use a natural way in your language for indicating a reason. Alternate translation: "What I said previously is also true, due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 9:17 (#2)

"the scripture says to Pharaoh"

Here Paul uses **the scripture** as if it were a person who could speak. He means that the scripture he is about to quote contains information that God said to **Pharaoh**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "God says to Pharaoh in the scripture"

See: Personification

Romans 9:17 (#3)

"the scripture says to Pharaoh"

This phrase indicates that what follows is a quotation from an Old Testament book ([9:16](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "God said to Pharaoh in the Scriptures"

See: Quotations and Quote Margins

Romans 9:17 (#4)

"says"

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Predictive Past

Romans 9:17 (#5)

"For this very {purpose} I raised you up: so that I might demonstrate my power in you and so that my name might be proclaimed in all the earth"

This sentence is a quotation from [9:16](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 9:17 (#6)

"this very {purpose}"

See how you translated **purpose** in [9:11](#).

See: Abstract Nouns

Romans 9:17 (#7)

"I raised you up:" - "I might demonstrate my"

Here the pronouns **I** and **my** refer to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I, God, raised you up ... I might demonstrate my"

See: Pronouns — When to Use Them

Romans 9:17 (#8)

"I raised you up"

Paul quotes God using the phrase **raised you up** to refer to causing someone to become king. If it would be helpful in your language, you can use a comparable idiom or express the idea plainly.

Alternate translation: "I caused you to become king"

See: Idiom

another way that is natural in your language.
Alternate translation: "so that people might proclaim my name"

See: Active or Passive

Romans 9:17 (#9)

"you" - "you"

Both occurrences of **you** in this verse are singular and refer to Pharaoh.

See: Forms of 'You' — Singular

Romans 9:17 (#10)

"so that" - "so that"

Both occurrences of **so that** in this verse introduce purpose clauses. Use a natural way in your language for introducing purpose clauses.
Alternate translation: "for the purpose that ... for the purpose that"

See: Connect — Goal (Purpose) Relationship

Romans 9:17 (#11)

"my power"

See how you translated **power** in [1:16](#).

See: Abstract Nouns

Romans 9:17 (#12)

"in you"

Paul quotes God speaking of his **power** as if it were an object that could be **in** Pharaoh. He means that Pharaoh is the means by which God would show his power. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "by means of you"

See: Metaphor

Romans 9:17 (#13)

"so that my name might be proclaimed"

If your language does not use the passive form in this way, you can state this in active form or in

Romans 9:17 (#14)

"my name"

Here, **my name** represents God himself. If it might be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "who I am"

See: Metonymy

Romans 9:18 (#1)

"So then"

So then indicates that what follows in this verse summarizes the ideas of [9:14–17](#). If it would be helpful in your language, you could use a clearer expression. See how you translated this phrase in [5:18](#) and in [9:16](#).

See: Connecting Words and Phrases

Romans 9:18 (#2)

"he has mercy" - "he wills," - "he wills, he hardens"

In this verse **he** refers to God. If it would be helpful in your language, you could state this explicitly.
Alternate translation: "God has mercy ... he wills ... God wills ... he hardens"

See: Pronouns — When to Use Them

Romans 9:18 (#3)

"he has mercy"

See how you translated **mercy** in [9:15](#).

See: Abstract Nouns

Romans 9:18 (#4)

"he hardens"

Here, **he hardens** refers to causing someone to become stubborn. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he causes to become stubborn"

See: Metaphor

Romans 9:19 (#1)

"You will say"

You here is singular and refers to a hypothetical person who opposes Paul. If it would be helpful in your language, you could indicate this explicitly. Alternate translation: "You people who oppose me will say"

See: Forms of 'You' — Singular

Romans 9:19 (#2)

"You will say then to me"

Here, **then** indicates that what follows is a response to what Paul said in [9:14–18](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "Then you will respond to what I just said by saying to me"

See: Connect — Reason-and-Result Relationship

Romans 9:19 (#3)

"to me"

The pronoun **me** here refers to Paul. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to me, Paul"

See: Pronouns — When to Use Them

Romans 9:19 (#4)

"Why then does he still find fault? For who has ever withheld his will"

Paul is not asking for information, but is using these two questions here to express the objections that someone who opposes him might have to what he said in [9:14–18](#). If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in

another way. Alternate translation: "Then he should not find fault with us! No one has ever been able to withstand his will!"

See: Rhetorical Question

Romans 9:19 (#5)

"Why then"

Here, **then** indicates that what follows is a response to what Paul said in [9:14–18](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "If these things are true, then why"

See: Connect — Reason-and-Result Relationship

Romans 9:19 (#6)

"does he" - "find fault?" - "his"

In this verse the pronouns **he** and **his** refer to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "does God ... find fault ... God's"

See: Pronouns — When to Use Them

Romans 9:19 (#7)

"does he still find fault"

Here, **find fault** refers to blaming someone for doing something bad. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "does he blame us for our sins"

See: Metaphor

Romans 9:20 (#1)

"O man"

In this verse Paul begins to respond to the rhetorical questions from his hypothetical opponent in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying, 'O man'"

See: Assumed Knowledge and Implicit Information

Romans 9:20 (#2)

"O man, who indeed are you, the one answering against God? The one molded will not say to the one having molded {it}, "Why did you make me this way?" will it"

In this verse Paul is responding to the rhetorical questions from his hypothetical opponent in the previous verse. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 9:20 (#3)

"O man"

O man here is an exclamation word that here communicates indignance. Use an exclamation that is natural in your language for communicating this. Alternate translation: "How dare you, man!"

See: Exclamations

Romans 9:20 (#4)

"man"

Although the term **man** is masculine, Paul is using the word here to emphasize human weakness. Alternate translation: "human being" or "mere mortal"

See: When Masculine Words Include Women

Romans 9:20 (#5)

"who indeed are you, the one answering against God"

Here, **the one answering against God** gives further information about who **you** is. If it would be helpful in your language, you could make the relationship between these words clearer. Alternate translation: "who indeed are you who answer against God"

See: Distinguishing Versus Informing or Reminding

Romans 9:20 (#6)

"who indeed are you, the one answering against God"

Paul is not asking for information, but is using the question form here to emphasize his outrage at what was said in the previous verse. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you who are answering against God indeed are nothing!"

See: Rhetorical Question

Romans 9:20 (#7)

"you"

Here, **you** is singular and refers to a hypothetical person who opposes Paul. See how you translated this word in the previous verse.

See: Forms of 'You' — Singular

Romans 9:20 (#8)

"The one molded will not say to the one having molded {it}, "Why did you make me this way?" will it"

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "The one molded surely must not say to the one having molded it, 'Why did you make me this way?'"

See: Rhetorical Question

Romans 9:20 (#9)

"The one molded will not say to the one having molded {it}, "Why did you make me this way?" will it"

Here Paul speaks of a person whom God created as if that person were an object that was **molded** by God. If it would be helpful in your language, you could express the meaning plainly. Alternate

translation: "The created person surely must not say to the one having created him, 'Why did you make me this way?'"

See: Personification

Romans 9:20 (#10)

"The one molded"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The one whom God molded"

See: Active or Passive

Romans 9:20 (#11)

"to the one having molded {it}"

Here, **the one having molded it** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to God, who molded it"

See: Assumed Knowledge and Implicit Information

Romans 9:20 (#12)

"The one molded will not say to the one having molded {it}, "Why did you make me this way?" will it"

If you translated this verse as a direct quotation, then this sentence would be a direct quotation inside a direct quotation. If it would be helpful in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "The one molded will not ask the one having molded it why he made it this way. Will it?"

See: Quotes within Quotes

Romans 9:20 (#13)

"Why did you make me this way?"

Paul is not asking for information, but is using the question form here to emphasize what his hypothetical opponent is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the

emphasis in another way. Alternate translation: "You should not have made me this way!"

See: Rhetorical Question

Romans 9:21 (#1)

"Or does the potter not have authority over the clay to make from the same lump not only what {is} a vessel for honor, but also what {is} for dishonor"

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "The potter surely has authority over the clay to make from the same lump not only what is a vessel for honor, but also what is for dishonor!"

See: Rhetorical Question

Romans 9:21 (#2)

"Or does the potter not have authority over the clay to make from the same lump not only what {is} a vessel for honor, but also what {is} for dishonor"

Paul speaks about God's authority over people by using the metaphor of a **potter** and his **clay**. Paul means that God has the right to do whatever he wants with people, because he made them. If it would be helpful in your language, you could express this metaphor as a simile. Alternate translation: "Or does God not have authority over us like a potter has authority over the clay to make from the same lump not only what is a vessel for honor, but also what is for dishonor?"

See: Biblical Imagery — Extended Metaphors

Romans 9:21 (#3)

"Or does the potter not have authority over the clay to make from the same lump not only what {is} a vessel for honor, but also what {is} for dishonor"

A **potter** is a person who makes containers out of a type of soil called **clay** that becomes hard after it is

heated. The **potter** takes a **lump of clay** and forms it into different kinds of containers that are used for various purposes. If your readers would not be familiar with **clay** containers, you could use the name of a different type of material that is used in your area to make containers, or you could use a general expression. Alternate translation: "Or does the person who makes something not have authority over his materials to make from those materials not only what is a vessel for honor, but also what is for dishonor?"

See: Translate Unknowns

Romans 9:21 (#4)

"a vessel for honor," - "for dishonor"

If your language does not use abstract nouns for the ideas of **honor** and **dishonor**, you could express the same ideas in another way. Alternate translation: "a vessel for what is honorable ... for what is dishonorable"

See: Abstract Nouns

Romans 9:21 (#5)

"a vessel for honor," - "for dishonor"

Here, **honor** and **dishonor** refer to how these vessels will be used. If it would be helpful in your language, you could state this explicitly. Alternate translation: "a vessel for honorable use ... for dishonorable use"

See: Assumed Knowledge and Implicit Information

Romans 9:22 (#1)

"what} if"

Here Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context, especially the idea in [9:20](#) that no one can speak against God. Alternate translation: "what can you say against God if"

See: Ellipsis

Romans 9:22 (#2)

"what} if"

Here, **what if** indicates the beginning of one long rhetorical question that extends from [9:22](#) to [9:24](#). If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you cannot possibly say anything against God if"

See: Rhetorical Question

Romans 9:22 (#3)

"what} if"

Here, **if** indicates the beginning of a conditional sentence that extends from [9:22](#) to [9:24](#). Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: "you cannot possibly say anything against God since"

See: Connect — Factual Conditions

Romans 9:22 (#4)

"willing to demonstrate his wrath and to make his power known, endured with much patience vessels of wrath prepared for destruction"

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "endured with much patience vessels of wrath prepared for destruction, willing to demonstrate his wrath and to make his power known"

See: Information Structure

Romans 9:22 (#5)

"willing to demonstrate his wrath"

This clause could indicate: (1) the reason why God **endured vessels of wrath**. Alternate translation: "as a result of being willing to demonstrate his

wrath" (2) a contrast between God being **willing to demonstrate his wrath** and **enduring vessels of wrath**. Alternate translation: "even though he was willing to demonstrate his wrath"

See: Connect — Reason-and-Result Relationship

Romans 9:22 (#6)

"his wrath and to make his power known, endured with much patience vessels of wrath prepared for destruction"

If your language does not use abstract nouns for the ideas of **wrath, power, patience, and destruction**, you could express the same ideas in another way. Alternate translation: "how wrathful he is and to make known how powerful he is, being very patient, endured vessels for being wrathful against that were prepared for being destroyed"

See: Abstract Nouns

Romans 9:22 (#7)

"to make his power known"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "to make people know his power"

See: Active or Passive

Romans 9:22 (#8)

"vessels of wrath"

Paul refers to people as if they were **vessels**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "people of wrath"

See: Metaphor

Romans 9:22 (#9)

"vessels of wrath"

Paul is using the possessive form to describe **vessels** that deserve **wrath**. If it would be helpful in your language, you could use a different

expression. Alternate translation: "vessels that deserve wrath" or "people who deserve wrath"

See: Possession

Romans 9:22 (#10)

"prepared for destruction"

This phrase gives further information about the **vessels of wrath**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "who are the ones prepared for destruction"

See: Distinguishing Versus Informing or Reminding

Romans 9:22 (#11)

"prepared for destruction"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The one who does the action could be: (1) God, who is the main subject of this verse. Alternate translation: "God prepared for destruction" (2) the people themselves. Alternate translation: "who prepared themselves for destruction"

See: Active or Passive

Romans 9:22 (#12)

"prepared for destruction"

The word **for** indicates that what follows this word connects to what came before it. Here, **for** indicates the purpose for which the **vessels of wrath** were **prepared**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "prepared for purpose of being destroyed"

See: Connect — Goal (Purpose) Relationship

Romans 9:22 (#13)

"for destruction"

Here, **destruction** refers to experiencing punishment forever in hell. If it would be helpful in your language, you could state this explicitly.

Alternate translation: “for experiencing eternal destruction”

See: Assumed Knowledge and Implicit Information

Romans 9:22–24 (#1)

””

General Information:\n\n9:22–24 are one long sentence. If you divide these verses into multiple sentences, as the UST does, then you may need to repeat some phrases in order to make the meaning clear.

Romans 9:23 (#1)

“and”

Here, **and** indicates that this verse continues the sentence that Paul began in the previous verse. If you divide the sentence into shorter sentences, you will need to repeat some of the information from the previous verse here. Alternate translation: “What if God also endured vessels of wrath so that” or “God also endured vessels of wrath so that”

See: Connecting Words and Phrases

Romans 9:23 (#2)

“so that” - “for”

Here, **so that** and **for** indicate purpose clauses. Use a natural way in your language for introducing a purpose clause. Alternate translation: “for the purpose that ... for the purpose of”

See: Connect — Goal (Purpose) Relationship

Romans 9:23 (#3)

“he might make known” - “his” - “he prepared beforehand”

In this verse the pronouns **he** and **his** refer to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “God might make known ... God’s ... God prepared beforehand”

See: Pronouns — When to Use Them

Romans 9:23 (#4)

“he might make known”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “he might make people know”

See: Active or Passive

Romans 9:23 (#5)

“the wealth”

If your language does not use an abstract noun for the idea of **riches**, you could express the same idea in another way. Alternate translation: “the rich character”

See: Abstract Nouns

Romans 9:23 (#6)

“of his glory” - “of mercy,” - “for glory”

If your language does not use abstract nouns for the ideas of **glory** and **mercy**, you could express the same ideas in another way. Alternate translation: “of how glorious he is ... toward which he acts mercifully ... for being glorious”

See: Abstract Nouns

Romans 9:23 (#7)

“the wealth of his glory”

Paul is using the possessive form to describe a **glory** that is characterized by **wealth**. If it would be helpful in your language, you could use a different expression. Alternate translation: “his rich glory”

See: Possession

Romans 9:23 (#8)

“vessels of mercy”

Paul is using the possessive form to describe **vessels** that will receive God’s **mercy**. If it would be helpful in your language, you could use a

different expression. Alternate translation: "vessels that will receive mercy"

See: Possession

Romans 9:23 (#9)

"vessels of mercy"

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

See: Metaphor

Romans 9:23 (#10)

"which he prepared beforehand for glory"

This clause gives further information about the **vessels of mercy**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "who are the ones he prepared beforehand for glory"

See: Distinguishing Versus Informing or Reminding

Romans 9:23 (#11)

"for glory"

Here, **for** indicates the purpose for which the **vessels of mercy** were **prepared**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "prepared for the purpose of being glorified"

See: Connect — Goal (Purpose) Relationship

Romans 9:23 (#12)

"for glory"

Here, **glory** refers to experiencing **glory** forever with God in heaven. If it would be helpful in your language, you could state this explicitly. Alternate translation: "for experiencing eternal glory"

See: Assumed Knowledge and Implicit Information

Romans 9:24 (#1)

"even us"

Here, **even** indicates that this verse continues the sentence that Paul began in [9:22](#). If you divide the sentence into shorter sentences, you will need to repeat some of the information from the previous verses here. Alternate translation: "What if even we are vessels of mercy" or "Even we are vessels of mercy"

See: Connecting Words and Phrases

Romans 9:24 (#2)

"us"

Here, **us** refers to Paul and his Christian readers, so **us** would be inclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

Romans 9:24 (#3)

"he called"

Here, **he** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God called"

See: Pronouns — When to Use Them

Romans 9:24 (#4)

"not only from the Jews, but also from the Gentiles"

This phrase gives further information about the people **whom** God **called**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "who are those people not only from the Jews, but also from the Gentiles"

See: Distinguishing Versus Informing or Reminding

Romans 9:25 (#1)

"As he says also in Hosea"

This phrase indicates that what follows in this verse and the next verse are quotations from an Old Testament book ([Hosea 2:23; 1:10](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate

translation: "As he says also in the scripture written by Hosea"

See: Quotations and Quote Margins

Romans 9:25 (#2)

"he says" - "I will call" - "my" - "my"

Here, **he**, **I**, and **my** refer to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God says ... I, God, will call ... my ... my"

See: Pronouns — When to Use Them

Romans 9:25 (#3)

"he says"

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "he said"

See: Predictive Past

Romans 9:25 (#4)

""I will call those {who were} not my people, 'my people,'"

This sentence is a quotation from [2:23](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 9:25 (#5)

"the one not loved, 'Beloved'"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the one whom I did not love, 'One I love'"

See: Active or Passive

Romans 9:26 (#1)

""And it will be that in the place where it was said to them, 'You {are} not my people,'"

This verse is a quotation from [1:10](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 9:26 (#2)

"it was said"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The context indicates that God said this in first person. Alternate translation: "I said"

See: Active or Passive

Romans 9:26 (#3)

"they will be called"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The one doing the action could be: (1) God. Alternate translation: "I will call them" (2) people in general. Alternate translation: "people will call them"

See: Active or Passive

Romans 9:26 (#4)

"sons of the living God"

See how you translated **sons** in [8:14](#).

See: Metaphor

Romans 9:26 (#5)

"of the living God"

Here, **the living God** could refer to: (1) God being the one who lives. Alternate translation: "the God who is alive" (2) God being the one who makes living things become alive. Alternate translation:

"the God who gives life" or "the God who makes alive"

See: Idiom

Romans 9:27 (#1)

"But Isaiah cries out concerning Israel"

This phrase indicates that what follows in this verse and the next verse is a quotation from an Old Testament book ([Isaiah 10:22–23](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "But, as recorded in the Scriptures, Isaiah cries out concerning Israel"

See: Quotations and Quote Margins

Romans 9:27 (#2)

"cries out"

Here Paul uses the present tense verb **cries out** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "cried out"

See: Predictive Past

Romans 9:27 (#3)

"Israel"

Here, **Israel** refers to the Israelites. They are the descendants of Jacob, whom God also called **Israel**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Israelites" or "the descendants of Israel"

See: Metaphor

Romans 9:27 (#4)

""Though the number of the sons of Israel might be as the sand of the sea,"

This sentence is the beginning of a quotation from [Isaiah 10:22–23](#). It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention

your language uses to indicate the beginning of a quotation.

See: Quote Markings

Romans 9:27 (#5)

"of the sons of Israel"

Here, the word **sons** means refers to descendants. Paul quotes Isaiah identifying the Israelites as descendants of their ancestor Jacob, who was also known as **Israel**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the people of Israel"

See: Metaphor

Romans 9:27 (#6)

"as the sand of the sea"

Paul quotes Isaiah leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: "as the number of the grains of sand of the sea"

See: Ellipsis

Romans 9:27 (#7)

"as the sand of the sea"

Here Paul quotes Isaiah comparing the number of Israelites to the number of grains of **sand** beside the **sea** in order to emphasize how numerous they are. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "too many to count"

See: Simile

Romans 9:27 (#8)

"the sand of the sea"

Paul quotes Isaiah using the possessive form to describe **the sand** that is next to **the sea**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the sand by the sea"

See: Possession

Romans 9:27 (#9)

"the remnant"

If your language does not use an abstract noun for the idea of **remnant**, you could express the same idea in another way. Alternate translation: "those who remain"

See: Abstract Nouns

Romans 9:27 (#10)

"will be saved"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God will save"

See: Active or Passive

Romans 9:28 (#1)

"for"

Here, **for** indicates that what follows is the reason why the statement in the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: "This is true since"

See: Connect — Reason-and-Result Relationship

Romans 9:28 (#2)

"his word"

Here, **word** refers to God's promise to both punish the Israelites and save a remnant from among them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "his promise to punish and save"

See: Metonymy

Romans 9:28 (#3)

"finishing {it}"

Here, **finishing** refers to successfully completing something. If it would be helpful in your language,

you could state this explicitly. Alternate translation: "successfully completing it"

See: Assumed Knowledge and Implicit Information

Romans 9:28 (#4)

"cutting {it} short"

Here, **cutting it short** refers to finish doing something quickly. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "ending it quickly"

See: Metaphor

Romans 9:28 (#5)

"finishing {it} and cutting {it} short"

The end of this verse is the end of a quotation from [Isaiah 10:22-23](#). It may be helpful to your readers to indicate this with a closing quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

See: Quote Markings

Romans 9:29 (#1)

"And just as Isaiah has said beforehand"

This phrase indicates that what follows in this verse and the next verse is a quotation from an Old Testament book ([1:9](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "And just as Isaiah has said beforehand in the Scriptures"

See: Quotations and Quote Margins

Romans 9:29 (#2)

""If the Lord of hosts did not leave us a seed,"

This sentence is a quotation from [1:9](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 9:29 (#3)

"**us**" - "**we would have become**" - "**we would have been made**"

In this verse **us** and **we** refer to Isaiah and those to whom he spoke, so **us** and **we** would be exclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

Romans 9:29 (#4)

"**a seed**"

Here, **seed** is singular but refers to a group of people. See how you translated **seed** in [4:13](#).

See: Metaphor

Romans 9:29 (#5)

""**we would have become like Sodom,**"

Paul's readers would have known that **Sodom** and **Gomorrah** were cities that God completely destroyed because the people who lived in them were very wicked ([Genesis 19](#)). If your readers might not be familiar with this story, you could state this explicitly or indicate this in a note. Alternate translation: "we would have been destroyed like the people of Sodom, and we would have been destroyed like the people of Sodom"

See: Assumed Knowledge and Implicit Information

Romans 9:29 (#6)

""**we would have become like Sodom,**"

These two phrases mean the same thing. Isaiah says the same thing twice, in slightly different ways, to emphasize that Israel could have been completely destroyed by God. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: "we would have become just like Sodom and Gomorrah"

See: Parallelism

Romans 9:29 (#7)

"**we would have been made like Gomorrah**"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God would have made us like Gomorrah"

See: Active or Passive

Romans 9:30 (#1)

"**then**"

The word **then** indicates that what follows is a response. Here, **then** is a response to what Paul said in [9:20–29](#). See how you translated this phrase in [6:1](#).

See: Connect — Reason-and-Result Relationship

Romans 9:30 (#2)

"**What then will we say**"

Paul is not asking for information, but is using the question form in this sentence to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Then we will say this."

See: Rhetorical Question

Romans 9:30 (#3)

"**That the Gentiles**"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "We will say that the Gentiles"

See: Ellipsis

Romans 9:30 (#4)

"**who are not pursuing righteousness**"

This clause gives further information about **the Gentiles**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "who are those people not pursuing righteousness"

See: Distinguishing Versus Informing or Reminding

Romans 9:30 (#5)

"righteousness," - "righteousness," - "righteousness"

See how you translated this word in [6:13](#).

See: Abstract Nouns

Romans 9:30 (#6)

"by faith"

See how you translated this phrase in [4:16](#).

See: Abstract Nouns

Romans 9:31 (#1)

"Israel"

See how you translated this name in [9:27](#).

See: How to Translate Names

Romans 9:31 (#2)

"a law" - "the law"

In this verse **law** refers to the laws that God gave the Jews by dictating them to Moses. See how you translated this use of **law** in [2:12](#).

See: Collective Nouns

Romans 9:31 (#3)

"a law of righteousness"

Paul is using the possessive form to describe a **law** that was for the purpose of **righteousness**. If it would be helpful in your language, you could use a different expression. Alternate translation: "a law for righteousness"

See: Possession

Romans 9:31 (#4)

"of righteousness"

See how you translated this word in the previous verse.

See: Abstract Nouns

Romans 9:32 (#1)

"Why"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: "Why could they not attain righteousness?"

See: Ellipsis

Romans 9:32 (#2)

"Why"

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "This is why:"

See: Rhetorical Question

Romans 9:32 (#3)

"Because {it was} not by faith"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: "They did not attain righteousness because it was not by faith"

See: Ellipsis

Romans 9:32 (#4)

"by faith"

See how you translated this phrase in [9:30](#).

See: Abstract Nouns

Romans 9:32 (#5)

"**by works**"

Paul assumes that his readers would understand that **works** means "works of the law." See how you translated the same use of **works** in [4:2](#).

See: Assumed Knowledge and Implicit Information

Romans 9:32 (#6)

"**They stumbled over**"

They stumbled over introduces a sentence that states the result of what Paul described in the previous sentence. Use a natural way in your language for indicating result. Alternate translation: "As a result, they stumbled over"

See: Connect — Reason-and-Result Relationship

Romans 9:32 (#7)

"**They stumbled over the stone of stumbling**"

Here Paul speaks of Christ as if he were a **stone** that the Jews **stumbled over**. He means that the Jews were offended by Christ because they tried to become righteous by works. If it would be helpful in your language, you could use a simile or express the meaning plainly. Alternate translation: "They were offended by Jesus, like people who stumbled over a stone of stumbling" or "They were offended by Jesus"

See: Metaphor

Romans 9:32 (#8)

"**the stone of stumbling**"

Paul is using the possessive form to describe a **stone** that causes **stumbling**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the stone that causes stumbling"

See: Possession

Romans 9:33 (#1)

"**just as it is written**"

See how you translated this phrase in [1:17].

See: Quotations and Quote Margins

Romans 9:33 (#2)

"**just as it is written**"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the quotation was written by the prophet Isaiah and God is the person speaking. Alternate translation: "just as Isaiah wrote" or "just as God said through Isaiah"

See: Active or Passive

Romans 9:33 (#3)

"**Behold, I place in Zion a stone of stumbling and a rock of offense,**"

This sentence is Paul's paraphrase of parts of [8:14](#) and [28:16](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 9:33 (#4)

"**Behold**"

Paul quotes Isaiah using the term **Behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation.

See: Metaphor

Romans 9:33 (#5)

"**I place**"

In this quotation from the Old Testament, **I** refers to God. If it would be helpful in your language, you

could state this explicitly. Alternate translation: "I, God, place"

See: Pronouns — When to Use Them

Romans 9:33 (#6)

"in Zion"

Here, **Zion** refers to the city of Jerusalem. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in Jerusalem"

See: Metonymy

Romans 9:33 (#7)

""a stone of stumbling and a rock of offense,"

Here, **stone of stumbling, rock of offense**, and **it** refer to Christ. If it would be helpful in your language, you could use a simile or express the meaning plainly. Alternate translation: "a person who will be like a stone of stumbling and a rock of offense" or "a person who will cause people to stumble and will offend them"

See: Metaphor

Romans 9:33 (#8)

"a stone of stumbling and a rock of offense"

These two phrases mean basically the same thing. The repetition is used to emphasize how offensive the Messiah would be to the Jews. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "a stone that causes great offense"

See: Doublet

Romans 9:33 (#9)

"a stone of stumbling"

See how you translated this phrase in the previous verse.

See: Possession

Romans 9:33 (#10)

"a rock of offense"

Paul is using the possessive form to describe a **rock** that causes **offense**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the rock that causes offense"

See: Possession

Romans 9:33 (#11)

"of offense"

If your language does not use an abstract noun for the idea of **offense**, you could express the same idea in another way. Alternate translation: "that offends"

See: Abstract Nouns

Romans 9:33 (#12)

"the one believing on it will not be ashamed"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God will not shame the one who believes on it"

See: Active or Passive

Romans 10:1 (#1)

"Brothers"

See how you translated this word in [1:13](#).

See: When Masculine Words Include Women

Romans 10:1 (#2)

"the good pleasure" - "my prayer" - "salvation"

If your language does not use abstract nouns for the ideas of **good pleasure, prayer, and salvation**, you could express the same ideas in another way. Alternate translation: "the very pleasing thing ... what I pray ... them to be saved"

See: Abstract Nouns

Romans 10:1 (#3)**"of my heart"**

Here, **heart** refers to a person's inner being or mind. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "of my inner being" or "of my mind"

See: Metonymy

Romans 10:1 (#4)**"them"**

The pronoun **them** in [10:1–4](#) refers to Jewish people who do not believe in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the Jewish people"

See: Pronouns — When to Use Them

Romans 10:2 (#1)**"For"**

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows is the reason for what Paul said in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "I feel this way because"

See: Connect — Reason-and-Result Relationship

Romans 10:2 (#2)**"they have a zeal" - "not according to full knowledge"**

If your language does not use abstract nouns for the ideas of **zeal** and **full knowledge**, you could express the same ideas in another way. Alternate translation: "they are zealous ... not by fully knowing"

See: Abstract Nouns

Romans 10:2 (#3)**"they have a zeal of God"**

Paul is using the possessive form to describe a **zeal** that is directed toward **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: "they have a zeal for God"

See: Possession

Romans 10:2 (#4)**"not according to full knowledge"**

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "they have zeal of God that is not according to full knowledge"

See: Ellipsis

Romans 10:3 (#1)**"For"**

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows is the reason for what Paul said in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 10:3 (#2)**"the righteousness of God," - "to the righteousness of God"**

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

See: Possession

Romans 10:3 (#3)**"their own righteousness"**

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea with a verbal form. Alternate translation: "being righteous on their own"

See: Abstract Nouns

Romans 10:3 (#4)

"they did not submit themselves to the righteousness of God"

Here Paul speaks of the **righteousness of God** as if it were a person to whom someone could **submit**. He means that they refused to attain righteousness in the way God requires, which is by faith. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "they refuse to receive the righteousness of God attained according to his way"

See: Personification

Romans 10:4 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows is the reason why the Jews were wrong to try to make themselves righteous, as stated in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "They were wrong to seek to establish their own righteousness because"

See: Connect — Reason-and-Result Relationship

Romans 10:4 (#2)

"is} the completion of the law"

Here, **the completion of the law** could mean: (1) the end of the law of Moses. Alternate translation: "is the end of the law" (2) the goal of the law of Moses. Alternate translation: "is the goal of the law"

See: Assumed Knowledge and Implicit Information

Romans 10:4 (#3)

"is} the completion"

If your language does not use an abstract noun for the idea of **completion**, you could express the same idea in another way. Alternate translation: "is what completes"

See: Abstract Nouns

Romans 10:4 (#4)

"of the law"

See how you translated **the law** in [2:12](#).

See: Collective Nouns

Romans 10:4 (#5)

"for righteousness"

Here, **for** could indicate that: (1) **righteousness** was the purpose for **the completion of the law**. Alternate translation: "for the purpose of becoming righteous" (2) **righteousness** was the result of **the completion of the law**. Alternate translation: "resulting in righteousness"

See: Connect — Goal (Purpose) Relationship

Romans 10:4 (#6)

"righteousness"

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

See: Abstract Nouns

Romans 10:4 (#7)

"for everyone who believes"

See how you translated **everyone who believes** in [1:16](#).

See: Ellipsis

Romans 10:5 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, it indicates that this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 10:5 (#2)

"Moses writes {about} the righteousness that {is} from the law"

Here Paul uses this clause to introduce a quotation from an Old Testament book ([18:5](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "Moses writes in the Scriptures about the righteousness that is from the law"

See: Quotations and Quote Margins

Romans 10:5 (#3)

"writes"

Here Paul uses the present tense verb **writes** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "wrote"

See: Predictive Past

Romans 10:5 (#4)

"about} the righteousness that {is} from the law"

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: "about being righteous based on the law"

See: Abstract Nouns

Romans 10:5 (#5)

"the law"

See how you translated **the law** in [2:12](#) and in the previous verse.

See: Collective Nouns

Romans 10:5 (#6)

"The man having done these things will live by it"

In this sentence Paul quotes [18:5](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 10:5 (#7)

"man"

Although the term **man** is masculine, Paul quotes Moses using the word here in a generic sense that includes both men and women. Alternate translation: "man or woman"

See: When Masculine Words Include Women

Romans 10:5 (#8)

"these things"

Here, **these things** refers to everything that God commanded the Jews in the law of Moses. If it would be helpful in your language, you could state this explicitly. Alternate translation: "these things written in the law"

See: Assumed Knowledge and Implicit Information

Romans 10:5 (#9)

"these things"

Paul quotes Moses implying that the person must do all of **these things** perfectly. If it would be helpful in your language, you could state this explicitly. Alternate translation: "all these things perfectly" or "every single one of these things"

See: Assumed Knowledge and Implicit Information

Romans 10:5 (#10)

"will live"

Here, **will live** could refer to: (1) eternal life. Alternate translation: "will live forever" (2) a mortal life that God blesses. Alternate translation: "will stay alive"

See: Assumed Knowledge and Implicit Information

Romans 10:5 (#11)**"it"**

Here, **it** refers to the law of Moses, which was called **these things** earlier in the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the law"

See: Pronouns — When to Use Them

Romans 10:6 (#1)**"the righteousness by faith says thus"**

Here Paul uses this clause to introduce quotations from an Old Testament book ([9:4](#); [30:12-14](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "the righteousness by faith says thus in the Scriptures"

See: Quotations and Quote Margins

Romans 10:6 (#2)**"the righteousness by faith says"**

Here, **righteousness** is described as if it were a person who could speak. If it would be helpful in your language, you could express the real meaning plainly. Alternate translation: "about the righteousness by faith, Moses says"

See: Personification

Romans 10:6 (#3)**"righteousness by faith"**

See how you translated **righteousness** in [6:13](#) and **by faith** in [4:16](#).

See: Abstract Nouns

Romans 10:6 (#4)**"says"**

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you

could use the past tense in your translation.
Alternate translation: "said"

See: Predictive Past

Romans 10:6 (#5)**"Do not say in your heart, 'Who will ascend into heaven'"**

In this sentence Paul quotes [9:4](#) and [30:12](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 10:6 (#6)**"your"**

Here Paul quotes Moses addressing the people of Israel as if he were speaking to only one person. The pronoun **your** is singular. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of **your** in your translation.

See: Singular Pronouns that refer to Groups

Romans 10:6 (#7)**"heart"**

See how you translated **heart** in [10:1](#).

See: Metonymy

Romans 10:6 (#8)**"Who will ascend into heaven?"**

Paul quotes Moses using a question to teach his audience. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Surely no one can ascend into heaven!"

See: Rhetorical Question

Romans 10:6 (#9)**"that is, to bring Christ down"**

In this clause Paul explains the meaning of the previous sentence. If it would be helpful in your language, you could state this explicitly. Alternate translation: "meaning, to make Christ come down to earth"

See: Assumed Knowledge and Implicit Information

Romans 10:6 (#10)**"to bring Christ down"**

Here, **to** indicates that this is a purpose clause. Use a natural way in your language for introducing a purpose clause. Alternate translation: "for the purpose of bringing Christ down"

See: Connect — Goal (Purpose) Relationship

Romans 10:7 (#1)**"or"**

Paul uses **or** here to connect a quotation from [30:12](#) with a paraphrase of [30:13](#). If it would be helpful in your language, you could use a comparable phrase that shows this explicitly. Alternate translation: "or do not say"

See: Quotations and Quote Margins

Romans 10:7 (#2)**"Who will descend into the abyss"**

In this sentence Paul paraphrases [30:13](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 10:7 (#3)**"Who will descend into the abyss"**

Paul quotes Moses using a question to teach his audience. If you would not use a rhetorical question for this purpose in your language, you could

translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Surely no one can descend into the abyss!"

See: Rhetorical Question

Romans 10:7 (#4)**"that is, to bring Christ up from dead ones"**

In this clause Paul explains the meaning of the previous sentence. If it would be helpful in your language, you could state this explicitly. Alternate translation: "That means to make Christ come up from dead ones"

See: Assumed Knowledge and Implicit Information

Romans 10:7 (#5)**"to bring" - "up from dead ones"**

See how you translated a similar phrase in [4:24](#).

See: Idiom

Romans 10:8 (#1)**"what does it say"**

Here Paul uses this clause to introduce a quotation from an Old Testament book ([30:14](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "what does it say in the Scriptures"

See: Quotations and Quote Margins

Romans 10:8 (#2)**"what does it say"**

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "it surely says,"

See: Rhetorical Question

Romans 10:8 (#3)**"what does it say"**

The word **it** refers to "the righteousness" referred to in [10:6](#). Here Paul continues to describe righteousness as if it were a person who could speak. See how you translated "the righteousness by faith says" in [10:6](#).

See: Personification

Romans 10:8 (#4)**"does it say"**

Here Paul uses the present tense verb **say** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "did it say"

See: Predictive Past

Romans 10:8 (#5)**"The word is near you, in your mouth and in your heart"**

In this sentence Paul quotes [30:14](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 10:8 (#6)**"The word is near you, in your mouth and in your heart"**

Paul quotes Moses speaking of the **word** as if it were an object that could be **near** or **in** someone. He means that God's message could be easily known and spoken by Moses' audience. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "You can easily know and speak the word"

See: Metaphor

Romans 10:8 (#7)**"The word"**

Paul quotes Moses using **word** to describe what God has spoken by using words. This general reference to God's word would include what God had said about the Messiah. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "God's message"

See: Metonymy

Romans 10:8 (#8)**"you," - "your" - "your"**

"Here Paul quotes Moses addressing the people of Israel as if he were speaking to only one person. The pronouns **you** and **your** are singular. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of ""your"" in your translation."

See: Singular Pronouns that refer to Groups

Romans 10:8 (#9)**"in your mouth"**

"The phrase **in your mouth** refers to being able to say something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: ""in what you say"""

See: Metonymy

Romans 10:8 (#10)**"in your heart"**

See how you translated **heart** in [10:1](#).

See: Metonymy

Romans 10:8 (#11)**"the word of faith"**

Paul is using the possessive form to describe a **word** that is about **faith**. If it would be helpful in your language, you could use a different

expression. Alternate translation: "the word about faith"

See: Possession

Romans 10:8 (#12)

"of faith"

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "about believing"

See: Abstract Nouns

Romans 10:8 (#13)

"we proclaim"

Here, **we** refers to Paul and other Christians who **proclaim** the gospel, so **we** would be exclusive. Your language may require you to mark these forms.

See: Exclusive and Inclusive 'We'

Romans 10:9 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, it indicates that what follows is an explanation of what "the word of faith" is. If it would be helpful in your language, you could state this explicitly. Alternate translation: "This word we proclaim is that"

See: Connecting Words and Phrases

Romans 10:9 (#2)

"your" - "you confess, "" - "your" - "you will be saved"

Paul addresses his readers as if he were speaking to only one person. The pronouns **you** and **your** are singular. See how you translated **you** and **your** in the previous verse.

See: Singular Pronouns that refer to Groups

Romans 10:9 (#3)

"with your mouth"

This phrase indicates the means by which a person confesses **Jesus is Lord**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by using your mouth you confess, 'Jesus is Lord'"

See: Assumed Knowledge and Implicit Information

Romans 10:9 (#4)

"in your heart"

See how you translated this phrase in [10:6](#) and [10:8](#).

See: Metonymy

Romans 10:9 (#5)

"raised him from dead ones"

See how you translated a similar phrase in [4:24](#).

See: Idiom

Romans 10:9 (#6)

"you will be saved"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God will save you"

See: Active or Passive

Romans 10:10 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here introduces the reason why what Paul said in the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 10:10 (#2)**"with the heart one believes"**

See how you translated the similar phrase in the previous verse.

See: Metonymy

Romans 10:10 (#3)**"one believes" - "one confesses"**

The subjects of these phrases are implied from the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "one believes that God raised Jesus from the dead ... one confesses that Jesus is Lord"

See: Assumed Knowledge and Implicit Information

Romans 10:10 (#4)**"to righteousness," - "to salvation"**

Both occurrences of **to** in this verse indicate that what follows them are results. Use a natural way in your language for indicating result. Alternate translation (with a comma preceding both phrases): "resulting in righteousness ... resulting in salvation"

See: Connect — Reason-and-Result Relationship

Romans 10:10 (#5)**"righteousness"**

See how you translated this abstract noun in [10:6](#).

See: Abstract Nouns

Romans 10:10 (#6)**"with the mouth one confesses"**

See how you translated the similar phrase in the previous verse.

See: Assumed Knowledge and Implicit Information

Romans 10:10 (#7)**"salvation"**

See how you translated this abstract noun in [10:1](#).

See: Abstract Nouns

Romans 10:11 (#1)**"For"**

For indicates that what follows this word explains what came before it. **For** here indicates that this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 10:11 (#2)**"the scripture says"**

This phrase indicates that what follows is a quotation from an Old Testament book ([28:16](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "God says in the Scriptures"

See: Quotations and Quote Margins

Romans 10:11 (#3)**"the scripture says"**

Here Paul uses **the scripture** as if it were a person who could speak. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "God says in the scripture"

See: Personification

Romans 10:11 (#4)**"says"**

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Predictive Past

Romans 10:11 (#5)

"Everyone who believes on him will not be put to shame"

See how you translated this sentence in [9:33](#).

See: Active or Passive

Romans 10:12 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, it introduces another explanation for what Paul said in [10:10](#). If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 10:12 (#2)

"there is no distinction"

If your language does not use an abstract noun for the idea of **distinction**, you could express the same idea in another way. Alternate translation: "God does not distinguish"

See: Abstract Nouns

Romans 10:12 (#3)

"for"

For indicates that what follows this word explains what came before it. Here, **for** indicates that what follows is the reason why what Paul said in the previous clause is true. Use a natural way in your language for indicating a reason. You may need to start a new sentence, as in the UST. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 10:12 (#4)

"Lord {is} of all"

Paul is using the possessive form to describe the **Lord** who rules over **all**. If it would be helpful in your language, you could use a different

expression. Alternate translation: "Lord is ruling over all"

See: Possession

Romans 10:12 (#5)

"{is} of all," - "all"

Paul is using the adjective **all** as a noun in order to describe a group of people. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: "is of all people ... all people"

See: Nominal Adjectives

Romans 10:12 (#6)

"being rich"

Here, **being rich** means to bless others generously. If it would be helpful in your language, you could state this explicitly. Alternate translation: "generously giving blessing"

See: Assumed Knowledge and Implicit Information

Romans 10:12 (#7)

"calling on him"

Here, **call on** implies calling out to be saved. If it would be helpful in your language, you could state this explicitly. Alternate translation: "who call upon him to be saved"

See: Assumed Knowledge and Implicit Information

Romans 10:13 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 10:13 (#2)**"For"**

For here introduces a quotation from an Old Testament book ([2:32](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "For Joel wrote in the Scriptures,"

See: Quotations and Quote Margins

Romans 10:13 (#3)

"all, whoever calls on the name of the Lord, will be saved"

In this sentence Paul quotes [2:32](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 10:13 (#4)**"all"**

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

See: Nominal Adjectives

Romans 10:13 (#5)

"calls on the name of the Lord"

See how you translated "call on" in the previous verse.

See: Assumed Knowledge and Implicit Information

Romans 10:13 (#6)

"the name of the Lord"

Here, **the name of the Lord** represents **the Lord** himself. If it might be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "the Lord"

See: Metonymy

Romans 10:13 (#7)

"all, whoever calls on the name of the Lord, will be saved"

Here Paul implies that **the Lord** refers to Jesus. If it would be helpful in your language, you could state this explicitly. However, since this sentence is a quotation from the Old Testament, you will need to state this outside of the quotation. Alternate translation: "all, whoever calls on the name of the Lord will be saved. This Lord is Jesus."

See: Assumed Knowledge and Implicit Information

Romans 10:13 (#8)

"all, whoever calls on the name of the Lord, will be saved"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God will save all, whoever calls on the name of the Lord"

See: Active or Passive

Romans 10:14 (#1)

"How then would they call on {him} in whom they have not believed? And how would they believe in {him} whom they have not heard? And how would they hear without someone preaching?"

Paul is not asking for information, but is using three rhetorical questions here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as statements or exclamations and communicate the emphasis in another way. Alternate translation: "Then surely they would not call on whom they have not believed! And surely they would not believe in whom they have not heard! And surely they would not hear without someone preaching!"

See: Rhetorical Question

Romans 10:14 (#2)

"How then"

Here, **then** indicates that what follows in [10:14–15](#) is the logical conclusion to what Paul has stated in the previous verse. Use a natural way in your language for indicating result. Alternate translation: "As a result, how"

See: Connect — Reason-and-Result Relationship

Romans 10:14 (#3)

"would they call on {him}" - "they have not believed?" - "would they believe in {him}" - "they have not heard?" - "would they hear"

In this verse **they** refers to all people, both Jews and Gentiles, as stated in the previous two verses. If it would be helpful in your language, you could state this explicitly. Alternate translation: "would all people call ... they have not believed ... would all people believe in ... they have not heard ... would all people hear"

See: Pronouns — When to Use Them

Romans 10:14 (#4)

"would they call on {him} in whom they have not believed"

See how you translated **call on** in [10:12](#).

See: Assumed Knowledge and Implicit Information

Romans 10:14 (#5)

"whom they have not believed?" - "whom they have not heard"

These clauses refer to Jesus, whom Paul called the Lord in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Jesus, whom they have not believed ... Jesus, whom they have not heard"

See: Assumed Knowledge and Implicit Information

Romans 10:14 (#6)

"whom they have not heard?" - "would they hear" - "someone preaching"

Paul is leaving out some of the words that these sentences would need in many languages to be complete. If it would be helpful in your language,

you could supply these words from the context. Alternate translation: "whom they have not heard about ... would they hear about him ... someone preaching about him"

See: Ellipsis

Romans 10:15 (#1)

"And how would they preach, unless they would be sent"

Paul is not asking for information, but is using a rhetorical question here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or exclamation and communicate the emphasis in another way. Alternate translation: "And surely they would not preach unless they would be sent!"

See: Rhetorical Question

Romans 10:15 (#2)

"would they preach," - "they would be sent"

In this verse **they** refers to the people who **preach**, as mentioned at the end of the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "would those who preach be able to preach ... those preachers would be sent"

See: Pronouns — When to Use Them

Romans 10:15 (#3)

"they would be sent"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "someone sent them"

See: Active or Passive

Romans 10:15 (#4)

"Just as it is written"

See how you translated this phrase in [1:17](#).

See: Quotations and Quote Margins

Romans 10:15 (#5)**"Just as it is written"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Isaiah wrote this quotation. Alternate translation: "Just as Isaiah wrote"

See: Active or Passive

Romans 10:15 (#6)**"How beautiful {are} the feet of the ones proclaiming good news {of} good things"**

This sentence is a quotation of [52:7](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 10:15 (#7)**"How beautiful {are} the feet"**

Here, **feet** refers to the action of going to other people and telling them the **good news**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "How beautiful is the going and preaching"

See: Metonymy

Romans 10:16 (#1)**"But"**

The word **But** introduces a contrast. Here, **But** indicates that what follows is in contrast to what Paul said in the previous two verses. Use a natural way in your language for introducing a contrast. Alternate translation: "By contrast,"

See: Connect — Contrast Relationship

Romans 10:16 (#2)**"not all of them"**

Here, **them** could refer to (1) the Jews, who are the main topic of chapters 9–11. Alternate translation: "not all of the Jews" (2) all people, as in [10:13–15](#). Alternate translation: "not everyone"

See: Pronouns — When to Use Them

Romans 10:16 (#3)**"obeyed the gospel"**

Here Paul speaks of **the gospel** as if it were a person who could be **obeyed**. Paul is referring to obeying the command to repent and believe the **gospel**, which is part of the **gospel** message. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "obeyed what God commanded in the gospel" or "believed the gospel"

See: Personification

Romans 10:16 (#4)**"For"**

For indicates that what follows this word explains what came before it. **For** here indicates that this sentence explains what Paul said in the previous sentence. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 10:16 (#5)**"Isaiah says"**

Here Paul uses this clause to introduce quotations from an Old Testament book ([53:1](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "Isaiah says in the Scriptures"

See: Quotations and Quote Margins

Romans 10:16 (#6)**"says"**

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would

not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Predictive Past

Romans 10:16 (#7)

"Lord, who has believed our report"

This verse is a quotation from [53:1](#). It may be helpful to your readers to indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 10:16 (#8)

"Lord, who has believed our report"

Isaiah is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Lord, surely no one has believed our report!"

See: Rhetorical Question

Romans 10:16 (#9)

"our report"

Here, **our** refers to God and Isaiah, which would be exclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

Romans 10:16 (#10)

"our report"

If your language does not use an abstract noun for the idea of **report**, you could express the same idea in another way. Alternate translation: "what we report"

See: Abstract Nouns

Romans 10:17 (#1)

"So"

Here, **So** indicates that what follows in this verse summarizes the ideas of [10:14-16](#). If it would be helpful in your language, you could use a clearer expression. Alternate translation: "Finally" or "In summary"

See: Connecting Words and Phrases

Romans 10:17 (#2)

"this faith"

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "what someone believes"

See: Abstract Nouns

Romans 10:17 (#3)

"this faith"

Here, **this faith** refers to believing in Christ. If it would be helpful in your language, you could state this explicitly. Alternate translation: "believing in Christ"

See: Assumed Knowledge and Implicit Information

Romans 10:17 (#4)

"is} by hearing"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "is received by hearing"

See: Ellipsis

Romans 10:17 (#5)

"hearing," - "hearing"

Paul is leaving out some of the words that these sentences would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context.

Alternate translation: "hearing about Jesus ... hearing about him is"

See: Ellipsis

Romans 10:17 (#6)

"the word of Christ"

Paul is using the possessive form to describe **the word** that is about **Christ**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the word about Christ"

See: Possession

Romans 10:17 (#7)

"the word"

See how you translated this word in [10:8](#).

See: Abstract Nouns

Romans 10:18 (#1)

"But"

The word **But** introduces a contrast. Here, **But** indicates that what follows is in contrast to what Paul said in the previous verse. Use a natural way in your language for introducing a contrast. Alternate translation: "By contrast"

See: Connect — Contrast Relationship

Romans 10:18 (#2)

"I say"

The pronoun **I** here refers to Paul. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I, Paul, say"

See: Pronouns — When to Use Them

Romans 10:18 (#3)

"Did they certainly not hear"

Here Paul is quoting himself. It may be helpful to your readers to indicate this by setting off all of this

material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 10:18 (#4)

"Did they certainly not hear"

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "They most surely heard!"

See: Rhetorical Question

Romans 10:18 (#5)

"Did they" - "hear"

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

See: Assumed Knowledge and Implicit Information

Romans 10:18 (#6)

"certainly not"

The phrase **certainly not** translates two negative words in Greek. Paul uses them together to emphasize what he is saying. If your language can use two negatives together for emphasis without them canceling each other to create a positive meaning, it would be appropriate to use that construction here.

See: Double Negatives

Romans 10:18 (#7)

"Did they certainly not hear"

See how you translated **hear** in [10:14](#).

See: Assumed Knowledge and Implicit Information

Romans 10:18 (#8)

""Their sound went out into all the earth,"

This sentence is a quotation from an Old Testament book ([19:4](#)). If it would be helpful in your language, you could use a phrase that indicates that Paul is quoting from an important text. Alternate translation: "David says in the Scriptures,"

See: Quotations and Quote Margins

Romans 10:18 (#9)

""Their sound went out into all the earth,"

In this sentence Paul quotes [19:4](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 10:18 (#10)

""Their sound went out into all the earth,"

These two clauses mean the same thing. Paul quotes David saying the same thing twice, in slightly different ways, to emphasize the truth of what he is saying. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: "What they said went everywhere in the whole world"

See: Parallelism

Romans 10:18 (#11)

""Their sound went out into all the earth,"

In this sentence, both **Their** and **their** refer to the sun, moon, and stars as if they were people who could make a **sound** or speak **words**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "The sun, moon, and the stars are proof that went out into all the earth, and they are proof to the ends of the world."

See: Personification

Romans 10:18 (#12)

"the ends of the world"

The phrase **the ends of the world** is an idiom that refers to every place on the earth. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "everywhere on the earth"

See: Idiom

Romans 10:19 (#1)

"But"

Here, **But** indicates that what follows is in contrast to what Paul said in [10:17](#), in the same way that the statement in the previous verse contrasted [10:17](#). If it would be clearer in your language, you could use an expression that shows the agreement between this verse and the previous verse. Alternate translation: "Furthermore,"

See: Connecting Words and Phrases

Romans 10:19 (#2)

"I say"

The pronoun **I** here refers to Paul. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I, Paul, say"

See: Pronouns — When to Use Them

Romans 10:19 (#3)

""Did Israel certainly not know?"" - "I myself will provoke you to jealousy by a non-nation;"

In these two sentences Paul is quoting himself and then the Old Testament. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 10:19 (#4)

"Did Israel certainly not know"

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Israel most surely knew!"

See: Rhetorical Question

Romans 10:19 (#5)

"Israel"

Here Paul uses the word **Israel** to refer to the physical descendants of Jacob, whom God also called Israel. If it might be helpful in your language, you could express this explicitly. Alternate translation: "the Israelites"

See: Metonymy

Romans 10:19 (#6)

"certainly not"

The phrase **certainly not** translates two negative words in Greek. Paul uses them together to emphasize what he is saying. If your language can use two negatives together for emphasis without them canceling each other to create a positive meaning, it would be appropriate to use that construction here.

See: Double Negatives

Romans 10:19 (#7)

"Moses says"

Here Paul uses this phrase to introduce a quotation from an Old Testament book ([32:21](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "Moses says in the Scriptures"

See: Quotations and Quote Margins

Romans 10:19 (#8)

"Moses says"

This phrase means that Moses wrote down what God said. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Moses wrote down that God said"

See: Assumed Knowledge and Implicit Information

Romans 10:19 (#9)

"says"

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Predictive Past

Romans 10:19 (#10)

"I myself will provoke you to jealousy by a non-nation;"

These two clauses mean the same thing. Paul quotes God saying the same thing twice, in slightly different ways, to emphasize the truth of what he is saying. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: "I myself will make you jealous and angry by using a non-nation"

See: Parallelism

Romans 10:19 (#11)

"I myself will provoke you to jealousy" - "I will provoke you to anger"

In this sentence the pronoun **I** here refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I, God, myself will provoke you to jealousy ... I will provoke you to anger"

See: Pronouns — When to Use Them

Romans 10:19 (#12)

"I myself will provoke you to jealousy"

God uses the word **myself** to emphasize who is provoking Israel to be jealous. Use a way that is natural in your language to indicate this emphasis.

Alternate translation: "I am indeed the one who will provoke you to jealousy"

See: Reflexive Pronouns

Romans 10:19 (#13)

"I myself will provoke you to jealousy" - "I will provoke you to anger"

In this verse **you** refers to the Israelites. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I myself will provoke you Israelites to jealousy ... I will provoke you Israelites to anger."

See: Assumed Knowledge and Implicit Information

Romans 10:19 (#14)

"I myself will provoke you to jealousy" - "I will provoke you to anger"

If your language does not use abstract nouns for the ideas of **jealousy** and **anger**, you could express the same ideas in another way. Alternate translation: "I myself will cause you to become jealous ... I will cause you to become angry"

See: Abstract Nouns

Romans 10:19 (#15)

"by a non-nation"

The phrase **a non-nation** refers to a group of people with whom God did not previously have a relationship. The meaning of **non-nation** is similar to "not my people" used in [9:25-26](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "by those people who did not belong to me" or "by those people whom I did not consider to be a nation"

See: Assumed Knowledge and Implicit Information

Romans 10:19 (#16)

"a senseless nation"

Here, **senseless** means that these people do not know God. If it would be helpful in your language, you could state this explicitly. Alternate

translation: "by a nation with people who do not know me"

See: Assumed Knowledge and Implicit Information

Romans 10:20 (#1)

"Now Isaiah is very bold, and he says"

Here Paul uses this phrase to introduce a quotation from an Old Testament book ([65:1](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "Isaiah is very bold, and he says in the Scriptures"

See: Quotations and Quote Margins

Romans 10:20 (#2)

"is very bold, and he says"

Here Paul uses the present tense verbs **is** and **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "was very bold, and he said"

See: Predictive Past

Romans 10:20 (#3)

"Isaiah is very bold, and he says"

This phrase means that **Isaiah** wrote down what God said. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Isaiah is very bold, and he wrote down that God said"

See: Assumed Knowledge and Implicit Information

Romans 10:20 (#4)

""I was found by the ones not seeking me;"

In these two sentences Paul is quoting [65:1](#) from the Old Testament. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 10:20 (#5)

"I was found" - "me;"

In this verse the pronoun **I** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I, God, was found ... me; I, God, appeared ... for me"

See: Pronouns — When to Use Them

Romans 10:20 (#6)

"I was found by the ones not seeking me;"

These two clauses mean the same thing. Paul quotes God saying the same thing twice, in slightly different ways, to emphasize the truth of what he is saying. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: "I was revealed to those people who did not even want to know me"

See: Parallelism

Romans 10:20 (#7)

"I was found" - "I appeared"

Paul quotes God using the past tense in order to refer to something that will certainly happen in the future. If it would not be natural to do that in your language, you could use the future tense. Alternate translation: "I will be found ... I will appear"

See: Predictive Past

Romans 10:20 (#8)

"I was found by the ones not seeking me"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Those who were not seeking me found me"

See: Active or Passive

Romans 10:20 (#9)

""the ones not seeking me;"

These two clauses refer to non-Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the non-Jews, who were not seeking me; I appeared to the non-Jews, who were not asking for me"

See: Assumed Knowledge and Implicit Information

Romans 10:21 (#1)

"But"

The word **But** introduces a contrast. Here, **But** indicates that what follows is in contrast to what Paul said in the previous verse. If it would be helpful in your language, you could use an expression that makes this contrast clearer. Alternate translation: "By contrast,"

See: Connect — Contrast Relationship

Romans 10:21 (#2)

"to Israel he says"

Here Paul uses this phrase to introduce a quotation from an Old Testament book ([65:2](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "to Israel God says in the Scriptures"

See: Quotations and Quote Margins

Romans 10:21 (#3)

"Israel"

See how you translated **Israel** in [10:19](#).

See: Metonymy

Romans 10:21 (#4)

"he says"

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you

could use the past tense in your translation.
Alternate translation: "he said"

See: Predictive Past

Romans 10:21 (#5)

"The whole day I stretched out my hands to a disobedient and contradictory people"

In these two sentences Paul is quoting [65:2](#) from the Old Testament. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 10:21 (#6)

"The whole day"

The whole day here refers to doing something constantly or continually. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Continually"

See: Idiom

Romans 10:21 (#7)

"I stretched out my hands to a disobedient and contradictory people"

The action of stretching out **hands** toward someone represents welcoming or inviting someone to be a friend. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I welcomed a disobedient and contrary people to be my friends"

See: Symbolic Action

Romans 10:21 (#8)

"a disobedient and contradictory people"

This phrase refers to **Israel**, to whom God was speaking in this quotation. If it would be helpful in your language, you could state this explicitly. Alternate translation: "you disobedient and contradictory people"

See: Assumed Knowledge and Implicit Information

Romans 11:1 (#1)

"I say"

The pronoun **I** here refers to Paul. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I, Paul, say"

See: Pronouns — When to Use Them

Romans 11:1 (#2)

"I say then"

Here, **then** indicates that what follows in this verse is the logical conclusion to what Paul has stated in [9:30-10:21](#). Use a natural way in your language for indicating result. Alternate translation: "As a result, I say"

See: Connect — Reason-and-Result Relationship

Romans 11:1 (#3)

"God did not reject his people, did he"

Paul is not asking for information, but is using a rhetorical question here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as statements or exclamations and communicate the emphasis in another way. Alternate translation: "Surely God did not reject his people!"

See: Rhetorical Question

Romans 11:1 (#4)

"his people"

Here, **his people** refers to the Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "his people, the Jews"

See: Assumed Knowledge and Implicit Information

Romans 11:1 (#5)

"May it never be"

See how you translated this phrase in [3:4](#) and [6:2](#).

See: Exclamations

Romans 11:1 (#6)

"For"

For indicates that what follows this word explains what came before it. Here, **For** introduces the reason why what Paul said earlier in the verse is true. Use a natural way in your language for indicating a reason. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 11:1 (#7)

"I myself also am"

Paul uses the word **myself** to emphasize that he is proof that God has not rejected the Israelites. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "I, indeed, also am"

See: Reflexive Pronouns

Romans 11:1 (#8)

"the seed"

Here, **seed** is singular but refers to a group of people. See how you translated seed in [4:13](#).

See: Metaphor

Romans 11:2 (#1)

""

See how you translated this phrase in the previous verse.

See: Assumed Knowledge and Implicit Information

Romans 11:2 (#2)

"whom he foreknew"

This phrase gives further information about God's **people**. If it might be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "the people whom he foreknew"

See: Distinguishing Versus Informing or Reminding

Romans 11:2 (#3)

"he foreknew"

See how you translated this phrase in [8:29](#).

See: Assumed Knowledge and Implicit Information

Romans 11:2 (#4)

"Or do you not know what the scripture says about Elijah, how he pleads with God against Israel"

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "And surely you know what the scripture says about Elijah, how he pleads with God against Israel!"

See: Rhetorical Question

Romans 11:2 (#5)

"Or do you not know what the scripture says about Elijah, how he pleads with God against Israel"

This sentence indicates that what follows in the next verse is a quotation from an Old Testament book ([1 Kings 19:10, 14](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "Or do you not know what the scripture says about Elijah, how he pleads with God against Israel? He says in the scriptures,"

See: Quotations and Quote Margins

Romans 11:2 (#6)

"what the scripture says"

See how you translated **the scripture says** in [10:11](#).

See: Personification

Romans 11:2 (#7)

"says" - "he pleads"

Here Paul uses the present tense verbs **says** and **pleads** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said ... he pleaded"

See: Predictive Past

Romans 11:2 (#8)

"Israel"

See how you translated **Israel** in [10:19](#).

See: Metonymy

Romans 11:3 (#1)

"they killed your prophets"

This sentence is a quotation from [1 Kings 19:10, 14](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 11:3 (#2)

"they killed" - "they tore down" - "they seek"

In this verse **they** refers to the people of Israel. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the people of Israel killed ... they tore down ... those people of Israel seek"

See: Pronouns — When to Use Them

Romans 11:3 (#3)

"and I alone was left behind," - "my"

In this verse **I** and **my** refer to Elijah. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and only I, Elijah, was left behind ... my life"

See: Pronouns — When to Use Them

Romans 11:3 (#4)

"and I alone was left behind"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "and I alone am remaining"

See: Active or Passive

Romans 11:3 (#5)

"and I alone was left behind"

Here, **left behind** means that Elijah thought he remained alive and all the other **prophets** had been killed. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and I alone remained alive"

See: Assumed Knowledge and Implicit Information

Romans 11:3 (#6)

"they seek my life"

The phrase **seek my life** refers to people trying to kill Elijah. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "they want to kill me"

Romans 11:4 (#1)

"But what does the divine response say to him"

Paul is not asking for information, but is using the question form here to get his audience to pay attention to what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation:

"But pay attention to what the divine response says to him!"

See: Rhetorical Question

Romans 11:4 (#2)

"what does the divine response say to him"

Here Paul uses this question to introduce a quotation from an Old Testament book ([1 Kings 19:18](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "what does the divine response say to him in the Scriptures"

See: Quotations and Quote Margins

Romans 11:4 (#3)

"what does the divine response say"

Paul speaks of **the divine response** as if it were a person who would **say** something. Paul is referring to God responding. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "what does God say in response"

See: Metonymy

Romans 11:4 (#4)

"does" - "say"

Here Paul uses the present tense verbs **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "did ... say"

See: Predictive Past

Romans 11:4 (#5)

"to him"

Here, **him** refers to Elijah. If it would be helpful in your language, you could state this explicitly, as in the UST.

See: Pronouns — When to Use Them

Romans 11:4 (#6)

"have not bent a knee to Baal"

This action was an expression of worship in this culture. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation, or you could express the meaning plainly. Alternate translation: "have not worshiped Baal"

See: Symbolic Action

Romans 11:5 (#1)

"In the same way, then"

The word **then** indicates that what follows is a result. Here, **then** introduces the logical conclusion to what Paul has stated about Elijah in the previous two verses. Use a natural way in your language for indicating result. Alternate translation: "As a result, in the same way"

See: Connect — Reason-and-Result Relationship

Romans 11:5 (#2)

"a remnant" - "the election of grace"

See how you translated **remnant** in [9:27](#), **election** in [9:11](#), and **grace** in [4:16](#).

See: Abstract Nouns

Romans 11:5 (#3)

"the election of grace"

Paul is using the possessive form to describe **election** that is characterized by **grace**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the gracious election"

See: Possession

Romans 11:6 (#1)

"if"

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a

condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: "since"

See: Connect — Factual Conditions

Romans 11:6 (#2)

"by grace"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: "election is by grace"

See: Ellipsis

Romans 11:6 (#3)

"by grace, {" - "works." - "grace" - "grace"

See how you translated **grace** in [4:16](#) and **works** in [9:12](#).

See: Abstract Nouns

Romans 11:6 (#4)

"it is} no longer"

Here, **it** refers to "the election of grace" mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the election of grace is no longer"

See: Pronouns — When to Use Them

Romans 11:6 (#5)

"it is} no longer"

Here, **no longer** indicates the logical conclusion of the preceding clause. It does not imply that election used to be **by works**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "it is logically not"

See: Assumed Knowledge and Implicit Information

Romans 11:7 (#1)

"What then"

Here, **then** indicates that what follows is a response to what Paul said in [9:30–11:6](#). If it might help your readers, you could state this explicitly. Alternate translation: "If these things are true, then what"

See: Connect — Reason-and-Result Relationship

Romans 11:7 (#2)

"What then"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "What should we conclude"

See: Ellipsis

Romans 11:7 (#3)

"What then"

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "This is what we should conclude:"

See: Rhetorical Question

Romans 11:7 (#4)

"The thing" - "this"

The thing and **this** here refer to righteousness, as indicated in [9:30–31](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "The righteousness ... this righteousness"

See: Assumed Knowledge and Implicit Information

Romans 11:7 (#5)

"Israel"

See how you translated this name in [10:19](#).

See: Metonymy

Romans 11:7 (#6)

"it did not obtain," - "the rest {of them}"

Here, **it** and **them** refer to the people of **Israel**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the people of Israel did not obtain ... the rest of the people of Israel"

See: Pronouns — When to Use Them

Romans 11:7 (#7)

"the elect" - "the rest {of them}"

If your language does not use abstract nouns for the ideas of **elect** and **rest**, you could express the same idea in another way. Alternate translation: "the ones who have been elected ... the ones of them who remain"

See: Abstract Nouns

Romans 11:7 (#8)

"were hardened"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The next verse indicates that God is the one who did the action. Alternate translation: "God hardened"

See: Active or Passive

Romans 11:7 (#9)

"were hardened"

Here, **hardened** refers to being made stubborn. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "were made stubborn"

See: Metaphor

Romans 11:8 (#1)

"just as it is written"

See how you translated this phrase in [1:17](#).

See: Quotations and Quote Margins

Romans 11:8 (#2)

"just as it is written"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the quotation is a paraphrase of [Isaiah 29:10](#) and [Deuteronomy 29:4](#). Alternate translation: "just as God stated"

See: Active or Passive

Romans 11:8 (#3)

"God gave them a spirit of dullness, eyes not to see, and ears not to hear, until this very day"

In these clauses Paul paraphrases [29:10](#) and [29:4](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 11:8 (#4)

"a spirit of dullness"

Paul is using the possessive form to describe a **spirit** that is characterized by **dullness**. If it would be helpful in your language, you could use a different expression. Alternate translation: "a dull spirit"

See: Possession

Romans 11:8 (#5)

"a spirit of dullness"

Here, **spirit** refers to a person's attitude or manner of thinking. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "an attitude of dullness"

See: Metaphor

Romans 11:8 (#6)

"eyes not to see, and ears not to hear"

Paul quotes Moses using **eyes not to see** and **ears not to hear** to refer to being unable to understand something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "being unable to perceive and unable to comprehend"

See: Metaphor

Romans 11:8 (#7)

"eyes not to see, and ears not to hear"

These two phrases mean basically the same thing. The repetition is used to emphasize that the people of Israel were completely unable to understand how to become righteous. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "being completely unable to comprehend"

See: Doublet

Romans 11:9 (#1)

"David says"

Here Paul uses this clause to introduce a quotation from an Old Testament book ([Psalm 69:22-23](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "David says in the Scriptures"

See: Quotations and Quote Margins

Romans 11:9 (#2)

"David says"

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Predictive Past

Romans 11:9 (#3)

"Let their table become"

This phrase begins a quotation of [Psalm 69:22-23](#) that continues into the next verse. It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

See: Quote Markings

Romans 11:9 (#4)

"Let their table become for a net and for a trap"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God, cause their table to become a net and a trap"

See: Active or Passive

Romans 11:9 (#5)

"Let their table become for a net and for a trap"

This clause is an idiom. The word **table** represents feasting, which is a situation in which a person feels safe, and **net** and **trap** represent punishment. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Let them be punished while they are feeling safe" or "Punish them while they are comfortable"

See: Idiom

Romans 11:9 (#6)

"for a net and for a trap"

These two phrases mean basically the same thing. The repetition is used to emphasize David's plea for judgment. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "for thorough punishment"

See: Doublet

Romans 11:9 (#7)**"for a stumbling block"**

Here, **stumbling block** refers to something that tempts people to sin. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "for tempting them to sin"

See: Metaphor

Romans 11:9 (#8)**"a retribution to them"**

If your language does not use an abstract noun for the idea of **retribution**, you could express the same idea in another way. Alternate translation: "paying them back"

See: Abstract Nouns

Romans 11:10 (#1)**"Let their eyes be darkened to not see"**

This clause refers to being unable to understand something. See how you translated "eyes not to see" in [11:8](#). Alternate translation: "Let them be unable to understand"

See: Metaphor

Romans 11:10 (#2)**"Let their eyes be darkened"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Blind their eyes"

See: Active or Passive

Romans 11:10 (#3)**"make their backs bend continually"**

This clause refers to making people suffer like how slaves suffer by carrying heavy burdens on **their backs**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "make them suffer continually"

See: Metaphor

Romans 11:10 (#4)**"continually"**

The end of this verse is the end of a quotation from [Psalm 69:22-23](#). It may be helpful to your readers to indicate this with a closing quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

See: Quote Markings

Romans 11:11 (#1)**"I say then"**

See how you translated this phrase in [11:1](#).

See: Connect — Reason-and-Result Relationship

Romans 11:11 (#2)

"They did not stumble" - "they might fall, did they?" - **"their" - "them"**

In this verse the pronouns **they**, **their**, and **them** refer to the Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The Jewish people did not stumble ... they might fall, did they ... the Jewish people's ... the Jews"

See: Pronouns — When to Use Them

Romans 11:11 (#3)

"They did not stumble so that they might fall, did they"

Paul is not asking for information, but is using a rhetorical question here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as statements or exclamations and communicate the emphasis in another way. Alternate translation: "Surely they did not stumble so that they might fall!"

See: Rhetorical Question

Romans 11:11 (#4)

"They did not stumble" - "did they"

See how you translated "stumbled" in [9:32](#).

See: Metaphor

Romans 11:11 (#5)

"they might fall"

Here, **fall** refers to being completely rejected by God forever. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "they might be eternally rejected"

See: Metaphor

Romans 11:11 (#6)

"May it never be"

See how you translated this expression in [3:4](#) and [6:2](#).

See: Exclamations

Romans 11:11 (#7)

"by their transgression, this salvation {" - "in order to provoke them to jealousy"

See how you translated **transgression** in [4:15](#), **salvation** in [1:16](#), and **jealousy** in [10:19](#).

See: Abstract Nouns

Romans 11:11 (#8)

"in order to provoke them to jealousy"

See how you translated the similar phrase in [10:19](#).

Romans 11:12 (#1)

"if their transgression {is} wealth of the world, and their loss {is} wealth of the Gentiles"

Both of these clauses mean basically the same thing. Paul uses them to emphasize what he is saying. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "if

their transgression certainly resulted in wealth for the nations"

See: Doublet

Romans 11:12 (#2)

"if"

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: "since"

See: Connect — Factual Conditions

Romans 11:12 (#3)

"their transgression"

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

See: Abstract Nouns

Romans 11:12 (#4)

"{is} wealth of the world"

Paul is using the possessive form to describe **wealth** that is for **the world**. If it would be helpful in your language, you could use a different expression. Alternate translation: "is wealth for the world"

See: Possession

Romans 11:12 (#5)

"of the world"

Here, **world** refers to the people living in the world, especially the Gentiles. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "of the people living in the world"

See: Metonymy

Romans 11:12 (#6)**"their loss {" - "their fullness"**

If your language does not use abstract nouns for the ideas of **loss** and **fullness**, you could express the same ideas in another way. Alternate translation: "what they lost ... how full they are"

See: Abstract Nouns

Romans 11:12 (#7)**"their loss {" - "their fullness"**

Here, **loss** refers to Israel's failure to make themselves righteous, and **fullness** refers to the complete number of Israelites who will become righteous by trusting in Jesus. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "their failure ... their full number of believers"

See: Metaphor

Romans 11:12 (#8)**"is} wealth of the Gentiles"**

Paul is using the possessive form to describe **wealth** that is for **the Gentiles**. If it would be helpful in your language, you could use a different expression. Alternate translation: "is wealth for the Gentiles"

See: Possession

Romans 11:12 (#9)**"how much more {will} their fullness {be}"**

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "so much more will be their fullness!"

See: Rhetorical Question

Romans 11:12 (#10)**"how much more {will} their fullness {be}"**

Paul implies that there will be much more **wealth** when the full amount of Israelites believe in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in how much more wealth will their fullness result"

See: Assumed Knowledge and Implicit Information

Romans 11:13 (#1)**"to you"**

Here, **you** is plural and refers to Paul's non-Jewish Christian readers.

See: Forms of 'You' — Singular

Romans 11:13 (#2)**"I myself am"**

Paul uses the word **myself** to emphasize that he was **apostle to the Gentiles**. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "I indeed am the one who is"

See: Reflexive Pronouns

Romans 11:13 (#3)**"my ministry"**

If your language does not use an abstract noun for the idea of **ministry**, you could express the same idea in another way. Alternate translation: "how I minister"

See: Abstract Nouns

Romans 11:14 (#1)**"I might provoke to jealousy"**

See how you translated this phrase in [10:19](#).

See: Abstract Nouns

Romans 11:14 (#2)**"my own flesh" - "them"**

These phrases refer to Paul's Jewish kinsmen who do not believe in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "those unbelieving Jews, who are of my own flesh ... my fellow Jews"

See: Assumed Knowledge and Implicit Information

Romans 11:14 (#3)

"my own flesh"

See how you translated **flesh** in [1:3](#).

See: Idiom

Romans 11:15 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 11:15 (#2)

"if"

See how you translated **if** in [11:12](#).

See: Connect — Factual Conditions

Romans 11:15 (#3)

"their" - "their} acceptance"

In this verse **their** refers to Jews who do not believe in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the unbelieving Jews' ... the Jewish people's acceptance"

See: Pronouns — When to Use Them

Romans 11:15 (#4)

"their rejection {" - "their} acceptance" - "life"

If your language does not use abstract nouns for the ideas of **rejection**, **acceptance**, and **life**, you could express the same ideas in another way. Alternate translation: "them rejecting ... them being accepted ... to become alive"

See: Abstract Nouns

Romans 11:15 (#5)

"is} reconciliation of the world"

Here, **is** indicates that the phrase that follows is the result of **their rejection**. Use a natural way in your language for indicating result. Alternate translation: "led to reconciliation of the world"

See: Connect — Reason-and-Result Relationship

Romans 11:15 (#6)

"is} reconciliation"

See how you translated **reconciliation** in [5:11](#).

See: Abstract Nouns

Romans 11:15 (#7)

"of the world"

See how you translated **world** in [11:12](#).

See: Metonymy

Romans 11:15 (#8)

"what {is their} acceptance if not life from dead ones"

Paul is not asking for information, but is using the question form here to emphasize how wonderful it will be when God accepts the Jews. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "their acceptance is certainly life from dead ones!"

See: Rhetorical Question

Romans 11:15 (#9)**"what {is their} acceptance"**

Here, **is** indicates that the phrase that follows is the result of **their acceptance**. Use a natural way in your language for indicating result. Alternate translation: "what would their acceptance lead to if not life from the dead"

See: Connect — Reason-and-Result Relationship

Romans 11:15 (#10)**"life from dead ones"**

This phrase could refer to: (1) the final resurrection of all Christians that will take place after the whole Jewish remnant has believed in Jesus. Elsewhere in this letter, Paul uses a similar phrase to refer to Jesus' resurrection. Alternate translation: "bringing the dead back to life" (2) the Jewish remnant changing from being spiritually dead to being spiritually alive. Alternate translation: "eternally alive from being eternally dead"

See: Metaphor

Romans 11:15 (#11)**"from dead ones"**

See how you translated a similar phrase in [4:24](#).

See: Idiom

Romans 11:16 (#1)**"if" - "if"**

See how you translated **if** in [11:12](#).

See: Connect — Factual Conditions

Romans 11:16 (#2)**"the lump {of dough} also." - "the branches also"**

In these clauses Paul implies that **the lump of dough** and **the branches** are **also** holy. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the lump of dough is also holy ... the branches are also holy"

See: Assumed Knowledge and Implicit Information

Romans 11:16 (#3)**"if the firstfruits {is} holy, the lump {of dough} also"**

Paul is speaking of Abraham, Isaac, and Jacob, the Israelites' ancestors, as if they were the **firstfruits** to be harvested. He is also speaking of the Israelites who descended from those men, as if they were a **lump of dough** that was made from the **firstfruits** that had been harvested. If it would be helpful in your language, you could express this idea with a simile. Alternate translation: "if Abraham is like the first of what has been offered to God, all of his descendants should also be considered an offering"

See: Metaphor

Romans 11:16 (#4)**"if the root {is} holy, the branches also"**

Paul is speaking of Abraham, Isaac, and Jacob, the Israelites' ancestors, as if they were the **root** of a tree. He is also speaking of the Israelites who descended from those men as if they were **the branches** of that same tree. If it would be helpful in your language, you could express this idea with a simile. Alternate translation: "if Abraham is like the root of a tree, all of his descendants should also be considered branches of that tree"

See: Metaphor

Romans 11:17 (#1)**"if"**

Here, **if** indicates that this verse and the next verse are one conditional sentence. You may need to adjust the words to divide these verses into separate sentences.

See: Information Structure

Romans 11:17 (#2)**"if"**

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If

your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: "since"

See: Connect — Factual Conditions

Romans 11:17 (#3)

"if some of the branches were broken off, and you, being a wild olive branch, were grafted into them, and became partakers with them of the richness of the root of the olive tree"

Paul continues using the metaphor of a **tree** to speak about how God rejected unbelieving Jews and accepted non-Jews to be part of his people instead. The **olive tree** represents God's people. The **branches** that **were broken off** represent Jews who don't believe in Jesus. The **wild olive branch** represents non-Jewish people who believe in Jesus. The **richness** represents the blessings God gives his people. The **root** represents either the ancestors of the Israelites (as in the previous verse) or the Jewish people in general. If it would be helpful in your language, you could express this metaphor as a simile. See also the discussion of this metaphor in the General Notes for this chapter. Alternate translation: "if some of the Jews were rejected, like branches are broken off of a tree, and you, being foreigners were joined to God's people as wild olive branches are grafted onto a tree, and you received the blessings of the first Israelites as part of God's people, as branches receive the nutrients of the root of the olive tree"

See: Biblical Imagery — Extended Metaphors

Romans 11:17 (#4)

"some of the branches were broken off," - "were grafted" - "became partakers with them"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The context of chapters 9–11 indicates that God did the action. Alternate translation: "God broke off some of the branches ... God grafted ... God made to be partakers with them"

See: Active or Passive

Romans 11:17 (#5)

"you"

Even though Paul is writing to a group of people, non-Jewish Christians, **you** is singular throughout this verse. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of **you** in your translation.

See: Singular Pronouns that refer to Groups

Romans 11:17 (#6)

"them," - "partakers with them"

In this verse **them** refers to the Jewish people who believe in Jesus. It does not refer to the **branches** that **were broken off**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the believing Jewish people ... partakers with those Jews who believe"

See: Pronouns — When to Use Them

Romans 11:18 (#1)

"do not boast over the branches"

This is the end of a factual conditional sentence that began in the previous verse. You may need to adjust the words if you make this clause into a separate sentence. Alternate translation: "Since this is true, do not boast over the branches"

See: Information Structure

Romans 11:18 (#2)

""

Paul continues using the metaphor of a tree from the previous two verses. Here, **branches** represents those Jews whom God rejected because they did not believe in Jesus. The **root** represents either the ancestors of the Israelites (like in [11:16](#)) or the Jewish people in general. If it would be helpful in your language, you could express this metaphor as a simile. See also the discussion of this metaphor in the General Notes for this chapter. Alternate translation: "do not boast over the unbelieving Jews whom God rejected, like branches

were broken off of a tree. But if you boast, you yourself do not sustain Gods people, like branches cannot sustain the root, but the first Israelites sustain you, like the root sustains the branches"

See: Biblical Imagery — Extended Metaphors

Romans 11:18 (#3)

"you boast, you yourself do" - "support" - "you"

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

See: Singular Pronouns that refer to Groups

Romans 11:18 (#4)

"you yourself do not support the root, but the root, you"

Paul implies that Gentile believers who **boast** should remember that they are supported by the **root** of the faith of Abraham and the first Israelites. If it would be helpful in your language, you could state this explicitly. Alternate translation: "remember that you yourself do not support the root, but the root supports you"

See: Assumed Knowledge and Implicit Information

Romans 11:19 (#1)

"You will say"

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

See: Singular Pronouns that refer to Groups

Romans 11:19 (#2)

"then"

Here, **then** indicates that what follows is a response to what Paul said in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "as a result" or "in response to this"

See: Connect — Reason-and-Result Relationship

Romans 11:19 (#3)

"Branches were broken off so that I myself might be grafted in"

In this sentence Paul is speaking as if he were a non-Jewish Christian arguing against Paul. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 11:19 (#4)

"Branches were broken off" - "I myself might be grafted in"

See how you translated **branches, broken off, and grafted in** in [11:17](#).

See: Biblical Imagery — Extended Metaphors

Romans 11:19 (#5)

"Branches were broken off" - "I myself might be grafted in"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. See how you translated similar phrases in [11:17](#). Alternate translation: "God broke branches off ... God might graft me in"

See: Active or Passive

Romans 11:19 (#6)

"so that"

Here, **so that** introduces a purpose clause. Use a natural way in your language for introducing a purpose clause. Alternate translation: "for the purpose that"

See: Connect — Goal (Purpose) Relationship

Romans 11:20 (#1)

"That is} true"

This sentence introduces Paul's response to the statement in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying that what you said is true"

See: Assumed Knowledge and Implicit Information

Romans 11:20 (#2)

"They were broken off in unbelief"

They and **their** in this verse refer to the Jewish people who do not believe in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The unbelieving Jews were broken off in unbelief"

See: Pronouns — When to Use Them

Romans 11:20 (#3)

"They were broken off"

See how you translated **were broken off** in [11:17](#).

See: Biblical Imagery — Extended Metaphors

Romans 11:20 (#4)

"in unbelief"

This phrase indicates the reason why the unbelieving Jews **were broken off**. Use a natural way in your language for indicating a reason. Alternate translation: "due to unbelief"

See: Connect — Reason-and-Result Relationship

Romans 11:20 (#5)

"you yourself stand firm"

See how you translated **you** in the previous three verses.

See: Singular Pronouns that refer to Groups

Romans 11:20 (#6)

"you yourself stand firm"

Paul speaks of Gentile believers remaining part of God's people as if they were standing **firm**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "you yourself remain among God's people"

See: Metaphor

Romans 11:20 (#7)

"in faith"

The phrase **in faith** could indicate: (1) the means by which Gentile believers should **stand firm**. Alternate translation: "by means of faith" (2) the reason why Gentile believers should **stand firm**. Alternate translation: "because of faith"

See: Assumed Knowledge and Implicit Information

Romans 11:20 (#8)

"in faith"

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

See: Abstract Nouns

Romans 11:20 (#9)

"arrogant things"

Here, **arrogant things** refers to the **arrogant** thoughts that a Gentile Christian might have against the Jews. Specifically, they might think that they are better than Jews who are not Christian, as indicated by the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "arrogantly against unbelieving Jews"

See: Assumed Knowledge and Implicit Information

Romans 11:20 (#10)

"fear"

Paul is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the next verse, as in the UST.

See: Ellipsis

Romans 11:21 (#1)**"For"**

For indicates that what follows this word explains what came before it. Here, **For** introduces the reason why Paul wants his Gentile Christian readers to “fear,” as stated in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: “You must fear because”

See: Connect — Reason-and-Result Relationship

Romans 11:21 (#2)**"if"**

See how you translated **if** in [11:12](#).

See: Connect — Factual Conditions

Romans 11:21 (#3)**"of the natural branches"**

Here, **natural branches** refers to the Jewish people who rejected Jesus. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “of the unbelieving Jews”

See: Metaphor

Romans 11:21 (#4)**"neither will he spare of you"**

Paul implies that God will not spare anyone who stops trusting in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: “neither will he spare you if you do not keep trusting in Jesus”

See: Assumed Knowledge and Implicit Information

Romans 11:21 (#5)**"of you"**

See how you translated **you** in [11:17-20](#).

See: Singular Pronouns that refer to Groups

Romans 11:22 (#1)**"See"**

Paul uses the term **See** to focus his audiences' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation.

See: Metaphor

Romans 11:22 (#2)**"then"**

Here, **then** indicates that what follows in this verse is the logical conclusion to what Paul has stated in the [11:17-21](#). Use a natural way in your language for expressing result. Alternate translation: “as a result”

See: Connect — Reason-and-Result Relationship

Romans 11:22 (#3)

"the kindness" - "the severity of God: severity" - "kindness of God" - "his kindness"

If your language does not use abstract nouns for the ideas of **kindness** and **severity**, you could express the same ideas in another way. Alternate translation: “the kind character ... the severe character of God ... his severe character ... the kind character of God ... his kind character”

See: Abstract Nouns

Romans 11:22 (#4)**"severity on the ones having fallen"**

Here Paul speaks of God's **severity** as if it were an object that could be **on** someone. He means that God punishes them severely. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “he severely punishes those who fell”

See: Metaphor

Romans 11:22 (#5)**"the ones having fallen"**

Paul refers to the Jews who failed to trust God as if they were people who **fell**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "those Jews who failed to trust in God"

See: Metaphor

Romans 11:22 (#6)

"but kindness of God on you"

Here Paul speaks of God's **kindness** as if it were an object that could be **on** someone. He means that God acts kindly toward those who trust in Jesus. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he is kind to you"

See: Metaphor

Romans 11:22 (#7)

"you," - "you continue in" - "you yourself" - "will be cut off"

See how you translated **you** in [11:17-21](#).

See: Singular Pronouns that refer to Groups

Romans 11:22 (#8)

"you continue in his kindness"

Here Paul speaks of God's **kindness** as if it were a place in which someone could **continue** staying. He means that his readers should continue trusting in God's kindness. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "you continue trusting in his kindness"

See: Metaphor

Romans 11:22 (#9)

"you yourself also will be cut off"

Here Paul refers to his Gentile Christian audience as if they were branches that God could **cut off**. He means that God would reject them if they do not remain faithful. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "you yourself

also will be rejected" or "you yourself also will be rejected like a branch that is cut off"

See: Metaphor

Romans 11:22 (#10)

"you yourself also will be cut off"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God will cut off you yourself also"

See: Active or Passive

Romans 11:23 (#1)

"those," - "they do not continue in their unbelief," - "them"

In this verse **those**, **they**, **their**, and **them** refer to the Jewish people who do not believe in Jesus at first but become believers. If it would be helpful in your language, you could state this explicitly. Alternate translation: "those unbelieving Jewish people ... those Jews do not continue in their unbelief ... those Jews"

See: Pronouns — When to Use Them

Romans 11:23 (#2)

"they do not continue in their unbelief"

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

See: Metaphor

Romans 11:23 (#3)

"if they do not continue in their unbelief"

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: "if they start believing"

See: Double Negatives

Romans 11:23 (#4)**"their unbelief"**See how you translated **unbelief** in [4:20](#).

See: Abstract Nouns

Romans 11:23 (#5)**"will be grafted in." - "to graft them in"**

Paul speaks of the Jews becoming part of God's people as if they were branches that could be **grafted in** to a tree. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "will be joined to God's people ... to join them to his people" or "will be joined to God's people, like a branch is grafted into a tree ... to join them to his people, like a farmer grafts a branch into a tree"

See: Metaphor

Romans 11:23 (#6)**"will be grafted in"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God will graft in"

See: Active or Passive

Romans 11:23 (#7)**"For"**

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows is the reason why what Paul said in the previous sentence is true. Use a natural way in your language for indicating a reason. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 11:24 (#1)**"For"**

For here indicates that what follows in this verse and the next verse is an explanation of what Paul

said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 11:24 (#2)**"if"**See how you translated **if** in [11:12](#).

See: Connect — Factual Conditions

Romans 11:24 (#3)

"you from what {is} by nature a wild olive tree were cut off, and contrary to nature were grafted into a good olive tree, how much more will these, who {are} according to nature, be grafted back into their own olive tree"

Paul continues speaking of the Gentile believers and Jews as if they were branches of a **tree**, as he did in [11:17-22](#). Here, a **wild olive tree** represents all non-Jewish people who do not believe in Jesus, **cut off** represents being separated from unbelieving non-Jewish people, and **good olive tree** and **their own olive tree** represents God's people. See how you translated **grafted into** in [11:17](#). Alternate translation: "you were separated from the nations, as a branch is cut off from what is by nature a wild olive tree, and contrary to nature were joined to God's people, as a branch is grafted into a good olive tree, how much more will these, who are according to nature like olive branches, be joined to their own people, like a branch is grafted back into its own olive tree"

See: Biblical Imagery — Extended Metaphors

Romans 11:24 (#4)**"you"**See how **you** translated **you** in [11:17-22](#).

See: Singular Pronouns that refer to Groups

Romans 11:24 (#5)

"you from what {is} by nature a wild olive tree were cut off," - "were grafted" - "will these, who {are} according to nature, be grafted back into"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God cut you off from what is by nature a wild olive tree ... God grafted ... will God graft these, who are according to nature, back into"

See: Active or Passive

Romans 11:24 (#6)

"how much more will these, who {are} according to nature, be grafted back into their own olive tree"

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "so much more will these, who are according to nature, be grafted back into their own olive tree!"

See: Rhetorical Question

Romans 11:24 (#7)

"these," - "their own"

Here, **they** and **their** refer to Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "these Jews ... the Jews' own"

See: Pronouns — When to Use Them

Romans 11:24 (#8)

"who {are} according to nature"

This phrase gives further information about the Jewish people whom God will rejoin to his people. If it might be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "they who are the people who are according to nature"

See: Distinguishing Versus Informing or Reminding

Romans 11:25 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, **For** indicates that what Paul says in [11:25-32](#) is the reason why he said what he did in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "I am telling you these things because"

See: Connect — Reason-and-Result Relationship

Romans 11:25 (#2)

"I do not want you to be ignorant"

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: "I very much want you to be aware"

See: Double Negatives

Romans 11:25 (#3)

"I do not want"

The pronoun **I** here refers to Paul. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I, Paul, do not want"

See: Pronouns — When to Use Them

Romans 11:25 (#4)

"you" - "you might not be wise in yourselves"

Here, **you** and **yourselves** are plural and could refer to: (1) non-Jewish Christians, as in verses [11:17-24](#). Alternate translation: "you non-Jewish believers in Christ ... you non-Jews might not be wise in yourselves" (2) all the believers to whom Paul was writing this letter. Alternate translation: "you believers in Jesus ... you believers might not be wise in yourselves"

See: Forms of 'You' — Singular

Romans 11:25 (#5)

"I do not want you to be ignorant of this mystery, brothers, in order that you might not be wise in yourselves, that a partial hardening has occurred in Israel"

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: "in order that you, brothers, might not be wise in yourselves, I do not want you to be ignorant of this mystery, that a partial hardening has occurred in Israel"

See: Information Structure

Romans 11:25 (#6)

"of this mystery"

Here Paul uses the word **mystery** to refer to God saving a remnant of Jews after he saves a certain amount of Gentiles. This does not mean that the idea is hard to understand, but rather, God had not yet revealed it to people. If your language would not use **mystery** to refer to something that was concealed but has now been revealed, you could use a different expression. Alternate translation: "of this concealed message"

See: Translate Unknowns

Romans 11:25 (#7)

"brothers"

Although the term **brothers** is masculine, Paul is using the word here in a generic sense that includes both men and women. Paul could be referring to: (1) non-Jewish Christians, as in verses [11:17-24](#). Alternate translation: "my fellow non-Jewish believers in Christ" (2) all the believers to whom Paul was writing this letter. Alternate translation: "my fellow believers in Christ"

See: When Masculine Words Include Women

Romans 11:25 (#8)

"you might not be wise in yourselves"

Here, **wise in yourselves** refers to someone arrogantly thinking that he is wiser than he really is. If it would be helpful in your language, you could express the meaning plainly. Alternate translation:

"you might not arrogantly think that you are wiser than you really are"

See: Idiom

Romans 11:25 (#9)

"a partial hardening"

Here, **hardening** refers to being stubborn and unwilling to believe in Jesus. This **hardening** is only **partial** because some Jews believe in Jesus. See how you translated similar words in [11:7](#) and [9:18](#).

See: Metaphor

Romans 11:25 (#10)

"in Israel"

See how you translated **Israel** in [10:19](#).

See: Metonymy

Romans 11:25 (#11)

"the fullness of the Gentiles"

Here, **fullness** refers to the full amount of non-Jewish people whom God will save. See how you translated **fullness** in [11:12](#).

See: Metaphor

Romans 11:25 (#12)

"has come in"

Here Paul uses **come in** to speak about people joining God's people as if they were entering a place. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "has become his people"

See: Metaphor

Romans 11:26 (#1)

"and thus"

Here, **thus** indicates that **all Israel will be saved** in the same manner as "the fullness of the Gentiles,"

as mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and in the same manner"

See: Assumed Knowledge and Implicit Information

Romans 11:26 (#2)

"all Israel will be saved"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God will save all Israel"

See: Active or Passive

Romans 11:26 (#3)

"Israel"

See how you translated **Israel** in [10:19](#).

See: Metonymy

Romans 11:26 (#4)

"just as it is written"

See how you translated this phrase in [1:17](#).

See: Quotations and Quote Margins

Romans 11:26 (#5)

"just as it is written"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Since Paul is referring to something Isaiah wrote ([Isaiah 59:20–21](#) and [27:9](#)), you could indicate Isaiah as the subject. Alternate translation: "just as Isaiah wrote"

See: Active or Passive

Romans 11:26 (#6)

""From Zion will come the Deliverer."

This sentence is a quotation of [Isaiah 59:20–21](#). It may be helpful to your readers to indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 11:26 (#7)

"Zion"

See how you translated **Zion** in [9:33](#).

See: Metonymy

Romans 11:26 (#8)

"He will turn away ungodly things"

Paul quotes Isaiah speaking of **ungodly things** as if they were an object that someone could **turn away**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "He will cause ungodly activity to stop"

See: Metaphor

Romans 11:26 (#9)

"Jacob"

Here, **Jacob** refers to the descendants of Jacob, who are also called Israelites. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the Israelites" or "the descendants of Jacob"

See: Metonymy

Romans 11:27 (#1)

""And this {will be} for them the covenant with me,"

This verse is a quotation of [Isaiah 59:20–21](#) and [27:9](#) in which God is speaking. It may be helpful to your readers to indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 11:27 (#2)**"for them" - "with me,"**

The pronouns **I** and **me** here refer to God, and **them** and **their** refer to the people of Israel. If it would be helpful in your language, you could state this explicitly. Alternate translation: "for the people of Israel ... with me, God, ... I take away Israel's"

See: Pronouns — When to Use Them

Romans 11:27 (#3)**"I take away their sins"**

Paul quotes God speaking of **sins** as if they were objects that someone could **take away**. He means that people are forgiven for the **sins** they have done. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I will remove the guilt of their sins" or "I will forgive them for their sins"

See: Metaphor

Romans 11:28 (#1)**"according to the gospel"**

Here Paul implies that the Jewish people are rejecting the **gospel**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "according to the Jews rejecting the gospel"

See: Assumed Knowledge and Implicit Information

Romans 11:28 (#2)**"they are} enemies" - "your" - "they are} beloved" - "their forefathers"**

The pronouns **they** and **their** refer to the people of Israel, and **your** refers to Gentile Christians. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the people of Israel are enemies ... you non-Jews' ... the people of Israel are beloved ... their forefathers"

See: Pronouns — When to Use Them

Romans 11:28 (#3)**"they are} enemies"**

Paul implies that the Jewish people are **enemies** of God because they rejected the gospel. If it would be helpful in your language, you could state this explicitly. Alternate translation: "they are God's enemies"

See: Assumed Knowledge and Implicit Information

Romans 11:28 (#4)**""**

See how you translated this phrase in [9:11](#).

See: Abstract Nouns

Romans 11:28 (#5)**"they are} beloved"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God loves them"

See: Active or Passive

Romans 11:28 (#6)**"for the sake of their forefathers"**

Here, **for the sake of their forefathers** refers to the promises that God made to **their forefathers**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "because of what he promised to do for their ancestors"

See: Assumed Knowledge and Implicit Information

Romans 11:29 (#1)**"For"**

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows is the reason why what Paul said in the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: "You can be sure this is true because"

See: Connect — Reason-and-Result Relationship

Romans 11:29 (#2)**"the gracious gifts" - "the calling of God"**

If your language does not use abstract nouns for the ideas of **gifts** and **calling**, you could express the same ideas in another way. Alternate translation: "what is graciously given ... what has been called by God"

See: Abstract Nouns

Romans 11:29 (#3)**"the calling of God"**

Here, **the calling of God** refers to the fact that God called the Jews to be his people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the fact that God called them"

See: Possession

Romans 11:30 (#1)**"For"**

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows in this verse and the next verse explains what Paul said about the Jews in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 11:30 (#2)**"you yourselves were formerly disobedient"**

Here, **you** and **yourselves** are plural and refer to non-Jewish Christians, as in verses [11:17-24](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "you non-Jewish believers in Christ yourselves were formerly disobedient"

See: Forms of 'You' — Singular

Romans 11:30 (#3)**"were shown mercy"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God has shown mercy"

See: Active or Passive

Romans 11:30 (#4)**"were shown mercy in the disobedience of these"**

If your language does not use abstract nouns for the ideas of **mercy** and **disobedience**, you could express the same ideas in another way. Alternate translation: "were shown how merciful God is in how disobedient these were"

See: Abstract Nouns

Romans 11:30 (#5)**"in the disobedience of these"**

Here, **in** indicates that what follows is one reason why God showed **mercy** to non-Jewish people. Use a natural way in your language for indicating a reason. Alternate translation: "due to the disobedience of these"

See: Connect — Reason-and-Result Relationship

Romans 11:30 (#6)**"of these"**

Here, **these** refers to Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "of these Jews"

See: Pronouns — When to Use Them

Romans 11:31 (#1)**"these" - "they"**

Here, **these** and **they** refer to Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "these Jews ... the Jews"

See: Pronouns — When to Use Them

Romans 11:31 (#2)

"were disobedient in your mercy so that they might also now be shown mercy"

The phrase **in your mercy** could be connected to: (1) the verb translated as **were disobedient**, as in the ULT. (2) the verb translated as **be shown mercy**. Alternate translation: "were disobedient so that, in your mercy, they might also now be shown mercy"

See: Information Structure

Romans 11:31 (#3)

"in your mercy"

Here, **in** could indicate that what follows: (1) is one reason for the Jews being **disobedient**. Alternate translation: "because of your mercy" (2) is one purpose for the Jews being **disobedient**. Alternate translation: "for the purpose of your mercy"

See: Connect — Reason-and-Result Relationship

Romans 11:31 (#4)

"in your mercy"

Here, **your mercy** refers to the **mercy** that God has shown to non-Jewish people whom he saves. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in the mercy that God has shown you"

See: Assumed Knowledge and Implicit Information

Romans 11:31 (#5)

"in your mercy"

Here, **your** is plural and refers to non-Jewish believers in Jesus. See how you translated **you** in the previous verse.

See: Forms of 'You' — Singular

Romans 11:31 (#6)

"in your mercy" - "they might also now be shown mercy"

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: "in God acting mercifully to you ... God might also now act mercifully to them"

See: Abstract Nouns

Romans 11:31 (#7)

"so that"

The phrase **so that** indicates that what follows is a purpose. Here, **so that** indicates that what follows is one purpose for the disobedience of the Jews. Use a natural way in your language for introducing a purpose clause. Alternate translation: "for the purpose that"

See: Connect — Goal (Purpose) Relationship

Romans 11:31 (#8)

"they might also now be shown mercy"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God might also now show them mercy"

See: Active or Passive

Romans 11:32 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows in this verse is the conclusion to what Paul said in the previous two verses. If it would be helpful in your language, you could use a different expression. Alternate translation: "In conclusion,"

See: Connecting Words and Phrases

Romans 11:32 (#2)

"God shut up all {people} into disobedience"

Here Paul refers to people whom God allows to disobey him as if they were prisoners **shut up** in a prison. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "God has allowed all people to be disobedient"

See: Metaphor

Romans 11:32 (#3)

"disobedience" - "he might show mercy on"

If your language does not use abstract nouns for the ideas of **disobedience** and **mercy**, you could express the same ideas in another way. Alternate translation: "how disobedient they are ... he might show how merciful he is toward"

See: Abstract Nouns

Romans 11:33 (#1)

"O, the depth of the wealth and the wisdom and the knowledge of God"

Oh is an exclamation word that communicates awe. Use an exclamation that is natural in your language for communicating this. Alternate translation: "How amazing is the depth of the wealth and the wisdom and the knowledge of God"

See: Exclamations

Romans 11:33 (#2)

"the depth of the wealth and the wisdom and the knowledge of God"

If your language does not use abstract nouns for the ideas of **depth**, **wealth**, **wisdom**, and **knowledge**, you could express the same ideas in another way. Alternate translation: "how deeply wealthy and wise and knowledgeable is God"

See: Abstract Nouns

Romans 11:33 (#3)

"the depth of the wealth and the wisdom and the knowledge of God"

Here Paul refers to God's **wealth**, **wisdom**, and **knowledge** as if they were like a deep place. He

means that God's **wealth**, **wisdom**, and **knowledge** are truly great. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the greatness of the wealth and the wisdom and the knowledge of God"

See: Metaphor

Romans 11:33 (#4)

"How unsearchable {are} his judgments, and his ways beyond discovering"

These two phrases mean basically the same thing. Paul uses them to emphasize what he is saying. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "How completely incomprehensible are the things he does"

See: Doublet

Romans 11:33 (#5)

"How unsearchable {are} his judgments, and his ways beyond discovering"

How here is used as an exclamation word that communicates awe. Use an exclamation that is natural in your language for communicating this.

See: Exclamations

Romans 11:33 (#6)

"unsearchable {are} his judgments"

Here Paul speaks of God's **judgments** as if they were objects that people cannot search for. He means that people cannot fully understand God's **judgments**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "incomprehensible are his judgments"

See: Metaphor

Romans 11:33 (#7)

"{are} his judgments"

If your language does not use an abstract noun for the idea of **judgments**, you could express the same

idea in another way. Alternate translation: "is how he judges"

See: Abstract Nouns

Romans 11:33 (#8)

"his ways beyond discovering"

Here Paul speaks of God's **ways** as if they were objects that people cannot discover. He means that people cannot fully understand God's **ways**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "his ways are incomprehensible"

See: Metaphor

Romans 11:34 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, **For** introduces a quotation from an Old Testament book ([40:13](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "For it is written in the Scriptures"

See: Quotations and Quote Margins

Romans 11:34 (#2)

""Who has known the mind of the Lord"

This sentence is a quotation from [40:13](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 11:34 (#3)

""Who has known the mind of the Lord"

Paul quotes Isaiah using this question to emphasize that no one is as wise as the Lord. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation:

"No one has known the mind of the Lord or become his advisor!"

See: Rhetorical Question

Romans 11:34 (#4)

"the mind of the Lord"

Here, **mind** refers to what a person knows and thinks. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "all that the Lord knows" or "what the Lord thinks about"

See: Metonymy

Romans 11:35 (#1)

"Or"

The word **Or** introduces another item. Here, **Or** indicates that what follows is Paul's paraphrase of a verse in an Old Testament book ([41:11](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "Or, as is written in the Scriptures"

See: Quotations and Quote Margins

Romans 11:35 (#2)

""Who gave to him,"

This sentence is a paraphrase of part of [41:11](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 11:35 (#3)

""Who gave to him,"

Paul quotes Job using this question to emphasize what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "No one has

ever given anything to God, that he should be repaid by him!"

See: Rhetorical Question

Romans 11:35 (#4)

"Who gave to him"

Paul quotes Job leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "Who gave something to him"

See: Ellipsis

Romans 11:35 (#5)

"he should be repaid by him"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God should repay him"

See: Active or Passive

Romans 11:36 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, **For** indicates that what Paul says in this verse is the reason why what he said in [11:34-35](#) is true. Use a natural way in your language for indicating a reason. Alternate translation: "These things are true because"

See: Connect — Reason-and-Result Relationship

Romans 11:36 (#2)

""

In this verse **him** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "from God and through God and to God are all things. To God"

See: Pronouns — When to Use Them

Romans 11:36 (#3)

"from him"

Here, **from** indicates that **all things** came from God because he made them. If it would be helpful in your language, you could state this explicitly. Alternate translation: "originating from him"

See: Assumed Knowledge and Implicit Information

Romans 11:36 (#4)

"through him"

Here, **through** indicates that God is the means by which **all things** continue to exist. If it would be helpful in your language, you could state this explicitly. Alternate translation: "continuing to exist through him"

See: Assumed Knowledge and Implicit Information

Romans 11:36 (#5)

"to him"

Here, **to** indicates that God is the reason **all things** exist. If it would be helpful in your language, you could state this explicitly. Alternate translation: "for him"

See: Assumed Knowledge and Implicit Information

Romans 11:36 (#6)

"To him {be} the glory"

If your language does not use abstract nouns for the idea of **glory**, you could express the same idea in another way. Alternate translation: "May people glorify him"

See: Abstract Nouns

Romans 11:36 (#7)

"to the ages"

Here, **to the ages** is an idiom that means "forever." If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "to eternity"

See: Idiom

Romans 12:1 (#1)**"I urge"**

The pronoun **I** here and throughout this chapter refers to Paul. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I, Paul, urge"

See: Pronouns — When to Use Them

Romans 12:1 (#2)**"you" - "your" - "your"**

The pronouns **you** and **your** here and throughout most of this chapter are plural and refer to the believers in Rome to whom Paul wrote this letter. If it would be helpful in your language, you could say this explicitly. Alternate translation: "you believers ... your ... your"

See: Forms of 'You' — Singular

Romans 12:1 (#3)**"I urge you therefore"**

The word **Therefore** indicates that what follows is a logical conclusion. Here, **therefore** indicates that what follows in the rest of this letter is what Paul wants his readers to do in response to what he has written in chapters 1-11. If it would be helpful in your language, you could use a fuller expression. Alternate translation: "Since everything I have said is true, I urge you"

See: Connect — Reason-and-Result Relationship

Romans 12:1 (#4)**"brothers"**

See how you translated this word in [1:13](#).

See: When Masculine Words Include Women

Romans 12:1 (#5)**"the compassions" - "a living sacrifice," - "which {is} your reasonable service"**

If your language does not use abstract nouns for the ideas of **compassions**, **sacrifice**, and **service**, you could express the same ideas in another way. These words indicate different ways in which people serve God. Alternate translation: "the ways that God is compassionate ... a living one that is sacrificed ... which is how you reasonably serve"

See: Abstract Nouns

Romans 12:1 (#6)**"to present your bodies a living sacrifice"**

Here Paul refers to a believer in Christ who obeys God as if that person were one of the animals that the Jews killed and then offered to God as a **sacrifice**, except that this **sacrifice** is still **living**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "to offer yourselves completely to God while you are alive, as if you were a living sacrifice on the temple altar"

See: Metaphor

Romans 12:1 (#7)**"your bodies"**

Here, **bodies** refers to whole people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "your whole selves"

See: Synecdoche

Romans 12:2 (#1)**"do not be conformed" - "be transformed"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "do not conform yourselves ... let God transform you"

See: Active or Passive

Romans 12:2 (#2)**"do not be conformed"**

Alternate translation: "do not become alike"

Romans 12:2 (#3)**"to this age"**

Here, **this age** refers to the attitudes and actions of the unbelievers who live during this period of time. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "to the way people think and act in this age"

See: Metonymy

Romans 12:2 (#4)**"by the renewal of the mind," - "the good and well-pleasing and perfect will of God"**

If your language does not use abstract nouns for the ideas of **renewal** and **will**, you could express the same ideas in another way. Alternate translation: "by renewing the mind ... the good and well-pleasing and perfect thing that God wills"

See: Abstract Nouns

Romans 12:2 (#5)**"by the renewal of the mind"**

Here Paul speaks of changing the way a person thinks as if that person's mind is being renewed. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "by the changing of how one thinks"

See: Metaphor

Romans 12:3 (#1)**"For"**

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 12:3 (#2)**"through the grace given to me"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "through the grace God has given to me"

See: Active or Passive

Romans 12:3 (#3)**"through the grace given to me"**

Here, **grace** refers to God graciously choosing Paul to be an apostle. If it would be helpful in your language, you could state this explicitly. Alternate translation: "through the grace that caused me to become an apostle"

See: Assumed Knowledge and Implicit Information

Romans 12:3 (#4)**"to not think more highly of himself than what he ought to think"**

Here, **think more highly of himself** refers to someone arrogantly thinking that he is better than he really is. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "to not think he is a better person than he really is"

See: Idiom

Romans 12:3 (#5)**"to not think more highly of himself than what he ought to think"**

Although **himself** and **he** are masculine, Paul is using the words here in a generic sense that includes both men and women. Alternate translation: "to not think more highly of oneself than what one ought to think"

See: When Masculine Words Include Women

Romans 12:3 (#6)**"to think with sound mind"**

Alternate translation: "you should be wise with regard to how you think about yourselves"

Romans 12:3 (#7)

"as God has distributed to each one a measure of faith"

Here, **faith** could refer to: (1) different degrees of **faith** in God that God gives believers. Alternate translation: "as God has given each of you a degree of ability to trust in him" (2) the spiritual gifts that result from faith and are given to believers in different degrees. Alternate translation: "as God has given each of you a degree of faith demonstrated in spiritual gifts"

See: Assumed Knowledge and Implicit Information

Romans 12:4 (#1)

"For"

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows is the reason why Paul's readers should "think with a sound mind," as stated in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "You must do this because"

See: Connect — Reason-and-Result Relationship

Romans 12:4 (#2)

"just as"

Here, **just as** indicates that what follows in this verse is a simile. Paul uses this simile to compare all believers in Christ to the parts of a human body. Since Paul explains the comparison in the next verse, you do not need to express the meaning plainly here.

See: Simile

Romans 12:4 (#3)

"members" - "members"

See how you translated members in [6:13](#).

Romans 12:4 (#4)

"have the same function"

If your language does not use an abstract noun for the idea of **function**, you could express the same idea in another way. Alternate translation: "function for the same purposes"

See: Abstract Nouns

Romans 12:5 (#1)

"we," - "are"

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

See: Exclusive and Inclusive 'We'

Romans 12:5 (#2)

"in Christ"

See how you translated the similar phrase in [6:23](#).

See: Metaphor

Romans 12:5 (#3)

"and the {body} individually {are} members of one other"

Paul speaks of the believers as if God had physically joined them together like the parts of the human **body** are joined. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "and the individual believers are united to one another"

See: Metaphor

Romans 12:5 (#4)

"are} members"

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

Romans 12:6 (#1)

"we have" - "to us"

Here, **we** and **us** refer to all Christians, so they are inclusive. Your language may require you to mark these forms.

See: Exclusive and Inclusive 'We'

Romans 12:6 (#2)

"we have different gracious gifts"

Paul speaks of the different abilities to serve other believers that God gives believers as being **gracious gifts** from God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "we have different spiritual abilities"

See: Metaphor

Romans 12:6 (#3)

"according to the grace given to us"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "according to the grace that God has given to us"

See: Active or Passive

Romans 12:6 (#4)

"the grace" - "prophecy, according to the proportion"

If your language does not use abstract nouns for the ideas of **grace** and **prophecy**, you could express the same ideas in another way. Alternate translation: "what is graciously ... being able to prophecy, according to what has been proportioned"

See: Abstract Nouns

Romans 12:6 (#5)

"if prophecy, according to the proportion of his faith"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate

translation: "if God has given someone the gift of prophecy, then that person must use that gift according to the proportion of his faith"

See: Ellipsis

Romans 12:6 (#6)

"according to the proportion of his faith"

Here Paul uses **faith** in the same way he did in [12:3](#). See how you translated the clause "as God has distributed to each one a measure of faith" in that verse.

See: Assumed Knowledge and Implicit Information

Romans 12:7 (#1)

"if service, in the service; if the one teaching, in the teaching"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "if God has given someone the gift of service, then that person must use that gift for serving; if God has given someone the gift to be the one teaching, then that person must use that gift for teaching"

See: Ellipsis

Romans 12:7 (#2)

"service," - "the service;" - "the teaching"

If your language does not use abstract nouns for the ideas of **service** and **teaching**, you could express the same ideas in another way. Alternate translation: "serving others ... serving others ... teaching others"

See: Abstract Nouns

Romans 12:8 (#1)

"if the one encouraging, in the encouragement; the one giving, in generosity; the one leading, in diligence; the one showing mercy, with cheerfulness"

Paul is leaving out some of the words that clauses would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: "if God has given someone the gift of encouraging, then that person must use that gift for encouraging; if God has given someone the gift of giving, then that person must use that gift for generosity; if God has given someone the gift of leading, then that person must use that gift with diligence; if God has given someone the gift of showing mercy, then that person must use that gift with cheerfulness"

See: Ellipsis

Romans 12:8 (#2)

"in the encouragement;" - "in generosity;" - "in diligence;" - "with cheerfulness"

If your language does not use abstract nouns for the ideas of **encouragement, generosity, diligence, and cheerfulness**, you could express the same ideas in another way. Alternate translation: "by encouraging others ... generously ... diligently ... cheerfully"

See: Abstract Nouns

Romans 12:9 (#1)

"Let} love {be} without hypocrisy, abhorring the wicked, holding on to the good"

Paul is using statements to give commands. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: "Love without hypocrisy, abhor the wicked, hold on to the good"

See: Statements — Other Uses

Romans 12:9 (#2)

"without hypocrisy"

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: "sincere"

See: Double Negatives

Romans 12:9 (#3)

"the wicked," - "the good"

If your language does not use abstract nouns for the ideas of **wicked** and **good**, you could express the same ideas in another way. Alternate translation: "wicked things ... good things"

See: Abstract Nouns

Romans 12:10 (#1)

"in brotherly love, affectionate to one another; in honor, outdoing one another"

Paul is using statements to give commands. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: "in brotherly love, be affectionate to one another; in honor, outdo one another"

See: Statements — Other Uses

Romans 12:10 (#2)

"in brotherly love," - "in honor"

If your language does not use abstract nouns for the ideas of **brotherly love** and **honor**, you could express the same ideas in another way. Alternate translation: "in loving others as brothers ... in honoring others"

See: Abstract Nouns

Romans 12:10 (#3)

"in brotherly love"

Although the word **brotherly** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: "in your love for fellow believers"

See: When Masculine Words Include Women

Romans 12:11 (#1)

"in diligence, not lazy; in the spirit, being eager; serving the Lord"

Paul is using statements to give commands. If it would be helpful in your language, you could use a

more natural form for commands. Alternate translation: "in diligence, do not be lazy; in the spirit, be eager; serve the Lord"

See: Statements — Other Uses

Romans 12:11 (#2)

"in diligence"

If your language does not use an abstract noun for the idea of **diligence**, you could express the same idea in another way. Alternate translation: "in being diligent"

See: Abstract Nouns

Romans 12:11 (#3)

"in the spirit"

Here, **the spirit** could refer to: (1) a person's spirit, as in [1:9](#). Alternate translation: "in your spirit" or "wholeheartedly" (2) the Holy Spirit. Alternate translation: "in the Holy Spirit"

See: Assumed Knowledge and Implicit Information

Romans 12:12 (#1)

"in hope, rejoicing; in suffering, being patient; in prayer, persisting"

Paul is using statements to give commands. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: "in hope, rejoice; in suffering, be patient; in prayer, persist"

See: Statements — Other Uses

Romans 12:12 (#2)

"in hope"

Here, **in** indicates that **hope** is the reason for **rejoicing**. Use a natural way in your language for indicating a reason. Alternate translation: "because of hope, rejoicing"

See: Connect — Reason-and-Result Relationship

Romans 12:12 (#3)

"in suffering, being patient"

Here, **in** indicates the situation in which someone should be **patient**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "at the time of suffering, being patient"

See: Connect — Simultaneous Time Relationship

Romans 12:12 (#4)

"in prayer, persisting"

Here, **in** indicates that **prayer** is what one needs to do persistently. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in regard to prayer, persisting"

See: Assumed Knowledge and Implicit Information

Romans 12:13 (#1)

"in the needs of the saints, sharing; pursuing the hospitality"

Paul is using statements to give commands. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: "in the needs of the saints, share; pursue hospitality"

See: Statements — Other Uses

Romans 12:13 (#2)

"in the needs of the saints," - "the hospitality"

If your language does not use abstract nouns for the ideas of **needs** and **hospitality**, you could express the same ideas in another way. Alternate translation: "in the things the saints need ... hospitable actions"

See: Abstract Nouns

Romans 12:13 (#3)

"in the needs of the saints, sharing"

Here Paul implies sharing the things that a person has with those **saints** who have **needs**. If it would be helpful in your language, you could state this

explicitly. Alternate translation: "sharing what you have to meet the needs of the saints"

See: Assumed Knowledge and Implicit Information

Romans 12:14 (#1)

"bless and do not curse"

These two commands mean the same thing. Paul uses them to emphasize what he is saying. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "you must absolutely bless"

See: Doublet

Romans 12:15 (#1)

"to rejoice with those rejoicing; to weep with those weeping"

Paul is using statements to give commands. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: "rejoice with those who rejoice; weep with those who weep"

See: Statements — Other Uses

Romans 12:16 (#1)

"thinking the same thing toward one another, not thinking the high things, but accepting the lowly ones"

Paul is using statements to give commands. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: "think the same thing toward one another; do not think the high things, but accept the lowly ones"

See: Statements — Other Uses

Romans 12:16 (#2)

"thinking the same thing toward one another"

This clause is an idiom that refers to having the same concern for the wellbeing of other people as a person has for himself. If it would be helpful in your language, you could express the meaning

plainly. Alternate translation: "caring about others the same way you care about yourselves"

See: Idiom

Romans 12:16 (#3)

"not thinking the high things"

Here, **thinking the high things** refers to someone arrogantly thinking that he is better than other people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "not thinking that you are better than others"

See: Idiom

Romans 12:16 (#4)

"accepting the lowly ones"

Here, **the lowly ones** could refer to: (1) people who are poor or are not respected by society. Alternate translation: "accepting people who do not seem important" (2) doings things that people think are humiliating or unimportant. Alternate translation: "accepting the lowly tasks"

See: Assumed Knowledge and Implicit Information

Romans 12:16 (#5)

"Do not be wise in yourselves"

See how you translated this expression in [11:25](#).

See: Idiom

Romans 12:17 (#1)

"paying back to no one evil for evil; giving careful thought to good things in the sight of all men"

Paul is using statements to give commands. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: "repay no one evil for evil; give careful thought to good things in the sight of all men"

See: Statements — Other Uses

Romans 12:17 (#2)

"evil for evil; giving careful thought to" - "in the sight of"

If your language does not use abstract nouns for the ideas of **evil**, **thought**, and **sight**, you could express the ideas in another way. Alternate translation: "evil things for evil things; thinking carefully about ... as seen by"

See: Abstract Nouns

Romans 12:17 (#3)

"paying back to no one evil for evil"

Here Paul uses **paying back** to refer to doing something **evil** to someone in response to the **evil** that person has done. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "doing something evil to no one for the evil that person has done to you"

See: Metaphor

Romans 12:17 (#4)

"good things in the sight of all men"

Here Paul uses **sight** to refer to what people mentally perceive. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "do things that all men perceive to be good"

See: Metaphor

Romans 12:17 (#5)

"all men"

Although the term **men** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: "all people"

See: When Masculine Words Include Women

Romans 12:18 (#1)

"what {is} from you"

Alternate translation: "so far as it depends on you" or "as much as it is up to you"

Romans 12:18 (#2)

"living at peace with all men"

Paul is using a statement to give a command. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: "live at peace with all men"

See: Statements — Other Uses

Romans 12:18 (#3)

"all men"

Although the term **men** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: "all people"

See: When Masculine Words Include Women

Romans 12:19 (#1)

"not avenging yourselves"

Paul is using a statement to give a command. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: "do not avenge yourselves"

See: Statements — Other Uses

Romans 12:19 (#2)

"give way to {God's} wrath"

Here, **wrath** refers to God's punishment. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "give way to God's punishment"

See: Metonymy

Romans 12:19 (#3)

"to {God's} wrath," - "Vengeance {is} for me"

If your language does not use abstract nouns for the ideas of **wrath** and **vengeance**, you could express the same ideas in another way. Alternate translation: "to God being wrathful ... I will avenge"

See: Abstract Nouns

Romans 12:19 (#4)**"for"**

For indicates that what follows this word explains what came before it. Here, **for** indicates that what follows is the reason why what Paul said in the previous clause is true. Use a natural way in your language for indicating a reason. You may need to start a new sentence, as in the UST. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 12:19 (#5)**"it is written"**

See how you translated the similar phrase in [1:17](#).

See: Quotations and Quote Margins

Romans 12:19 (#6)**"it is written"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Moses wrote this quotation. Alternate translation: "Moses wrote"

See: Active or Passive

Romans 12:19 (#7)

"Vengeance {is} for me; I will repay,' says the Lord"

This sentence is a quotation of [32:35](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 12:19 (#8)

"Vengeance {is} for me; I will repay,' says the Lord"

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "The Lord says that vengeance is for him; he will repay."

See: Quotes within Quotes

Romans 12:19 (#9)**"Vengeance {is} for me; I will repay"**

These two phrases mean basically the same thing and emphasize that God will avenge his people. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: "I will certainly avenge you"

See: Parallelism

Romans 12:19 (#10)**"will repay"**

Here Moses quotes God using **repay** to refer to appropriately punishing someone as if the punishment were reciprocal payment for that person's deeds. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will appropriately punish"

See: Metaphor

Romans 12:19 (#11)**"will repay"**

Moses quotes God leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "will repay them"

See: Ellipsis

Romans 12:20 (#1)**"But"**

But here indicates that what follows is a quotation from an Old Testament book ([Proverbs 25:21-22](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is

quoting from an important text. Alternate translation: "But, God says in the Scriptures,"

See: Quotations and Quote Margins

Romans 12:20 (#2)

"If your enemy is hungry, feed him."

This sentence is a quotation of [Proverbs 25:21-22](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 12:20 (#3)

"your enemy" - "you will heap"

Here the pronouns **your** and **you** are singular and addressed as though to one person. If it would be helpful in your language, you could use plural forms here.

See: Forms of 'You' — Singular

Romans 12:20 (#4)

"For"

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows is the reason why what was said in the previous sentence is true. Use a natural way in your language for indicating a reason. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 12:20 (#5)

"you will heap coals of fire on his head"

This clause is an idiom. It could refer to: (1) a person feeling shame as a result of being helped by someone whom that person had harmed. Alternate translation: "you will make the person who harmed you feel badly about how he has mistreated you" (2) God very severely punishing the person who is being helped. Alternate translation: "you will give God a reason to judge him more harshly"

See: Idiom

Romans 12:21 (#1)

"Do not be overcome by the evil, but overcome the evil with the good"

Paul describes **evil** as if it were a person who could conquer someone or be conquered by someone. He is referring to someone doing evil in response to someone doing evil to that person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Do not let evil cause you to do evil, but use good to prevent evil from influencing you"

See: Personification

Romans 12:21 (#2)

"the evil," - "the evil" - "the good"

If your language does not use abstract nouns for the ideas of **evil** and **good**, you could express the same ideas in another way. Alternate translation: "evil things ... evil things ... good things"

See: Abstract Nouns

Romans 12:21 (#3)

"Do not be overcome by the evil"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Do not let evil overcome you"

See: Active or Passive

Romans 13:1 (#1)

"Let every soul be subject to governing authorities"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Let every soul subject itself to governing authorities" or "Let everyone subject themselves to governing authorities"

See: Active or Passive

Romans 13:1 (#2)**"every soul"**

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

See: Synecdoche

Romans 13:1 (#3)

"to governing authorities," - "authority" - "existing {authorities}"

If your language does not use abstract nouns for the ideas of **authorities** and **authority**, you could express the same ideas in another way. Alternate translation: "to those who are authorized to govern ... authorized person ... existing ones who are authorized"

See: Abstract Nouns

Romans 13:1 (#4)

"there is no authority except from God"

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: "all authority comes from God"

See: Double Negatives

Romans 13:1 (#5)

"and the existing {authorities} are appointed by God"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "and God appointed the existing authorities"

See: Active or Passive

Romans 13:2 (#1)

"So then"

So then indicates that what follows in this verse summarizes ideas that were previously expressed.

So then here introduces the result of what Paul said in the previous verse. Use a natural way in your language for indicating result. Alternate translation: "Since this is true"

See: Connect — Reason-and-Result Relationship

Romans 13:2 (#2)

"that authority" - "the command of God," - "will bring judgment on themselves"

If your language does not use abstract nouns for the ideas of **authority**, **command**, and **judgment**, you could express the same ideas in another way. Alternate translation: "those who are authorized ... what God has commanded ... will cause themselves to be judged"

See: Abstract Nouns

Romans 13:2 (#3)

"and the ones who have opposed it"

Here, **it** refers to **that authority** stated earlier in the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and the ones who have opposed that authority"

See: Pronouns — When to Use Them

Romans 13:2 (#4)

"will bring judgment on themselves"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "will cause God to bring judgment on them"

See: Active or Passive

Romans 13:2 (#5)

"will bring judgment on themselves"

Here Paul speaks of **judgment** as if it were an object that one could **bring** and put **on** someone. If it would be helpful in your language, you could

express the meaning plainly. Alternate translation: "will cause God to judge them"

See: Metaphor

Romans 13:3 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 13:3 (#2)

"a terror" - "the authority?" - "the good," - "you will have praise"

If your language does not use abstract nouns for the ideas of **terror**, **authority**, **good**, and **praise**, you could express the same ideas in another way. Alternate translation: "terrifying ... whom God has authorized ... good things ... you will be praised"

See: Abstract Nouns

Romans 13:3 (#3)

"to the good deed," - "to the evil {deed"

Here, **the good deed** and **the evil deed** refer to the people who do those deeds. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to those who do the good deed ... to those who do the evil deed"

See: Assumed Knowledge and Implicit Information

Romans 13:3 (#4)

"Now do you want to not fear the authority"

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in

another way. Alternate translation: "Now this is how you can not fear the authority:"

See: Rhetorical Question

Romans 13:3 (#5)

"you will have praise"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the authorities will praise you"

See: Active or Passive

Romans 13:3 (#6)

"from it"

Here, **from** indicates the reason why **you will have praise**. Use a natural way in your language for indicating a reason. Alternate translation: "because of it"

See: Connect — Reason-and-Result Relationship

Romans 13:4 (#1)

"for"

The word **for** indicates that what follows explains what came before this word. Here, **for** indicates that what follows is the reason why what Paul said in the previous clause is true. Use a natural way in your language for indicating a reason. Alternate translation: "since"

See: Connect — Reason-and-Result Relationship

Romans 13:4 (#2)

"he is" - "he does not carry" - "he is"

In this verse the pronoun **he** refers to a person who rules. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the ruler is ... the ruler does not carry ... the ruler is"

See: Pronouns — When to Use Them

Romans 13:4 (#3)

"**a servant of God**" - "**the good.**" - "**the evil,**" - "**a servant of God,**" - "**wrath**" - "**the evil**"

If your language does not use abstract nouns for the ideas of **servant**, **good**, **evil**, and **wrath**, you could express the same ideas in another way. Alternate translation: "one who serves God ... doing good ... evil things ... one who serves God ... what is wrathful ... evil things"

See: Abstract Nouns

Romans 13:4 (#4)

"for"

The word **for** indicates that what follows this word explains what came before it. Here, **for** introduces the reason why what Paul said in the previous clause is true. Use a natural way in your language for indicating a reason. Alternate translation: "since"

See: Connect — Reason-and-Result Relationship

Romans 13:4 (#5)

"he does not carry the sword in vain"

Here Paul uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that means the opposite of the intended meaning. If it would be helpful in your language, you can express the meaning positively. Alternate translation: "he carries the sword for a very good reason"

See: Litotes

Romans 13:4 (#6)

"he does not carry the sword"

Here, **the sword** refers to a ruler's authority to punish wicked people, which could include killing them with a sword. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he does not have the authority to punish"

See: Metonymy

Romans 13:4 (#7)

"for"

The word **for** indicates that what follows this word explains what came before it. Here, **for** indicates that what follows in this verse explains what Paul said in the previous clause. If it would be helpful in your language, you could use a different expression. Alternate translation: "in fact,"

See: Connecting Words and Phrases

Romans 13:4 (#8)

"for wrath"

Here, **for** indicates that what follows is the purpose of **an avenger**. Use the most natural way in your language to indicate a purpose. Alternate translation: "for the purpose of wrath"

See: Connect — Goal (Purpose) Relationship

Romans 13:4 (#9)

"wrath"

See how you translated **wrath** in [1:18](#).

See: Metonymy

Romans 13:4 (#10)

"wrath on the one practicing the evil"

Paul speaks of **wrath** as if it were an object that could be put **on** a person. He means that every evil person will experience wrathful punishment. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "wrath that will be experienced by the one who practices the evil"

See: Metaphor

Romans 13:5 (#1)

"Therefore"

See how you translated this word in [1:24](#).

See: Connect — Reason-and-Result Relationship

Romans 13:5 (#2)**"to be subjected"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "to subject yourselves"

See: Active or Passive

Romans 13:5 (#3)**"to be subjected"**

Paul implies that his readers should **be subjected** to the rulers described in [13:1-4](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "to be subjected to rulers"

See: Assumed Knowledge and Implicit Information

Romans 13:5 (#4)**"because of the wrath, but also because of the conscience"**

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "because of the wrathful deeds they can do to you, but also because your conscience knows that you should do submit to them"

See: Ellipsis

Romans 13:5 (#5)**"the wrath," - "the conscience"**

If your language does not use abstract nouns for the ideas of **wrath** and **conscience**, you could express the same ideas in another way. Alternate translation: "what is wrathful ... what you know is right"

See: Abstract Nouns

Romans 13:5 (#6)**"the wrath"**

See how you translated this word in the previous verse.

See: Metonymy

Romans 13:6 (#1)**"For"**

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 13:6 (#2)**"because of this"**

Here, **this** could refer to: (1) "the wrath" and "the conscience" mentioned in the previous verse. Alternate translation: "because of the wrath and your conscience" (2) "the wrath" and "the conscience" mentioned in the previous verse, and the fact that rulers **are servants of God**. Alternate translation: "because of the wrath and your conscience, and because rulers are servants of God"

See: Pronouns — When to Use Them

Romans 13:6 (#3)**"for"**

For indicates that what follows this word explains what came before it. Here, **for** indicates that what follows is another reason why Christians should **pay taxes**. Use a natural way in your language for indicating a reason. Alternate translation: "since"

See: Connect — Reason-and-Result Relationship

Romans 13:6 (#4)**"they are"**

Here, **they** refers to the rulers described in [13:1-4](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "the rulers are"

See: Pronouns — When to Use Them

Romans 13:6 (#5)

"servants of God"

See how you translated the similar phrase in [13:4](#).

See: Abstract Nouns

Romans 13:6 (#6)

"persisting in this very thing"

This clause gives additional information about the rulers, who are called **servants of God** in the previous clause. If it would be helpful to your readers, you could make the connection between these clauses more explicit. Alternate translation: "and these rulers are the ones persisting in this very thing"

See: Distinguishing Versus Informing or Reminding

Romans 13:6 (#7)

"this very thing"

Here, **this very thing** refers to serving God by ruling over people, as is indicated by Paul calling them **servants of God** in the previous clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: "this service"

See: Assumed Knowledge and Implicit Information

Romans 13:7 (#1)

"your obligations"

If your language does not use an abstract noun for the idea of **obligations**, you could express the same idea in another way. Alternate translation: "what you are obligated to pay"

See: Abstract Nouns

Romans 13:7 (#2)

"tax to whom tax, toll to whom toll, fear to whom fear, honor to whom honor"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "pay tax to whom tax is due, pay toll to whom toll is due, show fear to whom fear is due, show honor to him to whom honor is due"

See: Ellipsis

Romans 13:7 (#3)

"tax to whom tax, toll to whom toll"

Paul is speaking of taxes and tolls in general, not of one particular **tax and toll**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "taxes to whom taxes, tolls to whom tolls"

See: Generic Noun Phrases

Romans 13:7 (#4)

"toll to whom toll"

The word **toll** refers to a specific kind of tax that must be paid in addition to regular taxes. If your readers would not be familiar with this type of tax, you could use a general expression for additional taxes. Alternate translation: "government fees to whom government fees" or "revenues to whom revenues"

See: Translate Unknowns

Romans 13:7 (#5)

"fear to whom fear, honor to whom honor"

If your language does not use abstract nouns for the ideas of **fear** and **honor**, you could express the same ideas in another way. Alternate translation: "fear to whomever should be feared, honor to whomever should be honored"

See: Abstract Nouns

Romans 13:7 (#6)

"fear to whom fear, honor to whom honor"

Here Paul refers to fearing and honoring those who deserve to be feared and honored as if someone is

paying them **fear** and **honor**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “fear those who should be feared, honor those who should be honored” or “respect those whom you ought to respect, honor those whom you ought to honor”

See: Metaphor

Romans 13:8 (#1)

"Owe nothing to no one"

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: “Do not owe anyone anything”

See: Double Negatives

Romans 13:8 (#2)

"Owe nothing to no one, except to love one another"

Here Paul speaks of loving other believers as if it were a debt owed to them. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “Owe nothing to anyone, but love one another as if it were a debt that you owed them”

See: Metaphor

Romans 13:8 (#3)

"one another"

Here, **one another** refers to other Christians. If it would be helpful in your language, you could state this explicitly. Alternate translation: “other believers”

See: Assumed Knowledge and Implicit Information

Romans 13:8 (#4)

"the law"

See how you translated **the law** in [2:12](#).

See: Collective Nouns

Romans 13:9 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why loving others fulfills the law, as stated in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: “This is true since”

See: Connect — Reason-and-Result Relationship

Romans 13:9 (#2)

"this"

Here Paul uses **this** to indicate a quotation from the law that is written in the Old Testament ([Exodus 20:13–15, 17](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “God had said in the law”

See: Quotations and Quote Margins

Romans 13:9 (#3)

"You shall not commit adultery, you shall not kill, you shall not steal, you shall not covet"

These clauses are a quotation from [Exodus 20:13–15, 17](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 13:9 (#4)

"if any other commandment"

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: “if there is any other commandment, and there is”

See: Connect — Factual Conditions

Romans 13:9 (#5)

"any other commandment"

Here, **any other commandment** refers to **any** of the commandments that God gave the Israelites other than those that Paul has just mentioned. If it would be helpful in your language, you could state this explicitly. Alternate translation: "there is any other commandment"

See: Assumed Knowledge and Implicit Information

Romans 13:9 (#6)

"commandment"

If your language does not use an abstract noun for the idea of **commandment**, you could express the same idea in another way. Alternate translation: "thing God has commanded"

See: Abstract Nouns

Romans 13:9 (#7)

"it is summed up in this word"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "this word summed it up"

See: Active or Passive

Romans 13:9 (#8)

"in this word"

Here Paul uses **word** to refer to a commandment that is made up of words. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in this commandment"

See: Metonymy

Romans 13:9 (#9)

"in this word"

Here Paul uses **this word** to indicate a quotation from the law that is written in the Old Testament ([19:18](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "in this commandment in the law"

See: Quotations and Quote Margins

Romans 13:9 (#10)

"You shall love your neighbor as yourself"

This sentence is a quotation from [19:18](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 13:10 (#1)

"Love for a neighbor does not work evil"

Here Paul speaks of love as if it were a person who could do some kind of **work**. He means that people who love other people do not do **evil** things to them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "People who love do not work evil to a neighbor"

See: Personification

Romans 13:10 (#2)

"Love for a neighbor" - "evil." - "love {is the} fulfillment of the law"

If your language does not use abstract nouns for the ideas of **love**, **evil**, and **fulfillment**, you could express the same ideas in another way. Alternate translation: "Loving a neighbor ... what is evil ... loving others fulfills the law"

See: Abstract Nouns

Romans 13:10 (#3)

"of the law"

See how you translated **the law** in [2:12](#).

See: Collective Nouns

Romans 13:11 (#1)

"And this"

Paul is leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: "And do this"

See: Ellipsis

Romans 13:11 (#2)

"this"

Here, **this** refers back to all the commands Paul stated in [12:1–13:10](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "these commands that I have given you"

See: Pronouns — When to Use Them

Romans 13:11 (#3)

"knowing the time"

This clause indicates one reason for Paul's readers to obey the commands he gave in [12:1–13:10](#). Use a natural way in your language for indicating a reason. Alternate translation: "since you know the time"

See: Connect — Reason-and-Result Relationship

Romans 13:11 (#4)

"the time, that {it is} already the hour"

Here, **that** indicates that what follows in this clause is a description of **the time** stated in the previous clause. If it would be helpful in your language, you could make the connection between these clauses more explicit. Alternate translation: "that it is already the time"

See: Distinguishing Versus Informing or Reminding

Romans 13:11 (#5)

"the hour"

Here, **hour** refers to a point in time when something happens. It has the same meaning as **time** in the previous clause. It does not refer to a 60-minute length of time. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the point in time"

See: Metonymy

Romans 13:11 (#6)

"for you to awake from sleep"

Paul speaks of the need for the Roman believers to be spiritually vigilant as if they needed to wake up from being asleep. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "for you to be spiritually vigilant"

See: Metaphor

Romans 13:11 (#7)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates a reason why Paul's readers should **awake from sleep**. Use a natural way in your language for indicating a reason. Alternate translation: "Do this since"

See: Connect — Reason-and-Result Relationship

Romans 13:11 (#8)

"our salvation"

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: "our being saved"

See: Abstract Nouns

Romans 13:11 (#9)

"our salvation"

Here Paul uses **salvation** to refer to the future event when Christ returns and Christians receive the full blessings of their **salvation**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the completion of our salvation"

See: Assumed Knowledge and Implicit Information

Romans 13:11 (#10)

"is} nearer"

Here Paul speaks of **our salvation** as if it were an object that could become **nearer** to a person. He means that **our salvation** will occur soon. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is going to happen sooner"

See: Metaphor

Romans 13:11 (#11)

"when we believed"

This phrase indicates the time at which Paul's Christian readers first started believing in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "when we first believed"

See: Assumed Knowledge and Implicit Information

Romans 13:11 (#12)

"we believed"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "we believed in Jesus"

See: Ellipsis

Romans 13:12 (#1)

"The night"

The night here refers the time period when people do evil deeds. If it would be helpful in your language, you could express the meaning plainly.

Alternate translation: "This time when people act sinfully"

See: Metaphor

Romans 13:12 (#2)

"advanced"

Here, **advanced** refers to the **night** being almost over. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will soon be over"

See: Metaphor

Romans 13:12 (#3)

"and the day"

Paul speaks of the time when Jesus will return to earth as **the day**. This event is referred to as "the day of the Lord" elsewhere in the Bible and is related to Paul's reference to a future "salvation" in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and the time when Jesus returns"

See: Assumed Knowledge and Implicit Information

Romans 13:12 (#4)

"has come near"

Here Paul speaks of **the day** as if it were an object that could **come near** a person. He means that the time when Jesus returns will be soon. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is going to happen soon"

See: Metaphor

Romans 13:12 (#5)

"Let us" - "put off" - "let us put on"

In this verse **us** refers to Paul and his Christian readers, so **us** would be inclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

Romans 13:12 (#6)

"Let us therefore put off the works of the darkness"

Here, **put off** means to completely stop doing something, and **the works of the darkness** refers to evil deeds. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Let us therefore stop doing evil things"

See: Metaphor

Romans 13:12 (#7)

"the works of the darkness"

Paul is using the possessive form to describe **works** that are characteristic of **the darkness**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the works that are characteristic of the darkness"

See: Possession

Romans 13:12 (#8)

"let us put on"

Here, **put on** means to start doing something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "let us therefore start using"

See: Metaphor

Romans 13:12 (#9)

"the weapons of the light"

Paul is using the possessive form to describe **weapons** that are characteristic of **the light**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the weapons that are characteristic of the light"

See: Possession

Romans 13:12 (#10)

"the weapons of the light"

Here, **weapons** refers to what Christians do to oppose evil, and **the light** refers to good deeds, which is in contrast to **the darkness** in the previous clause. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "the good deeds used for opposing evil" or "the good deeds that are like weapons for fighting evil"

See: Metaphor

Romans 13:13 (#1)

"Let us walk"

Here, **us** refers to Paul and his Christian readers, so **us** would be inclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

Romans 13:13 (#2)

"Let us walk decently"

Here Paul uses **walk** to refer to how people behave or live their lives. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Let us behave decently"

See: Metaphor

Romans 13:13 (#3)

"as in the day"

Here Paul refers to the unashamed way that Christians are supposed to behave as if they were walking during **the day**, when people can see what they do. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "as if everyone can see what we are doing"

See: Metaphor

Romans 13:13 (#4)

"not in drunken celebrations or drunkenness, not in sexual immorality and uncontrolled lust, not in strife and jealousy"

Paul is leaving out some of the words that clauses would need in many languages to be complete. If it

would be helpful in your language, you could supply these words from the context. Alternate translation: "not walking in drunken celebrations or drunkenness; not walking in sexual immorality and uncontrolled lust, not walking in strife and jealousy"

See: Ellipsis

Romans 13:13 (#5)

"in drunken celebrations" - "drunkenness," - "in sexual immorality" - "uncontrolled lust," - "in strife" - "jealousy"

If your language does not use abstract nouns for the ideas of **celebrations, drunkenness, immorality, lust, strife, and jealousy**, you could express the same ideas in another way. Alternate translation: "in being drunk while celebrating ... being drunk ... in acting sexually immorally ... lusting uncontrollably ... in quarreling with others ... being jealous"

See: Abstract Nouns

Romans 13:13 (#6)

"in sexual immorality and uncontrolled lust"

These two phrases mean basically the same thing. The repetition is used to emphasize all kinds of sexual sins. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "in every kind of sexually immoral act"

See: Doublet

Romans 13:14 (#1)

"But"

But here indicates that what follows is in strong contrast to what was said in the previous verse. Use a natural way in your language for introducing a strong contrast. Alternate translation: "Instead of doing those things,"

See: Connect — Contrast Relationship

Romans 13:14 (#2)

"put on the Lord Jesus Christ"

Paul speaks of **Christ** as if he were clothing that someone could **put on**. He means that people should behave like **Jesus** behaves. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "act like the Lord Jesus Christ"

See: Metaphor

Romans 13:14 (#3)

"make no forethought with regard to desires of the flesh"

If your language does not use abstract nouns for the ideas of **forethought** or **desires**, you could express the same ideas in another way. Alternate translation: "do not think ahead with regard to what the flesh desires"

See: Abstract Nouns

Romans 13:14 (#4)

"of the flesh"

Here Paul uses **flesh** figuratively to refer to sinful human nature. See how you translated a similar use of **flesh** in [7:18](#).

See: Metaphor

Romans 14:1 (#1)

"being weak in the faith"

Here, **weak in the faith** refers to someone who does not have a mature **faith**, but feels guilty about doing certain things that God did not forbid. The word **weak** here does not refer to physical weakness. See the discussion of this in the General Notes for this chapter. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "whose faith is not mature"

See: Metaphor

Romans 14:1 (#2)

"in the faith," - "passing judgments"

If your language does not use abstract nouns for the ideas of **faith** and **judgments**, you could express the same ideas in another way. Alternate translation: "in what he believes ... judging"

See: Abstract Nouns

Romans 14:1 (#3)

"not for passing judgments on opinions"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "not accepting that one for passing judgments on opinions"

See: Ellipsis

Romans 14:1 (#4)

"not for passing judgments on opinions"

Here, **for** indicates that this clause is a purpose clause. Use a natural way in your language for introducing a purpose clause. Alternate translation: "not for the purpose of passing judgments on opinions"

See: Connect — Goal (Purpose) Relationship

Romans 14:2 (#1)

"One person"

One person here does not refer to one particular person. It refers to any person who believes he can eat any food without sinning against God. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "One type of person"

See: Generic Noun Phrases

Romans 14:2 (#2)

"One person believes to eat anything"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate

translation: "One person believes that God has permitted people to eat any type of food"

See: Ellipsis

Romans 14:2 (#3)

"the one being weak"

See how you translated this phrase in the previous verse.

See: Metaphor

Romans 14:2 (#4)

"eats vegetables"

Here Paul implies that this person **eats** only **vegetables**. If it would be helpful in your language, you could state this explicitly, as in the UST.

See: Assumed Knowledge and Implicit Information

Romans 14:3 (#1)

"Let the one eating not despise the one not eating, and let the one not eating not judge the one eating"

Here, **the one eating** refers to the person mentioned in the previous verse who believes that he can eat any kind of food, and **the one not eating** refers to the person called "the one being weak" in the previous two verses. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "Let the one who eats any type of food not despise the one who does not eat every type of food, and let the one who does not eat every type of food not judge the one who eats every type of food"

See: Assumed Knowledge and Implicit Information

Romans 14:3 (#2)

"God has accepted him"

Although the pronoun **him** is singular, here it refers to both **the one eating** and **the one not eating**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God has accepted them"

See: Pronouns — When to Use Them

Romans 14:4 (#1)

"Who are you, the one judging a household slave belonging to another?"

Paul is using a question to emphasize that Christians should not judge each other. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You have no right to judge a household slave belonging to another!"

See: Rhetorical Question

Romans 14:4 (#2)

"you"

Even though Paul is writing to a group of people, **you** here is singular. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of **you** in your translation.

See: Singular Pronouns that refer to Groups

Romans 14:4 (#3)

"a household slave belonging to another"

Paul speaks of any Christian as if he were a **household slave** who belongs **to another**. He means that all Christians belong to God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "someone who belongs to God"

See: Metaphor

Romans 14:4 (#4)

"To his own master"

Paul speaks of God as if he were a **master** who owns slaves. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "To God, who is his master,"

See: Metaphor

Romans 14:4 (#5)

""

This could mean: (1) **stands** and **stand** refer to pleasing God, and **falls** refers to not pleasing God. Alternate translation: "He pleases or does not please his own master. But he will be made to please God, for the Lord is able to make him be pleasing" (2) **stands** and **stand** refer to being accepted by God at the final judgment, and **falls** refers to being condemned by God at the final judgment. Alternate translation: "He will either be approved or condemned by his own master. But he will be approved by God, for the Lord is able to approve him"

See: Metaphor

Romans 14:4 (#6)

"he will be made to stand"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God will make him stand"

See: Active or Passive

Romans 14:4 (#7)

"But he will be made to stand, for the Lord is able to make him stand"

You can translate this in an active form. Alternate translation: "But the Lord will accept him because he is able to make the servant acceptable"

See: Active or Passive

Romans 14:5 (#1)

"judges day from day"

Alternate translation: "considers one day to be different from another day" or "considers one day to be more important than another day"

Romans 14:5 (#2)

"judges every day {alike}"

Alternate translation: "considers all days to be the same" or "considers no day to be more important than another day"

Romans 14:5 (#3)

"Let each one be fully convinced in his own mind"

Paul implies that each person should be **convinced** about what he thinks honors the Lord. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Let each one be fully convinced in his own mind that what he does honors the Lord"

See: Assumed Knowledge and Implicit Information

languages to be complete. If it would be helpful in your language, you could supply this word from [14:3](#). Alternate translation: "the one eating every kind of food"

See: Ellipsis

Romans 14:6 (#3)

"for the Lord;" - "for the Lord," - "for the Lord"

In this verse the phrase **for the Lord** indicates the purpose for which these people act in these ways. They do so in order to benefit or honor the Lord. Use the most natural way in your language to express a purpose. Alternate translation: "for the purpose of honoring the Lord ... for the purpose of honoring the Lord ... for the purpose of honoring the Lord"

See: Connect — Goal (Purpose) Relationship

Romans 14:5 (#4)

"Let each one be fully convinced"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Let each one be completely certain" or "Let each one fully convince himself"

See: Active or Passive

Romans 14:6 (#4)

"he gives thanks to God," - "he also gives thanks to God"

Here Paul speaks of expressing **thanks** as if words of gratitude were something that could be given to a person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he thanks God ... he also thanks God"

See: Metaphor

Romans 14:6 (#1)

"The one regarding the day"

The one regarding refers to the person in the previous verse who "judges day from day". If it would be helpful in your language, you could state this explicitly. Alternate translation: "The one who regards one day as more important than another day"

See: Assumed Knowledge and Implicit Information

Romans 14:6 (#5)

"and the one not eating"

Here, **the one who not eating** refers to the person in [14:3](#) who only eats vegetables. Paul is leaving out a word that this phrase would need in many languages to be complete. If it would be helpful in your language, you could supply this word from [14:3](#). Alternate translation: "the one who eats does not eat every kind of food"

See: Ellipsis

Romans 14:6 (#2)

"the one eating"

Here, **the one who eats** refers to the person in [14:3](#) who eats all kinds of food. Paul is leaving out a word that this phrase would need in many

Romans 14:7 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why what Paul said in the previous clause is true. Use a natural way in your language for indicating a reason. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 14:7 (#2)

"of us"

Here, **us** refers to Paul and his Christian readers, so **us** would be inclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

Romans 14:7 (#3)

"for himself," - "for himself"

Here, **for himself** means to do something only to benefit oneself. If it would be helpful in your language, you could state this explicitly. Alternate translation: "for the benefit of himself ... for the benefit of himself"

See: Assumed Knowledge and Implicit Information

Romans 14:7 (#4)

"none"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause, as in the UST.

See: Ellipsis

Romans 14:8 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 14:8 (#2)

"we live, we live" - "we die, we die" - "we live" - "we die, we are"

In this verse **we** refers to Paul and his Christian readers, so **we** would be inclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

Romans 14:8 (#3)

"for the Lord," - "for the Lord"

Here, **for the Lord** means to do something only to benefit **the Lord**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "for the benefit of the Lord ... for the benefit of the Lord"

See: Assumed Knowledge and Implicit Information

Romans 14:8 (#4)

"Therefore"

The word **Therefore** indicates that what follows is a logical conclusion. **Therefore** here indicates that what follows is the logical conclusion to what Paul has stated in [14:14-20](#). Use a natural way in your language for indicating result. Alternate translation: "As a result"

See: Connect — Reason-and-Result Relationship

Romans 14:9 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 14:10 (#1)

"you," - "do you judge your" - "you" - "do you despise your"

Even though Paul is writing to a group of people, **you** and **your** here are singular. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of you in your translation.

See: Singular Pronouns that refer to Groups

Romans 14:10 (#2)

"why do you judge your brother? And you also, why do you despise your brother"

Paul is using two questions here to emphasize that Christians should not judge each other. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you have no right to judge your brother! And you also have no right to despise your brother!"

See: Rhetorical Question

Romans 14:10 (#3)

"brother?" - "brother"

Here, **brother** refers to a fellow Christian. See how you translated "brothers" in [1:13](#).

See: When Masculine Words Include Women

Romans 14:10 (#4)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why Christians should not judge each other. Use a natural way in your language for indicating a reason. Alternate translation: "Do not judge others due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 14:10 (#5)

"we will all present ourselves before the judgment seat of God"

Here, **present ourselves before** refers to standing in front of a judge in order to be judged, and **the judgment seat of God** refers to the place where God judges. Paul means that all believers will be judged by God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "we will all be judged by God"

See: Metaphor

Romans 14:11 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 14:11 (#2)

"it is written"

See how you translated the similar phrase in [1:17](#).

See: Quotations and Quote Margins

Romans 14:11 (#3)

"it is written"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Since Paul is referring to something Isaiah wrote ([Isaiah 49:18](#) and [45:23](#)), you could indicate Isaiah as the subject. Alternate translation: "Isaiah wrote"

See: Active or Passive

Romans 14:11 (#4)

""As I live,' says the Lord, 'to me every knee will bend,'"

This sentence contains quotations from [49:18](#) and [45:23](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 14:11 (#5)

"As I live," - "to me"

In this sentence **I** and **me** refer to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "As I, God, live ... to me"

See: Pronouns — When to Use Them

Romans 14:11 (#6)

"As I live,' says the Lord"

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "The Lord says, 'As I live,'"

See: Information Structure

Romans 14:11 (#7)

"As I live"

This phrase is used to start an oath or solemn promise. Use the most natural way in your language to indicate an oath. Alternate translation: "You can be certain that"

See: Assumed Knowledge and Implicit Information

Romans 14:11 (#8)

""every knee will bend,"

Paul uses the words **knee** and **tongue** to refer to the entire person who is doing these acts. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "every person will bow down and every person will confess to God"

See: Synecdoche

Romans 14:11 (#9)

"every knee will bend"

This action was an expression of worship in this culture. See how you translated a similar expression in [11:4](#). Alternate translation: "every person will worship"

See: Symbolic Action

Romans 14:11 (#10)

"will confess"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "will confess that I am Lord"

See: Ellipsis

Romans 14:11 (#11)

"to God"

The Lord uses the word **God** to refer to himself. If it would be helpful in your language, you could use the first person, as in the UST.

See: First, Second or Third Person

Romans 14:12 (#1)

"So then"

See how you translated this phrase in [5:18](#).

See: Connecting Words and Phrases

Romans 14:12 (#2)

"will give an account concerning himself to God"

Alternate translation: "must explain our actions to God"

Romans 14:12 (#3)

"concerning himself"

Although the term **himself** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: "concerning oneself"

See: When Masculine Words Include Women

Romans 14:13 (#1)

"Therefore"

The word **Therefore** indicates that what follows is a logical conclusion. **Therefore** here indicates that what follows in this verse is the result of what Paul said in [14:10-12](#). Use a natural way in your language for indicating result. Alternate translation: "Because of these things"

See: Connect — Reason-and-Result Relationship

Romans 14:13 (#2)

"to not place a stumbling block for the brother or a trap"

Here, **stumbling block** and **trap** mean basically the same thing. They both refer to tempting someone to sin. Paul uses them to emphasize what he is saying. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "not to do or say anything at all that might cause a brother to sin"

See: Doublet

Romans 14:13 (#3)

"to not place a stumbling block"

See how you translated **stumbling block** in [11:9](#).

See: Metaphor

Romans 14:13 (#4)

"for the brother"

Here, **brother** refers to a fellow Christian. See how you translated this word in [14:10](#).

See: When Masculine Words Include Women

Romans 14:14 (#1)

"I know and am persuaded in the Lord Jesus"

Here, **know** and **am persuaded** mean very similar things. Paul uses them to emphasize what he is saying. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "I am completely certain"

See: Doublet

Romans 14:14 (#2)

"in the Lord Jesus"

Here, **in** could indicate: (1) the means by which Paul was persuaded. Alternate translation: "by means of the Lord Jesus" (2) Paul being united with **Christ**. Alternate translation: "in union with the Lord Jesus"

See: Assumed Knowledge and Implicit Information

Romans 14:14 (#3)

"nothing {is} unclean" - "unclean," - "it is} unclean"

The next verse indicates that here Paul is specifically referring to **unclean** foods, which were foods that Jews were forbidden to eat according to the law of Moses. If it would be helpful in your language, you could state this explicitly. Alternate translation: "no food is forbidden to be eaten ... forbidden ... it is forbidden food"

See: Assumed Knowledge and Implicit Information

Romans 14:14 (#4)

"nothing {is} unclean by itself"

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: "everything by itself is clean"

See: Double Negatives

Romans 14:14 (#5)

"by itself"

Alternate translation: "by its nature" or "because of what it is"

Romans 14:15 (#1)

"For if because of food"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why what Paul's readers should obey the command he gave in [14:13](#). Use a natural way in your language for indicating a reason. Alternate translation: ""Do not place a stumbling block before your brother because, if on account of food,""

See: Connect — Reason-and-Result Relationship

Romans 14:15 (#2)

"because of food"

This phrase refers to a Christian eating food that another Christians thinks is unclean, as mentioned in the previous verse and [14:2–6](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "over the matter of food" or "because of what you eat"

See: Assumed Knowledge and Implicit Information

Romans 14:15 (#3)

"your" - "you are" - "walking" - "your"

"Even though Paul is writing to a group of people, **your** and **you** here are singular. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of ""you"" in your translation."

See: Singular Pronouns that refer to Groups

Romans 14:15 (#4)

"brother"

Here, **brother** refers to a fellow Christian. See how you translated this word in [14:10](#).

See: When Masculine Words Include Women

Romans 14:15 (#5)

"is hurt"

Here, **hurt** refers to experiencing emotional or spiritual offense or suffering. It does not refer to being physically injured. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is offended"

See: Metaphor

Romans 14:15 (#6)

"you are no longer walking according to love"

Here Paul uses **walking** to refer to how people behave or live their lives. If it would be helpful in your language, you could express the meaning plainly. See similar uses of "walk" in [6:4](#), [8:4](#), and [13:13](#). Alternate translation: "you are no longer behaving according to love"

See: Metaphor

Romans 14:15 (#7)

"Do not destroy with your food that one for whom Christ died"

Paul uses **destroy** here to refer to causing someone to stop trusting in Jesus, which will result in that person experiencing punishment forever in hell. See how you translated "destruction" in [9:22](#). Alternate translation: "Do not cause that one from whom Christ died to stop trusting in Jesus and experience eternal destruction"

See: Assumed Knowledge and Implicit Information

Romans 14:15 (#8)

"with your food"

This phrase refers to a Christian eating food that another Christian thinks is unclean, as mentioned in the previous verse and [14:2–6](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "over the matter of food" or, between commas, "because of what you eat"

See: Assumed Knowledge and Implicit Information

Romans 14:16 (#1)**"So"**

The word **So** indicates that what follows is a logical conclusion. **So** here indicates that what follows in this verse is the logical conclusion to what Paul has stated in the previous verses. Use a natural way in your language for indicating result. Alternate translation: "As a result,"

See: Connect — Reason-and-Result Relationship

Romans 14:16 (#2)**"your good"**

If your language does not use an abstract noun for the idea of **good**, you could express the same idea in another way. Alternate translation: "what is good for you"

See: Abstract Nouns

Romans 14:16 (#3)**"good"**

Here, **good** could refer to: (1) the **good** things that God gives Christians. Alternate translation: "good things" (2) the freedom that Christians have to eat any food they want to eat. Alternate translation: "your freedom to eat anything"

See: Assumed Knowledge and Implicit Information

Romans 14:16 (#4)**"do not allow your good to be blasphemed"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "do not allow people to blaspheme your good"

See: Active or Passive

Romans 14:17 (#1)**"For"**

For indicates that what follows this word explains what came before it. **ddFor** here indicates that

what follows is the reason why Paul wants his readers to obey what he commanded in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Romans 14:17 (#2)**"is not"**

Here, **is not** indicates that what follows is what **the kingdom of God** does not consist of or is not concerned with. If it would be helpful in your language, you could state this explicitly. Alternate translation: "does not consist of" or "is not concerned with"

See: Assumed Knowledge and Implicit Information

Romans 14:17 (#3)**"but"**

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "but is"

See: Ellipsis

Romans 14:17 (#4)**"righteousness and peace and joy"**

If your language does not use abstract nouns for the ideas of **righteousness**, **peace**, and **joy**, you could express the same ideas in another way. Alternate translation: "what is righteous and what is peaceful and what is joyful"

See: Abstract Nouns

Romans 14:17 (#5)**"in the Holy Spirit"**

Here, **in the Holy Spirit** could refer to: (1) the means by which Christians experience **righteousness and peace and joy**. Alternate translation: "by the Holy Spirit" (2) Christians

being united with **the Holy Spirit**. Alternate translation: "in union with the Holy Spirit"

See: Assumed Knowledge and Implicit Information

Romans 14:18 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 14:18 (#2)

"in this way"

Here, **this way** refers to the "righteousness and peace and joy" mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in this righteous, peaceful, and joyful way"

See: Assumed Knowledge and Implicit Information

Romans 14:18 (#3)

"approved by men"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "men approve it"

See: Active or Passive

Romans 14:18 (#4)

"by men"

Although the term **men** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: "by people"

See: When Masculine Words Include Women

Romans 14:19 (#1)

"So then"

See how you translated this phrase in [5:18](#).

See: Connecting Words and Phrases

Romans 14:19 (#2)

"let us pursue"

Here Paul refers to **the things of peace and the things of the building up** as if they were something that people could **pursue**. He is telling Christians to do these things. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "let us commit to doing"

See: Metaphor

Romans 14:19 (#3)

"the things of peace and the things of the building up"

Paul is using the possessive form to describe **things** that result in **the peace** and **the building up** of other Christians. If it would be helpful in your language, you could use a different expression. Alternate translation: "the things that result in peace and the things that result in building up"

See: Possession

Romans 14:19 (#4)

"the things of the building up for one another"

Here, Paul speaks of helping other Christians become more spiritually mature as if one were **building up** a building. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the things that help one another grow spiritually mature"

See: Metaphor

Romans 14:20 (#1)

"Do not tear down the work of God"

Here, **tear down** refers to undoing **the work** God has done. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Do not undo the work of God"

See: Assumed Knowledge and Implicit Information

Romans 14:20 (#2)

"on account of food"

This phrase refers to a Christian eating food that another Christian thinks is unclean, as mentioned in [14:2-6](#), [13-17](#). See how you translated the similar phrase in [14:15](#).

See: Assumed Knowledge and Implicit Information

Romans 14:20 (#3)

"All things {are} indeed clean"

Here, **things** refers to food and **clean** refers to something that God has permitted. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "All foods are indeed permitted by God to be eaten"

See: Assumed Knowledge and Implicit Information

Romans 14:20 (#4)

"it is} evil"

Here, **it** refers to the act of eating a food that someone believes God has not permitted. If it would be helpful in your language, you could state this explicitly. Alternate translation: "eating those things is evil"

See: Pronouns — When to Use Them

Romans 14:20 (#5)

"for the man who eats with a stumbling block"

Here, **eats with a stumbling block** refers to tempting another believer to sin by eating food that the other believer thinks is sinful to eat. If it would be helpful in your language, you could state this explicitly. Alternate translation: "for the man to eat what causes another believer to stumble"

See: Assumed Knowledge and Implicit Information

Romans 14:20 (#6)

"a stumbling block"

See how you translated **stumbling block** in [11:9](#).

See: Metaphor

Romans 14:21 (#1)

"nor {anything}"

Paul is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply the word from the context. Alternate translation: "and it is good not"

See: Ellipsis

Romans 14:21 (#2)

"your"

Even though Paul is writing to a group of people, **your** here is singular. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of you in your translation.

See: Singular Pronouns that refer to Groups

Romans 14:21 (#3)

"brother"

Here, **brother** refers to a fellow Christian. See how you translated this word in [14:10](#).

See: When Masculine Words Include Women

Romans 14:21 (#4)

"stumbles"

Here, **stumbles** refers to another believer succumbing to the temptation to sin. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "sins"

See: Metaphor

Romans 14:21 (#5)

"or is offended or becomes weak"

These words are found in some traditional versions of the Bible, but they are not found in the most accurate ancient manuscripts of the Bible. ULT and UST indicate this by putting these words in brackets. If a translation of the Bible already exists in your area, you could consider including this verse if that translation does. If there is not already a Bible translation in your area, we recommend that you indicate in some way that this verse may not be original, such as by putting it in brackets or in a footnote.

See: Textual Variants

Romans 14:21 (#6)

"is offended or becomes weak"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that offends him or makes him weak"

See: Active or Passive

Romans 14:21 (#7)

"becomes weak"

Here, **weak** refers to being spiritually immature. See how you translated "weak in the faith" in [14:1](#).

See: Metaphor

Romans 14:22 (#1)

"The faith that you yourself have"

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "The things that you yourself believe"

See: Abstract Nouns

Romans 14:22 (#2)

"The faith that you yourself have"

Here, **faith** refers to what Christians believe that God permits them to do, as mentioned in [14:1-6](#). If it might be helpful in your language, you could state this explicitly. Alternate translation: "The beliefs that your yourself have about what God permits you do to"

See: Assumed Knowledge and Implicit Information

Romans 14:22 (#3)

"you yourself have," - "yourself"

Even though Paul is writing to a group of people, **you** and **yourself** here are singular. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of **you** in your translation.

See: Singular Pronouns that refer to Groups

Romans 14:22 (#4)

"keep according to yourself before God"

This clause refers to keeping one's beliefs between oneself and God, rather than telling other people about them. If it would be helpful in your language, you could state this explicitly. Alternate translation: "keep it between yourself and God" or "keep it between you and God"

See: Assumed Knowledge and Implicit Information

Romans 14:22 (#5)

"before God"

Here Paul speaks of people keeping what they believe **before God** as if they were standing in front of God. Paul means that people should keep private their beliefs about what God permits them to do, as if God is the only one who knows about those beliefs. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and God"

See: Metaphor

Romans 14:22 (#6)

"is} the one not judging himself"

Here, **judge** refers to feeling guilty or condemning oneself. If it would be helpful in your language, you could state this explicitly. Alternate translation: "is the one who does not feel guilty"

See: Assumed Knowledge and Implicit Information

Romans 14:22 (#7)

"himself in what he approves"

Although the terms **himself** and **he** are masculine, Paul is using the words here in a generic sense that includes both men and women. Alternate translation: "oneself in what one approves"

See: When Masculine Words Include Women

Romans 14:22 (#8)

"in what he approves"

Alternate translation: "with respect to what he approves" or "in regard to what he approves"

Romans 14:23 (#1)

"But"

Here, the word **But** introduces a contrast. **But** here indicates that what follows is in strong contrast to what was said in the previous verse. Use a natural way in your language for introducing a strong contrast. Alternate translation: "On the contrary,"

See: Connect — Contrast Relationship

Romans 14:23 (#2)

"the one passing judgment is condemned if he eats"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The person doing the action could be: (1) God. Alternate translation: "God condemns the one who passes judgment if he eats" (2) the person who eats. Alternate translation: "the one who passes judgment condemns himself if he eats"

See: Active or Passive

Romans 14:23 (#3)

"the one passing judgment"

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "the one who judges"

See: Abstract Nouns

Romans 14:23 (#4)

"the one passing judgment"

This phrase refers to a person who has determined that eating certain foods is prohibited by God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the one who judges that it is not right to eat certain foods"

See: Assumed Knowledge and Implicit Information

Romans 14:23 (#5)

"if he eats"

Paul implies that the person **eats** what that person believes God has forbidden to be eaten. If it would be helpful in your language, you could state this explicitly. Alternate translation: "if he eats what he thinks God has forbidden him to eat"

See: Assumed Knowledge and Implicit Information

Romans 14:23 (#6)

"it is} not"

Here, **it** refers to eating food that someone believes God has forbidden to eat. If it would be helpful in your language, you could state this explicitly. Alternate translation: "eating what one thinks is forbidden to eat is not"

See: Pronouns — When to Use Them

Romans 14:23 (#7)

"from faith." - "from faith"

In this verse **from** refers to what a person bases their actions on. If it would be helpful in your

language, you could state this explicitly. Alternate translation: "based on faith ... based on faith"

See: Assumed Knowledge and Implicit Information

this explicitly. Alternate translation: "we, having mature faith" or "we, being spiritually strong"

See: Assumed Knowledge and Implicit Information

Romans 14:23 (#8)

"faith." - "faith"

See how you translated the abstract noun **faith** in the previous verse.

See: Abstract Nouns

Romans 14:23 (#9)

"all"

Here, **all** refers to anything that a person does. If it would be helpful in your language, you could state this explicitly. Alternate translation: "all that a person does"

See: Assumed Knowledge and Implicit Information

Romans 14:23 (#10)

"sin"

See how you translated the abstract noun **sin** in [6:1](#).

See: Abstract Nouns

Romans 15:1 (#1)

"we," - "ourselves"

Here and throughout this chapter the pronouns **we** and **ourselves** refer inclusively to all believers in Christ. Your language may require you to mark these forms.

See: Exclusive and Inclusive 'We'

Romans 15:1 (#2)

"we, being able"

Here, **we, being able** refers to Paul and other people who have mature faith. See the discussion about this in the General Notes for this chapter. If it would be helpful in your language, you could state

Romans 15:1 (#3)

"to bear the weaknesses"

Paul speaks of **weaknesses** as if they were objects that a person could **bear**. He means that mature Christians should patiently help spiritually weak Christians. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "help overcome the weaknesses"

See: Metaphor

Romans 15:1 (#4)

"the weaknesses"

If your language does not use an abstract noun for the idea of **weaknesses**, you could express the same idea in another way. Alternate translation: "the weak qualities"

See: Abstract Nouns

Romans 15:1 (#5)

"of the ones being unable"

Here, **the ones who are unable** refers to Christians who are not spiritually mature. See the discussion of this in the General Notes for this chapter. If it would be helpful in your language, you could state this explicitly. Alternate translation: "of the ones who have immature faith" or "of the ones who are spiritually weak"

See: Assumed Knowledge and Implicit Information

Romans 15:2 (#1)

"his neighbor"

Here, **neighbor** refers to other Christians. If it would be helpful in your language, you could state this explicitly. Alternate translation: "his fellow Christians"

See: Assumed Knowledge and Implicit Information

Romans 15:2 (#2)

"for" - "toward"

Here, **for** and **toward** indicate that what follows are purposes for pleasing one's **neighbor**. Use the most natural way in your language for indicating a purpose. Alternate translation: "for the purpose of ... and for the purpose of"

See: Connect — Goal (Purpose) Relationship

Romans 15:2 (#3)

"his building up"

See how you translated **building up** in [14:19](#)

See: Metaphor

Romans 15:3 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse is an example of pleasing others, as Paul mentioned in the previous verse. If it might be helpful in your language, you could state this explicitly. Alternate translation: "For example," or "As an illustration,"

See: Connecting Words and Phrases

Romans 15:3 (#2)

"just as it is written"

See how you translated this phrase in [1:17](#).

See: Quotations and Quote Margins

Romans 15:3 (#3)

"just as it is written"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Since Paul is referring to something David wrote, you could indicate David as the subject. Alternate translation: "just as David wrote"

See: Active or Passive

Romans 15:3 (#4)

"just as it is written"

In the quotation that follows, Paul quotes [69:9](#) in which David records **Christ** (the Messiah) speaking to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "just as it is written that the Messiah said to God"

See: Assumed Knowledge and Implicit Information

Romans 15:3 (#5)

"The insults of the ones insulting you fell on me"

This sentence is a quotation of [69:9](#). It may be helpful to your readers to indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 15:3 (#6)

"The insults"

If your language does not use an abstract noun for the idea of **insults**, you could express the same idea in another way. Alternate translation: "The insulting words"

See: Abstract Nouns

Romans 15:3 (#7)

"The insults of the ones insulting you fell on me"

Paul quotes David referring to insults against God also affecting Christ as if those insults were objects that **fell** on him. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "The insults of those who insult you are also insults against me"

See: Metaphor

Romans 15:4 (#1)**"For"**

For indicates that what follows this word explains what came before it. **For** here indicates that what follows emphasizes the importance of the scriptural quotation in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 15:4 (#2)**"whatever was previously written was written"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "whatever the prophets wrote previously, they wrote"

See: Active or Passive

Romans 15:4 (#3)**"whatever was previously written"**

Paul is referring to what **was previously written** in the Scriptures. If it would be helpful in your language, you could state this explicitly. Alternate translation: "what was previously written in the Scriptures"

See: Assumed Knowledge and Implicit Information

Romans 15:4 (#4)**"for" - "in order that"**

Here, **for** and **in order that** indicate that what follows are purposes for the Scriptures. Use the natural form in your language for indicating purpose clauses. Alternate translation: "for the purpose of ... for the purpose that"

See: Connect — Goal (Purpose) Relationship

Romans 15:4 (#5)**"for our own instruction"**

If your language does not use an abstract noun for the idea of **instruction**, you could express the same idea in another way. Alternate translation: "for instructing us"

See: Abstract Nouns

Romans 15:4 (#6)**"in order that through the patience and through the encouragement of the Scriptures we would have the hope"**

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "in order that we would have the hope through the patience and through the encouragement of the Scriptures"

See: Information Structure

Romans 15:4 (#7)**"the patience" - "the encouragement" - "the hope"**

If your language does not use abstract nouns for the ideas of **patience**, **encouragement**, and **hope**, you could express the same ideas in another way. See how you translated **patience** in [2:4](#), **encouragement** in [12:8](#), and **hope** in [5:4](#).

See: Abstract Nouns

Romans 15:4 (#8)**"through the patience and through the encouragement of the Scriptures"**

Here Paul speaks about **the Scriptures** as if they were a person who could have **patience** and be encouraging. He means that God uses **the Scriptures** to show his **patience** and **encouragement**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "through the patience and through the encouragement that God gives in the Scriptures"

See: Personification

Romans 15:5 (#1)**"the God of patience and of encouragement"**

Paul is using the possessive form to describe **God** as being characterized by **patience** and **encouragement**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the God who is characterized by patience and encouragement"

See: Possession

Romans 15:5 (#2)**"of patience" - "of encouragement"**

See how you translated **patience** and **encouragement** in the previous verse.

See: Abstract Nouns

Romans 15:5 (#3)**"to think the same with each other"**

Alternate translation: "to agree with each other"

Romans 15:5 (#4)**"according to Christ Jesus"**

This could refer to: (1) the example of **Christ**. Alternate translation: "according to the example of Christ Jesus" (2) the will of **Christ**. Alternate translation: "according to the will of Christ Jesus" (3) both the example and will of **Christ**. Alternate translation: "according to Christ Jesus' will and example"

See: Assumed Knowledge and Implicit Information

Romans 15:6 (#1)**"so that"**

Here, **so that** introduces a purpose clause. Paul is stating the purpose for the unity that he prayed for in the previous verse. Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): "for the purpose that"

See: Connect — Goal (Purpose) Relationship

Romans 15:6 (#2)**"with one accord"**

Alternate translation: "with the same purpose"

Romans 15:6 (#3)**"you might glorify with one mouth"**

Here, **glorify with one mouth** refers to being united while praising God aloud. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "you might be united while praising God" or "you might praise God together in unity as if only one mouth were speaking"

See: Metonymy

Romans 15:6 (#4)**"Father"**

Father is an important title for God.

See: Translating Son and Father

Romans 15:7 (#1)**"Therefore"**

The word **Therefore** indicates that what follows is a logical conclusion. **Therefore** here introduces the conclusion of what Paul has said in [14:1–15:6](#). See how you translated this word in [1:24](#).

See: Connect — Reason-and-Result Relationship

Romans 15:7 (#2)**"to the glory of God"**

Here, **to** introduces a purpose clause. Paul is stating the purpose for which Christians should accept each other as Christ accepted Christians. Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): "for the purpose of glorifying God"

See: Connect — Goal (Purpose) Relationship

See: Connect — Goal (Purpose) Relationship

Romans 15:8 (#1)

"For"

For here indicates that what follows explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 15:8 (#2)

"I say that"

The pronoun **I** refers to Paul. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I, Paul, say"

See: Pronouns — When to Use Them

Romans 15:8 (#3)

"a servant" - "the truth" - "the promises"

See how you translated the abstract nouns **servant** in [13:4](#), **truth** in [2:8](#), and "promises" in [4:13](#).

See: Abstract Nouns

Romans 15:8 (#4)

"of the circumcision"

Here, **the circumcision** refers to the people who have been circumcised: the Jews. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "of the Jews"

See: Metonymy

Romans 15:8 (#5)

"to confirm"

Here, **to** introduces a purpose clause. Paul is stating a purpose for which **Christ** became a **servant of the circumcision**. Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): "for the purpose of confirming"

Romans 15:8 (#6)

"the promises of the fathers"

Paul is using the possessive form to describe **the promises** that God made to **the fathers**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the promises given to the fathers"

See: Possession

Romans 15:8 (#7)

"of the fathers"

See how you translated this phrase in [9:5](#).

See: Metaphor

Romans 15:8 (#8)

"the promises of the fathers"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the promises that God gave to the ancestors of the Jews"

See: Active or Passive

Romans 15:9 (#1)

"and also for the Gentiles"

Here, **and** indicates that what follows is a second reason why Christ became a "servant of the circumcision." Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): "and also for the purpose of the Gentiles"

See: Connect — Goal (Purpose) Relationship

Romans 15:9 (#2)

"his mercy"

See how you translated **mercy** in [9:23](#).

See: Abstract Nouns

Romans 15:9 (#3)

"just as it is written"

See how you translated this phrase in [1:17](#).

See: Quotations and Quote Margins

Romans 15:9 (#4)

"just as it is written"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Since Paul is referring to something David wrote ([18:49](#)), you could indicate David as the subject. Alternate translation: "just as David wrote" or "just as God said through David"

See: Active or Passive

Romans 15:9 (#5)

""For this {reason}, I will confess you among the Gentiles"

This sentence is a quotation of [18:49](#). It may be helpful to your readers to indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 15:9 (#6)

"to your name"

Here, **your name** refers to God himself. If it might be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "to you"

See: Metonymy

Romans 15:10 (#1)

"And again"

Here, **again** indicates that what follows is another quotation from Scripture that expresses the same idea of the quotation in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "And also"

See: Assumed Knowledge and Implicit Information

Romans 15:10 (#2)

"it says"

This phrase indicates that what follows is a quotation of something Moses said in an Old Testament book ([32:43](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "it says in the Scriptures"

See: Quotations and Quote Margins

Romans 15:10 (#3)

"Rejoice, Gentiles, with his people"

This sentence is a quotation from [32:43](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 15:10 (#4)

"with his people"

Here, **his** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "with the people of God"

See: Pronouns — When to Use Them

Romans 15:11 (#1)

"And again"

This phrase indicates that what follows is another quotation from Scripture ([117:1](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "And also in the Scriptures"

See: Quotations and Quote Margins

Romans 15:11 (#2)

"Praise the Lord, all {you} Gentiles;"

This sentence is a quotation from [117:1](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 15:12 (#1)

"And again, Isaiah says"

This phrase indicates that what follows is a quotation of something **Isaiah** said in an Old Testament book ([11:10](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "And also in the Scriptures, Isaiah says"

See: Quotations and Quote Margins

Romans 15:12 (#2)

"Isaiah says"

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "Isaiah said"

See: Predictive Past

Romans 15:12 (#3)

"The root of Jesse" - "the one rising" - "him"

These three expressions all refer to the same person, the Messiah. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The descendant of Jesse, the Messiah ... Messiah is the one who rises ... the Messiah"

See: Assumed Knowledge and Implicit Information

Romans 15:12 (#4)

"The root of Jesse"

Paul quotes Isaiah referring to a descendant of **Jesse** as if that person were a **root** or shoot that had grown out of a plant. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "The descendant of Jesse"

See: Metaphor

Romans 15:12 (#5)

"the one rising"

Paul quotes Isaiah using **rising** to refer to someone becoming a king. If it would be helpful in your language, you can use a comparable idiom or express the idea plainly. Alternate translation: "the one who becomes king"

See: Idiom

Romans 15:13 (#1)

"the God of hope"

Paul is using the possessive form to describe **God** as the source of **hope**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the God who gives hope"

See: Possession

Romans 15:13 (#2)

"of hope" - "with" - "joy and peace" - "hope" - "the power"

See how you translated the abstract nouns **hope** in the previous verse, **joy** and **peace** in [14:17](#), and **power** in [1:16](#).

See: Abstract Nouns

Romans 15:13 (#3)

"may the God of hope fill you with all joy and peace"

Paul refers to people experiencing **joy** and **peace** as if they were things that could **fill** someone. If it might be helpful in your language, you could

express the meaning plainly. Alternative translation: "may the God of hope allow you to experience all joy and peace"

See: Metaphor

Romans 15:13 (#4)

"in believing"

Here, **in** indicates that **believing** is the means by which people will experience **all joy and peace**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by means of believing"

See: Assumed Knowledge and Implicit Information

Romans 15:13 (#5)

"in believing"

Paul is leaving out some words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: "in believing God"

See: Ellipsis

Romans 15:13 (#6)

"so that you might abound"

Here, **so that** indicates that what follows is a purpose clause. Use a natural way in your language for introducing a purpose clause. Alternate translation: "for the purpose that you might abound"

See: Connect — Goal (Purpose) Relationship

Romans 15:13 (#7)

"so that you might abound"

Alternative translation: "so that you will have this hope with abundance"

Romans 15:14 (#1)

"I myself am also persuaded"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God has also persuaded me myself"

See: Active or Passive

Romans 15:14 (#2)

"I myself" - "you yourselves are"

Paul uses the words **myself** and **yourselves** to emphasize how certain he is that his readers are good and knowledgeable Christians. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "I indeed ... you are indeed"

See: Reflexive Pronouns

Romans 15:14 (#3)

"brothers"

See how you translated this word in [1:13](#).

See: When Masculine Words Include Women

Romans 15:14 (#4)

"you yourselves are full of goodness"

Paul refers to people experiencing **goodness** as if it were something that could make someone **full**. If it might be helpful in your language, you could express the meaning plainly. Alternate translation: "you yourselves fully experience goodness"

See: Metaphor

Romans 15:14 (#5)

"of goodness," - "knowledge"

If your language does not use abstract nouns for the ideas of **goodness** and **knowledge**, you could express the same ideas in another way. Alternate translation: "of what is good ... that is knowable"

See: Abstract Nouns

Romans 15:14 (#6)**"filled with all knowledge"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God having filled you with all knowledge"

See: Active or Passive

Romans 15:14 (#7)**"filled with all knowledge"**

Here Paul refers to people having **knowledge** as if it were something that someone could **be filled with**. If it might be helpful in your language, you could express the meaning plainly. Alternative translation: "having all knowledge"

See: Metaphor

Romans 15:14 (#8)**"all knowledge"**

Here, **all** is an exaggeration that Paul uses to emphasize how much **knowledge** these people have. If it would be helpful in your language, you could use an equivalent expression from your language that shows emphasis. Alternate translation: "abundant knowledge"

See: Hyperbole

Romans 15:15 (#1)**"in part"**

Here, **in part** refers to some parts of this letter. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in some parts of this letter"

See: Assumed Knowledge and Implicit Information

Romans 15:15 (#2)**"as reminding you"**

This is a purpose clause. Paul is stating the purpose for which Paul wrote certain things in this letter.

Use a natural way in your language for introducing a purpose clause. Alternate translation: "for the purpose of reminding you"

See: Connect — Goal (Purpose) Relationship

Romans 15:15 (#3)**"the grace given me by God"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the grace that God gave me"

See: Active or Passive

Romans 15:15 (#4)**"the grace"**

Here, **grace** refers to God graciously choosing Paul to be an apostle. See how you translated the similar phrase in [12:3](#).

See: Assumed Knowledge and Implicit Information

Romans 15:16 (#1)**"in order for me to be"**

Here, **in order for** indicates that what follows is the purpose for which God graciously gave Paul authority, as stated in the previous verse. Use a natural way in your language for introducing a purpose clause. Alternate translation: "for the purpose that I would be"

See: Connect — Goal (Purpose) Relationship

Romans 15:16 (#2)**"a servant"**

See how you translated **servant** in [13:4](#).

See: Abstract Nouns

Romans 15:16 (#3)

"serving as a priest the gospel of God so that the offering of the Gentiles"

Paul speaks of his preaching the gospel to the Gentiles as if he is a priest who serves **the gospel** by making an **offering** to God. He speaks of **the Gentiles** who become Christians as a result of his preaching as if they were **the offering** that he makes. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "preaching the gospel so that the Gentiles who believe"

See: Metaphor

Romans 15:16 (#4)

"so that"

Here, **so that** indicates that what follows is the purpose for which Paul preaches the gospel to the Gentiles. Use a natural way in your language for introducing a purpose clause. Alternate translation: "for the purpose that"

See: Connect — Goal (Purpose) Relationship

Romans 15:16 (#5)

"the offering of the Gentiles"

Paul is using the possessive form to describe **the offering** that consists of **the Gentiles**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the offering, that is, the Gentiles,"

See: Possession

Romans 15:16 (#6)

"the offering"

If your language does not use an abstract noun for the idea of **offering**, you could express the same idea in another way. Alternate translation: "what is offered"

See: Abstract Nouns

Romans 15:16 (#7)

"sanctified by the Holy Spirit"

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

Alternate translation: "whom the Holy Spirit sanctified"

See: Active or Passive

Romans 15:17 (#1)

"Therefore"

The word **Therefore** indicates that what follows is a logical conclusion. **Therefore** here indicates that what follows in this verse is the result of what Paul said in the previous verse. Use a natural way in your language for indicating result. Alternate translation: "Because of these things" or ""As a result of these things""

See: Connect — Reason-and-Result Relationship

Romans 15:17 (#2)

"in Christ Jesus"

See how you translated this phrase in [6:23](#).

See: Metaphor

Romans 15:17 (#3)

"I have a boast"

Here, Paul speaks of **a boast** as if it were an object someone can **have**. He means that he is rightfully able to **boast**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I can boast"

See: Metaphor

Romans 15:18 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 15:18 (#2)

"I will not dare to speak anything {except} what Christ produced through me"

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: "I will only dare to speak what Christ produced through me"

See: Double Negatives

Romans 15:18 (#3)

"for the obedience of the Gentiles"

Here, **for** indicates the result of **what Christ produced through** Paul. Use the natural way in your language to express a result. Alternate translation: "that resulted in the obedience of the Gentiles"

Romans 15:18 (#4)

"the obedience of the Gentiles—" - "deed"

If your language does not use abstract nouns for the ideas of **obedience** and **deed**, you could express the same ideas in another way. Alternate translation: "how the Gentiles obey ... what is done"

See: Abstract Nouns

Romans 15:18 (#5)

"the obedience of the Gentiles"

Here, **obedience** refers to **the Gentiles** obeying the command to repent and believe the gospel, which is part of the gospel message. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the Gentiles to obey what God commanded in the gospel"

See: Assumed Knowledge and Implicit Information

Romans 15:18 (#6)

"by word and deed"

Here, **word and deed** could refer to: (1) what Paul had said and done that resulted in **the Gentiles** trusting in Christ. Alternate translation: "by my

words and actions" (2) how **the Gentiles** displayed their **obedience**. Alternate translation: "by their words and actions"

See: Assumed Knowledge and Implicit Information

Romans 15:18 (#7)

"by word"

Here Paul uses the term **word** to describe what he had said by using words. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "by my words"

See: Metonymy

Romans 15:19 (#1)

"in the power of signs and wonders"

This clause indicates an additional means by which Christ produced through Paul "the obedience of the Gentiles" that is referred to in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and by means of the power of signs and wonders"

See: Assumed Knowledge and Implicit Information

Romans 15:19 (#2)

"of signs and wonders"

This phrase expresses a single idea by using two words connected with **and**. The word **wonders** describes the character of the miraculous **signs** that **the Spirit** enabled Paul to do. If it would be helpful in your language, you could express this meaning with an equivalent phrase. Alternate translation: "of wonderful miraculous signs"

See: Hendiadys

Romans 15:19 (#3)

"in the power of the Spirit of God"

This clause indicates that **the Spirit of God** empowered Paul's "word and deed" and **signs and wonders** to result in non-Jews trusting in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "empowered by the Spirit of God"

See: Assumed Knowledge and Implicit Information

Romans 15:19 (#4)

"Illyricum"

The word **Illyricum** is the name of a Roman province that was close to Italy.

See: How to Translate Names

Romans 15:19 (#5)

"have fulfilled the gospel of Christ"

Paul speaks of preaching the gospel throughout an entire area as if he had **fulfilled the gospel**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I have thoroughly proclaimed the gospel of Christ"

See: Idiom

Romans 15:20 (#1)

"counting it honor to proclaim the gospel"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "I am counting it an honor to proclaim the gospel"

See: Ellipsis

Romans 15:20 (#2)

"counting it honor"

If your language does not use an abstract noun for the idea of **honor**, you could express the same idea in another way. Alternate translation: "counting it honorable"

See: Abstract Nouns

Romans 15:20 (#3)

"to proclaim the gospel, not where Christ has been named"

The clause **not where Christ has been named** indicates the kind of places where Paul would not **proclaim the gospel**. If it would be helpful in your language, you could make this more explicit. Alternate translation: "to proclaim the gospel in places other than where Christ has been named"

See: Assumed Knowledge and Implicit Information

Romans 15:20 (#4)

"Christ has been named"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "people have named Christ"

See: Active or Passive

Romans 15:20 (#5)

"Christ has been named"

Here, **has been named** refers to speaking someone's name. It does not refer to giving someone a name. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Christ's name has been spoken" or "Christ's name has been heard"

See: Idiom

Romans 15:20 (#6)

"I might not build upon another man's foundation"

Paul speaks of his work of preaching the gospel and making disciples as if he were building a house on a **foundation**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "I might not continue doing the work that another man has already begun" or "I might not be like someone who builds upon another man's foundation"

See: Metaphor

Romans 15:21 (#1)

"But"

The word But introduces a contrast**. Here, But** indicates that what follows is the opposite of what Paul said in the last clause of the previous verse. Use the best way in your language to indicate a strong contrast. Alternate translation: "On the contrary,"

See: Connect — Contrast Relationship

Romans 15:21 (#2)

"But just as it is written"

In this verse Paul quotes Scripture to state that he preaches the gospel to those who have never heard it, which he also stated in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Instead of doing that, I aspire to preach the gospel where it has not been preached before. Doing so is just as it is written"

See: Assumed Knowledge and Implicit Information

Romans 15:21 (#3)

"just as it is written"

See how you translated this phrase in [1:17](#).

See: Quotations and Quote Margins

Romans 15:21 (#4)

"just as it is written"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Since Paul is referring to something Isaiah wrote, you could indicate Isaiah as the subject. Alternate translation: "just as Isaiah wrote"

See: Active or Passive

Romans 15:21 (#5)

"Those to whom it was not reported concerning him will see,"

This sentence is a quotation from [52:15](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with

whatever punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Romans 15:21 (#6)

"Those to whom it was not reported concerning him will see,"

These two clauses mean the same thing. Isaiah says the same thing twice, in slightly different ways, to emphasize that non-Jewish people will hear about the Messiah. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: "Those who have not heard about him will certainly understand"

See: Parallelism

Romans 15:21 (#7)

"Those to whom it was not reported concerning him"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Those to whom no one had reported concerning him"

See: Active or Passive

Romans 15:21 (#8)

"will see,"

Isaiah implies that the non-Jewish people who never heard about the Messiah will **understand** who the Messiah is and what he has done. If it would be helpful in your language, you could state this explicitly. Alternative translation: "will see who the Messiah is ... will understand who he is"

See: Assumed Knowledge and Implicit Information

Romans 15:21 (#9)

"will see"

Paul quotes Isaiah using **see** to refer to perceiving something. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "will perceive"

See: Metaphor

Romans 15:22 (#1)

"Therefore"

The word **Therefore** indicates that what follows is a logical conclusion. Here, **Therefore** indicates that what follows is the result of Paul's desire to preach the gospel in places where people have never heard it before. Use a natural way in your language for indicating result. Alternate translation (without a comma following): "For this reason" or "This is the reason why"

See: Connect — Reason-and-Result Relationship

Romans 15:22 (#2)

"I was also prevented"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "those things also prevented me"

See: Active or Passive

Romans 15:22 (#3)

"you"

Here, **you** is plural and refers to the believers in Rome to whom Paul was writing this letter. If it would be helpful in your language, you could state this explicitly. Alternate translation: "you believers who are in Rome"

See: Forms of 'You' — Singular

Romans 15:23 (#1)

"no longer having a place in these regions, and having a longing from a considerable {number} of years to come to you"

These clauses are two reasons why Paul hopes to see the Roman believers, as stated in the next verse. If you keep this verse and the next verse as one sentence in your translation, then you could use the most natural way in your language to indicate reasons. However, if you translate this verse and

the next verse as separate sentences, then you could show that these clauses are reasons by indicating result in the next verse, as in the UST. Alternate translation: "because I no longer have a place in these regions, and because I have a longing from a considerable number of years to come to you"

See: Connect — Reason-and-Result Relationship

Romans 15:23 (#2)

"no longer having a place in these regions"

Paul uses this clause to imply that there were no more places in his area where people had not heard about Christ. If it would be helpful in your language, you could state this explicitly. Alternate translation: "there are no more places in these regions where people have not heard about Christ"

See: Assumed Knowledge and Implicit Information

Romans 15:23 (#3)

"you"

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

See: Forms of 'You' — Singular

Romans 15:24 (#1)

"Spain"

At that time, **Spain** was a Roman province west of Rome.

See: How to Translate Names

Romans 15:24 (#2)

"passing through"

This clause indicates something that would happen at the same time as the next clause. You can make this clear in your translation with an appropriate connecting word or phrase. Alternate translation: "while passing through"

See: Connect — Simultaneous Time Relationship

Romans 15:24 (#3)**"passing through"**

Paul implies that he would be **passing through** Rome on his way to **Spain**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "passing through Rome"

See: Assumed Knowledge and Implicit Information

Romans 15:24 (#4)**"to be sent ahead there by you, if I might first be satisfied for a while by you"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "for you to send me ahead to there, if you might first satisfy me for a while"

See: Active or Passive

Romans 15:24 (#5)**"to be sent ahead there by you"**

Here, **sent ahead** refers to receiving supplies needed for a journey. This is a polite way of asking for food or money. If it would be helpful in your language, you could use a different polite way of referring to this or you could state this plainly. Alternate translation: "to be given some provisions for my journey to there by you"

See: Euphemism

Romans 15:24 (#6)**"if I might first be satisfied for a while by you"**

Alternate translation: "if I might first enjoy being with you for a while"

Romans 15:25 (#1)**"ministering to the saints"**

This clause is a purpose clause. Paul is stating the purpose for him **traveling to Jerusalem**. Use a natural way in your language for indicating a purpose clause. Alternate translation (without a

comma preceding): "for the purpose of ministering to the saints"

See: Connect — Goal (Purpose) Relationship

Romans 15:26 (#1)**"For"**

For indicates that what follows this word explains what came before it. **For** indicates that what follows is the reason why Paul is going to minister to the saints in Jerusalem, as stated in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation (without a comma following): "I am going to Jerusalem because"

See: Connect — Reason-and-Result Relationship

Romans 15:26 (#2)**"Macedonia and Achaia were well-pleased"**

Paul uses **Macedonia** and **Achaia** here to refer to the Christians who lived in those areas. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the believers in Macedonia and Achaia were well-pleased"

See: Synecdoche

Romans 15:26 (#3)**"to make a certain contribution"**

If your language does not use an abstract noun for the idea of **contribution**, you could express the same idea in another way. Alternate translation: "to contribute a certain amount"

See: Abstract Nouns

Romans 15:27 (#1)**"For"**

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 15:27 (#2)

"they were pleased," - "they are obligated to"

The two occurrences of **they** in this verse refer to the Christians in Macedonia and Achaia, whom Paul mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the believers in Macedonia and Achaia were pleased ... those people are obligated to"

See: Pronouns — When to Use Them

Romans 15:27 (#3)

"them." - "their" - "to them"

In this verse, **them** and **their** refer to the Christians in Jerusalem. If it might be helpful in your language, you could state this explicitly. Alternate translation: "the Jewish believers ... their ... those Jewish believers"

See: Pronouns — When to Use Them

Romans 15:27 (#4)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason the believers in Macedonia and Achaia **are obligated** to help the believers in Jerusalem. Use the most natural form in your language for indicating a reason. Alternate translation: "The reason for this is that"

See: Connect — Reason-and-Result Relationship

Romans 15:27 (#5)

"if"

Paul uses **if** as if the rest of the verse were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can

translate his words as an affirmative statement. Alternate translation: "because it is true that"

See: Connect — Factual Conditions

Romans 15:28 (#1)

"this"

Here, **this** refers to Paul traveling to Jerusalem. If it would be helpful in your language, you could state this explicitly. Alternate translation: "this trip to Jerusalem"

See: Pronouns — When to Use Them

Romans 15:28 (#2)

"having sealed this fruit to them"

Paul speaks of the money he is taking to Jerusalem as if it were **fruit**, and he speaks of his delivery of the money as if he were sealing it for the poor believers in Jerusalem. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "having safely delivered this offering to them"

See: Metaphor

Romans 15:28 (#3)

"through you"

Paul uses **you** here to refer to the place where those people lived, which is Rome. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "through the area where you live" or "through where you are in Rome"

See: Metonymy

Romans 15:28 (#4)

"Spain"

See how you translated **Spain** in [15:24](#).

See: How to Translate Names

Romans 15:29 (#1)

"I will come in the fullness of the blessing of Christ"

This could mean: (1) Paul and the believers in Rome will experience Christ's blessing. Alternate translation: "I will come and we will experience the fullness of the blessing of Christ" (2) Paul will bring Christ's blessing to the believers in Rome. Alternate translation: "I will bring the fullness of the blessing of Christ"

See: Assumed Knowledge and Implicit Information

Romans 15:29 (#2)

"in the fullness of the blessing of Christ"

If your language does not use abstract nouns for the ideas of **fullness** and **blessing**, you could express the same ideas in another way. Alternate translation: "in the full experience of how Christ blesses"

See: Abstract Nouns

Romans 15:29 (#3)

"in the fullness of the blessing of Christ"

Here Paul speaks of abundantly experiencing **the blessing of Christ** as if it were something that a person could receive in a full amount. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in the abundant experience of the blessing of Christ"

See: Metaphor

Romans 15:30 (#1)

"brothers"

See how you translated this word in [1:13](#).

See: When Masculine Words Include Women

Romans 15:30 (#2)

"by our Lord Jesus Christ and by the love of the Spirit"

The two occurrences of **by** in this verse indicate that what follows each one are the bases for Paul to **urge** his readers. If it would be helpful in your language, you could state this explicitly. Alternate translation: "on the basis of our Lord Jesus Christ and on the basis of the love of the Spirit"

See: Assumed Knowledge and Implicit Information

Romans 15:30 (#3)

"the love of the Spirit"

This could refer to: (1) **the love** that **the Spirit** gives to Christians. Alternate translation: "the love from the Spirit" (2) **the love** that belongs to **the Spirit**. Alternate translation: "the Spirit's love"

See: Possession

Romans 15:30 (#4)

"the love of the Spirit," - "the prayers"

If your language does not use abstract nouns for the ideas of **love** and **prayers**, you could express the same ideas in another way. Alternate translation: "how you love from the Spirit ... what you pray"

See: Abstract Nouns

Romans 15:30 (#5)

"to strive together with me"

Paul speaks of praying fervently as if it were a struggle. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "to pray intensely together with me" or "to pray intensely with me as if striving together"

See: Metaphor

Romans 15:31 (#1)

"so that" - "and {so that"

Both occurrences of **so that** in this verse could indicate: (1) the contents of what they should pray. Alternate translation: "that ... and that" (2) the purposes for praying. Alternate translation: "in order that ... and in order that"

See: Connecting Words and Phrases

Romans 15:31 (#2)

"I might be delivered from the disobedient ones"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God might deliver me from the disobedient ones"

See: Active or Passive

Romans 15:31 (#3)

"the disobedient ones"

Here, **the disobedient ones** refers to the Jews **in Judea** who disobeyed God by refusing to believe in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the unbelieving Jews" or "those Jews who do not trust in Jesus"

See: Assumed Knowledge and Implicit Information

Romans 15:31 (#4)

"my service"

Here, **my service** refers to the money that Paul was going to bring to the poor believers in Jerusalem from the believers in Macedonia and Achaia. This is a polite way of referring to bringing money. If it would be helpful in your language, you could use a different polite way of referring to this or you could state this plainly. Alternate translation: "the money I bring"

See: Euphemism

Romans 15:31 (#5)

"for Jerusalem"

Here, **for Jerusalem** means "for the poor of the saints in Jerusalem," as mentioned in [15:26](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "for the poor saints in Jerusalem"

See: Metonymy

Romans 15:32 (#1)

"so that"

See how you translated **so that** in the previous verse.

See: Connecting Words and Phrases

Romans 15:32 (#2)

"in joy"

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: "while being joyful"

See: Abstract Nouns

Romans 15:32 (#3)

"the will of God"

See how you translated this phrase in [1:10](#).

See: Abstract Nouns

Romans 15:32 (#4)

"and} might be refreshed together with"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "and might refresh myself together with"

See: Active or Passive

Romans 15:33 (#1)

"the God of peace"

Paul is using the possessive form to describe **God** who gives **peace**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the God who gives peace"

See: Possession

Romans 15:33 (#2)

"**of peace**"

See how you translated **peace** in [1:7](#).

See: Abstract Nouns

Romans 16:1 (#1)

"**I command**"

The pronoun **I** here and throughout this chapter refers to Paul, except for [16:22](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "I, Paul, command"

See: Pronouns — When to Use Them

Romans 16:1 (#2)

"**Phoebe**"

The word **Phoebe** is the name of a woman.

See: How to Translate Names

Romans 16:1 (#3)

"**our**"

In this verse and throughout this chapter **our** refers to Paul and his Christian readers, so **our** would be inclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

Romans 16:1 (#4)

"**sister**"

Paul speaks of **Phoebe** as if she were the physical **sister** of him and his Christian readers. He means she has a brother-sister relationship with all Christians because she trusts in Jesus. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "our spiritual sister"

See: Metaphor

Romans 16:1 (#5)

"**a servant**"

See how you translated the abstract noun **servant** in [13:4](#).

See: Abstract Nouns

Romans 16:1 (#6)

"**Cenchrea**"

The word **Cenchrea** was the name of a city in Greece. See how **Cenchrea** is translated in [18:18](#).

See: How to Translate Names

Romans 16:2 (#1)

"**in the Lord**"

Here, **in the Lord** refers to Phoebe being a fellow believer in **the Lord** Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "as someone who believes in the Lord Jesus"

See: Assumed Knowledge and Implicit Information

Romans 16:2 (#2)

"**in a manner worthy of the saints**"

Alternate translation: "in the way that believers should welcome other believers"

Romans 16:2 (#3)

"**and**"

Here, **and** indicates that what follows is a second purpose for Paul to commend Phoebe to the believers in Rome. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and in order that you"

See: Connect — Goal (Purpose) Relationship

Romans 16:2 (#4)

"**might stand by her**"

Here, **stand by** refers to helping someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "might assist her"

See: Metaphor

Romans 16:2 (#5)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why Paul wants the Roman believers to help Phoebe. Use the most natural form in your language for indicating a reason. Alternate translation: "The reason I want you to do this is that"

See: Connect — Reason-and-Result Relationship

Romans 16:2 (#6)

""

If your language does not use an abstract noun for the idea of **benefactor**, you could express the same idea in another way. Alternate translation: "For she has also benefited many, and myself as well"

See: Abstract Nouns

Romans 16:3 (#1)

"Greet"

Greet here and throughout [16:3–16](#) is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. Alternate translation: "Please give my greetings to"

See: Imperatives — Other Uses

Romans 16:3 (#2)

"Prisca and Aquila"

The word **Prisca** is the name of a woman who is also called "Priscilla" in [18:2](#). **Aquila** is the name of her husband.

See: How to Translate Names

Romans 16:3 (#3)

"my fellow workers"

Here, **fellow workers** refers to people who work together with Paul to tell other people about Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "who worked with me to preach the gospel"

See: Assumed Knowledge and Implicit Information

Romans 16:3 (#4)

"in Christ Jesus"

Here, **in Christ Jesus** could refer to: (1) the kind of work that **Prisca and Aquila** did with Paul. Alternate translation: "in the service of Christ Jesus" (2) being united with Christ, as this phrase is used in [3:24](#); [6:11](#), [23](#); [8:1–2](#), [39](#); and [15:17](#). Alternate translation: "who are united to Christ Jesus"

See: Metaphor

Romans 16:3–16 (#1)

""

General Information:
As was customary in his culture, in [16:3–16](#) Paul begins to conclude the letter by extending greetings to the people to whom he is writing. Your language may have a particular way of sharing greetings in a letter. If so, you could use that form here. Alternate translation: "I enthusiastically ask to be remembered to" or "I send regards to"

Romans 16:4 (#1)

"who for the sake of my life laid down their own neck, to whom not only I give thanks, but also all the churches of the Gentiles"

This verse interrupts the main part of the sentence in [16:3–5](#) in order to give further information about Prisca and Aquila. If it would be clearer in your language, you could translate this verse as its own sentence and repeat the main verb of the previous verse in the next verse, as in the UST.

See: Distinguishing Versus Informing or Reminding

Romans 16:4 (#2)**"laid down their own neck"**

This phrase refers to doing something that would put someone in danger of being executed. Romans often executed people by chopping their heads off at the neck with an axe. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "risked having their heads chopped off by the Roman authorities"

See: Idiom

Romans 16:4 (#3)**"I give thanks"**

Here Paul speaks of expressing **thanks** as if they were something that he could **give** to someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I am thankful"

See: Metaphor

Romans 16:5 (#1)**"and the church {based in} their house"**

This clause continues the sentence that Paul began in [16:3](#) and interrupted in the previous verse. If you made the previous verse into its own sentence, then here you will need to add the main verb from [16:3](#). Alternate translation: "and greet the church based in their house"

See: Information Structure

Romans 16:5 (#2)**"their house"**

The pronoun **their** here refers to Prisca and Aquila. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the house of Prisca and Aquila"

See: Pronouns — When to Use Them

Romans 16:5 (#3)**"Greet"**See how you translated **Greet** in [16:3](#).

See: Imperatives — Other Uses

Romans 16:5 (#4)**"Epaenetus"**The word **Epaenetus** is the name of a man.

See: How to Translate Names

Romans 16:5 (#5)**"the firstfruits of Asia for Christ"**

Paul speaks of **Epaenetus** as if he were **fruit** that he had harvested. He means that **Epaenetus** was the first person in **Asia** who believed in **Christ** as a result of Paul's preaching. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the first person in Asia to believe in Jesus"

See: Metaphor

Romans 16:6 (#1)**"Mary"**

The word **Mary** is the name of a woman. Several women in the Bible are named **Mary** because it was a common Jewish name.

See: How to Translate Names

Romans 16:7 (#1)**"Andronicus"**The word **Andronicus** is the name of a man.

See: How to Translate Names

Romans 16:7 (#2)**"Junias"**

Junias could refer to: (1) a woman named Junia, in which case **Andronicus** and **Junias** might be a married couple like Prisca and Aquila. See the UST. (2) the shortened form of Junianus, a man's name, which is less likely.

See: How to Translate Names

Romans 16:7 (#3)

"my kinsmen"

Here, **kinsmen** could refer to: (1) Jewish Christians. Alternate translation: "my Jewish Christian kinsmen" (2) Christian relatives of Paul. Alternate translation: "my Christian relatives"

See: Assumed Knowledge and Implicit Information

Romans 16:7 (#4)

"who are prominent among the apostles"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "whom the apostles know very well"

See: Active or Passive

Romans 16:7 (#5)

"who"

Here, **who** indicates that what follows is further information about **Andronicus and Junias**. It is not information about **the apostles**. If it would be helpful in your language, you could state this explicitly. Alternate translation (as a new sentence): "These two people"

See: Distinguishing Versus Informing or Reminding

Romans 16:7 (#6)

"in Christ"

Here, **in Christ** refers to being united with Christ. See how you translated the same use of this phrase in [3:24](#).

See: Metaphor

Romans 16:8 (#1)

"Ampliatus"

The word **Ampliatus** is the name of a man.

See: How to Translate Names

Romans 16:8 (#2)

"in the Lord"

See how you translated the same use of this phrase in [16:2](#).

See: Assumed Knowledge and Implicit Information

Romans 16:9 (#1)

"Urbanus," - "Stachys"

The words **Urbanus** and **Stachys** are names of men.

See: How to Translate Names

Romans 16:9 (#2)

"our fellow worker in Christ"

See how you translated a similar phrase in [16:3](#).

See: Assumed Knowledge and Implicit Information

Romans 16:10 (#1)

"Apelles," - "of Aristobulus"

The words **Apelles** and **Aristobulus** are names of men.

See: How to Translate Names

Romans 16:10 (#2)

"the approved in Christ"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "whom Christ has approved"

See: Active or Passive

Romans 16:11 (#1)

"Herodion," - "of Narcissus"

The words **Herodion** and **Narcissus** are names of men.

See: How to Translate Names

Romans 16:11 (#2)

"kinsman"

See how you translated "kinsmen" in [16:7](#).

See: Assumed Knowledge and Implicit Information

Romans 16:11 (#3)

"in the Lord"

Here, **in the Lord** refers to being united to Christ and has the same meaning as "in Christ" in [16:7](#) and [3:24](#). If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "united to the Lord Jesus"

See: Metaphor

Romans 16:12 (#1)

"Tryphaena" - "Tryphosa," - "Persis"

The words **Tryphaena**, **Tryphosa**, and **Persis** are names of women.

See: How to Translate Names

Romans 16:12 (#2)

"in the Lord." - "in the Lord"

See how you translated a similar use of **in the Lord** in [16:3](#).

See: Assumed Knowledge and Implicit Information

Romans 16:13 (#1)

"Rufus"

The word **Rufus** is the name of a man. See how this name is translated in [15:21](#).

See: How to Translate Names

Romans 16:13 (#2)

"the elect in the Lord"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the one whom God has elected"

See: Active or Passive

Romans 16:13 (#3)

"his mother and mine"

Paul speaks of the **mother** of **Rufus** as if she were his own **mother**. He means that she treated him as if he were her own child. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "his mother, whom I also think of as my mother"

See: Metaphor

Romans 16:14 (#1)

"Asencritus, Phlegon, Hermes, Patrobas, Hermas"

These are names of five men.

See: How to Translate Names

Romans 16:14 (#2)

"brothers"

See how you translated this word in [1:13](#).

See: When Masculine Words Include Women

Romans 16:14 (#3)

"the brothers {who are} with them"

Here, **with them** implies that these people meet together as a church. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the brothers who meet with them"

See: Assumed Knowledge and Implicit Information

Romans 16:15 (#1)

"**Philologus**" - "**Nereus**" - "**Olympas**"

The words **Philologus**, **Nereus**, and **Olympas** are names of men.

See: How to Translate Names

Romans 16:15 (#2)

"**Julia**"

The word **Julia** is the name of a woman. She was probably the wife of **Philologus**.

See: How to Translate Names

Romans 16:15 (#3)

"**all the saints {who are} with them**"

See how you translated **with them** in the previous verse.

See: Assumed Knowledge and Implicit Information

Romans 16:16 (#1)

"**Greet**"

See how you translated **Greet** in [16:3](#).

See: Imperatives — Other Uses

Romans 16:16 (#2)

"**a holy kiss**"

Here, **a holy kiss** describes a **kiss** that believers would give to other believers (that is why it is **holy**). In Paul's culture, this was an appropriate way to greet someone with whom one was very close, such as a family member or a good friend. You could use a greeting that is used by close friends or family members and clarify that here it is used in a **holy** or Christian way. Alternate translation: "with a Christian hug" or "in warm way that is appropriate for fellow believers"

See: Translate Unknowns

Romans 16:16 (#3)

"**All the churches of Christ greet you**"

All here could refer to: (1) all the **churches** that were in the area where Paul was working when he wrote this letter. Alternate translation: "All the churches of Christ in this region" (2) all the **churches** that Paul had authority over or represented. Alternate translation: "All the churches of Christ that I represent"

See: Hyperbole

Romans 16:17 (#1)

"**brothers**"

See how you translated this word in [1:13](#).

See: When Masculine Words Include Women

Romans 16:17 (#2)

"**divisions**" - "**traps**," - "**the teaching**"

If your language does not use abstract nouns for the ideas of **divisions**, **obstacles**, and **teaching**, you could express the same ideas in another way. Alternate translation: "what divides ... what obstructs ... what is taught"

See: Abstract Nouns

Romans 16:17 (#3)

"**the ones causing divisions and traps**"

This phrase refers to causing believers to argue with each other. If it would be helpful in your language, you could state this explicitly. See the UST.

See: Assumed Knowledge and Implicit Information

Romans 16:17 (#4)

"**traps**"

See how you translated "trap" in [11:9](#) and [14:13](#).

See: Metaphor

Romans 16:17 (#5)

"contrary to the teaching that you have learned"

This clause could refer to: (1) the **traps**. Alternate translation: "which are contrary to the teaching that you have learned" (2) the means by which these people are **causing divisions and traps**. Alternate translation: "by doing what is contrary to the teaching that you have learned"

See: Assumed Knowledge and Implicit Information

Romans 16:17 (#6)

"turn away from them"

Here, **turn away** refers to avoiding someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "avoid them completely"

See: Metaphor

Romans 16:18 (#1)

"For"

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Romans 16:18 (#2)

"such as these"

Here, **these** refers to "those who are causing division and traps," who are mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "such as those causing such divisions and traps"

See: Pronouns — When to Use Them

Romans 16:18 (#3)

"are not enslaved to our Lord Christ"

Here, **enslaved to our Lord Christ** refers to living under the control of **our Lord Christ**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "are not living in submission to our Lord Christ"

See: Assumed Knowledge and Implicit Information

Romans 16:18 (#4)

"but to their own stomach"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "but they are enslaved to their own stomach"

See: Ellipsis

Romans 16:18 (#5)

"to their own stomach"

Here, **stomach** could refer to: (1) physical desires, especially the desires to eat or drink. Alternate translation: "to their own physical desires" (2) pleasing oneself. Alternate translation: "to their own pleasure"

See: Metonymy

Romans 16:18 (#6)

"through their smooth speech and flattery"

If your language does not use abstract nouns for the ideas of **speech** and **flattery**, you could express the same ideas in another way. Alternate translation: "through speaking smoothly and flatteringingly"

See: Abstract Nouns

Romans 16:18 (#7)

"the hearts"

See how you translated "heart" in [1:21](#).

See: Metonymy

Romans 16:19 (#1)**"For"**

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is one reason why Paul's readers should obey the command to "watch out for" and "turn away from" false teachers. Use the most natural form in your language for indicating a reason. Alternate translation: "Watch out for and turn away from these people since"

See: Connect — Reason-and-Result Relationship

Romans 16:19 (#2)**"your obedience reaches to everyone"**

Here Paul speaks of the Roman believers' **obedience** as if it were a person who could go to people. He means that many people had heard about their **obedience**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "your obedience has been heard about by everyone"

See: Personification

Romans 16:19 (#3)**"your obedience" - "the good," - "the evil"**See how you translated **obedience** in [5:19](#) and **good** and **evil** in [7:19](#).

See: Abstract Nouns

Romans 16:19 (#4)**"everyone"**

Here, **everyone** is an exaggeration that Paul uses to show that many believers had heard about the **obedience** of the Roman believers. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "very many people"

See: Hyperbole

Romans 16:20 (#1)**"the God of peace"**See how you translated this phrase in [15:33](#).

See: Possession

Romans 16:20 (#2)**"will crush Satan under your feet"**

Here Paul speaks of the Roman believers having victory over **Satan** as if they would **crush** him **under** their **feet**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will cause you to have complete victory over Satan"

See: Metaphor

Romans 16:20 (#3)**"with haste."**

If your language does not use abstract nouns for the ideas of **haste** and **grace**, you could express the same ideas in another way. Alternate translation: "hastily. May the Lord Jesus Christ act graciously toward you"

See: Abstract Nouns

Romans 16:20 (#4)**"with haste"**

The phrase translated as **with haste** can also refer to something happening after a short time period. Alternate translation: "in a short time" or "soon"

Romans 16:20 (#5)**"The grace of our Lord Jesus Christ {be} with you"**

As was customary in his culture, Paul closes his letter with a blessing for the Roman believers. Use a form that people would recognize as a blessing in your language. Alternate translation: "May you experience kindness from our Lord Jesus Christ" or "I pray that you will have grace from our Lord Jesus Christ"

See: Blessings

Romans 16:21 (#1)

"my fellow worker"

See how you translated the similar phrase in [16:3](#).

See: Assumed Knowledge and Implicit Information

Romans 16:21 (#2)

"Lucius" - "Jason" - "Sosipater"

The words **Lucius**, **Jason**, and **Sosipater** are names of men.

See: How to Translate Names

Romans 16:21 (#3)

"my kinsmen"

See how you translated this phrase in [16:7](#).

See: Assumed Knowledge and Implicit Information

Romans 16:21 (#4)

"greet you"

As was customary in this culture, Paul concludes the letter by extending greetings from people who are with him and who know the people to whom he is writing. Your language may have a particular way of sharing greetings in a letter. If so, you can use that form here. Alternate translation: "send you their greetings" or "ask to be remembered to you"

Romans 16:22 (#1)

"I, Tertius, the one having written this epistle"

This clause means that **Tertius** wrote down the words that Paul told him to write in this letter. In ancient times it was common for people to use scribes to physically write dictated letters for them. See the discussion of this in the General Notes for this chapter. Alternate translation: "I, Tertius, am the person who wrote down what Paul told me to write in this epistle"

See: Assumed Knowledge and Implicit Information

Romans 16:22 (#2)

"I, Tertius, the one having written this epistle, greet you in the Lord"

I here refers to **Tertius**, who writes this verse. Unlike elsewhere in this letter, it does not refer to Paul. If it would be helpful in your language, you could use the third person in this verse. Alternate translation: "Tertius, who wrote this epistle, greets you in the Lord"

See: First, Second or Third Person

Romans 16:22 (#3)

"Tertius"

The word **Tertius** is the name of a man.

See: How to Translate Names

Romans 16:22 (#4)

"in the Lord"

See how you translated the similar use of **in the Lord** in [16:2](#).

See: Assumed Knowledge and Implicit Information

Romans 16:23 (#1)

"Gaius," - "Erastus," - "Quartus"

The words **Gaius**, **Erastus**, and **Quartus** are names of men.

See: How to Translate Names

Romans 16:23 (#2)

"the host for me and for the whole church"

This phrase indicates that the home of **Gaius** was where Paul and his fellow believers gathered to worship. If it would be helpful in your language, you could state this explicitly. Alternate translation: "who hosts me and the whole church in his house"

See: Assumed Knowledge and Implicit Information

Romans 16:23 (#3)**"the steward"**

Here, **steward** refers to the person who takes care of the money for **the city** in which Paul is staying. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the treasurer" or "the one who administers the finances"

See: Assumed Knowledge and Implicit Information

Romans 16:23 (#4)**"brother"**

Here, **brother** refers to a fellow Christian. See how you translated **brother** in [14:10](#).

See: When Masculine Words Include Women

Romans 16:24 (#1)

""

This verse is not in the best earliest manuscripts. It seems to be an accidental repetition of the last part of [16:20](#). It has been included in the ULT, but it is marked off with square brackets ([]) at the beginning and end. If possible, do not include this addition in your translation.

See: Textual Variants

Romans 16:25 (#1)

""

[16:25-27](#) are one long sentence. If you divide this sentence into shorter sentences, then you will need to repeat part of [16:27](#) in [16:25](#), as the UST does.

Romans 16:25 (#2)**"Now"**

Now here marks the closing section of the letter. If you have a way of doing this in your language, you could use it here.

Romans 16:25 (#3)**"to the one being able to establish you"**

Here, **the one** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to God, who is able to establish you"

See: Assumed Knowledge and Implicit Information

Romans 16:25 (#4)**"to establish you"**

Here Paul speaks of God strengthening a person's faith as if God were establishing that person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "to make your faith strong"

See: Metaphor

Romans 16:25 (#5)**"my gospel"**

Paul is using the possessive form to describe the **gospel** message that he preached. If it would be helpful in your language, you could use a different expression. Alternate translation: "the gospel that I preach"

See: Possession

Romans 16:25 (#6)**"the preaching of Jesus Christ"**

Paul is using the possessive form to describe the **preaching** that is about **Jesus Christ**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the preaching about Jesus Christ"

See: Possession

Romans 16:25 (#7)**"the preaching" - "the revelation of the mystery"**

If your language does not use abstract nouns for the ideas of **preaching**, **revelation**, and **mystery**, you

could express the same ideas in another way.
Alternate translation: "what is preached ... what is revealed of what is mysterious"

See: Abstract Nouns

Romans 16:25 (#8)

"according to the revelation of the mystery"

Here, **according to** indicates that what follows is what Paul's preaching is based on. If it would be helpful in your language, you could state this explicitly. Alternate translation: "on the basis of the revelation of the mystery"

See: Assumed Knowledge and Implicit Information

Romans 16:25 (#9)

"of the mystery"

Here Paul uses the word **mystery** to refer to God's plan to save people, which was revealed in the **gospel**. This does not mean that the idea is hard to understand, but rather, that God had not yet revealed it to people. If your language would not use **mystery** to refer to something that was concealed but has now been revealed, you could use a different expression. Alternate translation: "of this concealed message"

See: Translate Unknowns

Romans 16:25 (#10)

"according to the revelation of the mystery, kept secret for long ages"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "according to the mystery that God has now revealed, yet had kept secret for long ages"

See: Active or Passive

Romans 16:25 (#11)

"kept secret for long ages"

This clause gives further information about **the mystery**, which is also the **gospel**. If it would be

helpful in your language, you could use a different way to make this connection clear. Alternate translation: "which is what was kept secret for long ages"

See: Distinguishing Versus Informing or Reminding

Romans 16:26 (#1)

"but now having been revealed"

This clause gives further information about "the mystery," which is also the "gospel" mentioned in the previous verse. If it would be helpful in your language, you could use a different way to make this connection clear. Alternate translation: "but now that mystery has been revealed"

See: Distinguishing Versus Informing or Reminding

Romans 16:26 (#2)

"but now having been revealed"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "but now God has revealed"

See: Active or Passive

Romans 16:26 (#3)

"and through the prophetic writings, according to the command of the eternal God, to the obedience of faith, to all the nations, having been made known"

The word translated as **and** here indicates that the following four phrases are connected to the fifth phrase. If it would be helpful in your language, you could change the order of these phrases. Alternate translation: "and having been made known through the prophetic writings, according to the command of the eternal God, to the obedience of faith, to all the nations"

See: Information Structure

Romans 16:26 (#4)

"the prophetic writings," - "the command of the eternal God, to the obedience of faith"

If your language does not use abstract nouns for the ideas of **writings**, **command**, **obedience**, and **faith**, you could express the same ideas in another way. Alternate translation: “what was written by the prophets ... what the eternal God commanded, that we should obey as an act of faith”

See: Abstract Nouns

Romans 16:26 (#5)

"to the obedience of faith"

Here, **to** indicates that this is a purpose clause. Use a natural way in your language for introducing a purpose clause. Alternate translation: “for the purpose of the obedience of faith”

See: Connect — Goal (Purpose) Relationship

Romans 16:26 (#6)

"the obedience of faith"

See how you translated this phrase in [1:5](#).

See: Possession

Romans 16:26 (#7)

"having been made known"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God having made known”

See: Active or Passive

Romans 16:27 (#1)

"to the only wise God"

Alternate translation: “to God who alone is wise”

Romans 16:27 (#2)

"to whom {be} the glory"

If your language does not use an abstract noun for the idea behind the word **glory**, you could express the same idea with a verbal form. Alternate translation: “may people glorify him”

See: Abstract Nouns