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Translation Notes (unfoldinWord)

Galatians 1:1 (#1)

"Paul"

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

Galatians 1:1 (#2)

"Paul"

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

See: First, Second or Third Person

Galatians 1:1 (#3)

"not from men nor through man"

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

See: Double Negatives

Galatians 1:1 (#4)

"not from men"

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

See: Assumed Knowledge and Implicit Information

Galatians 1:1 (#5)

"men" - "man"

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

See: When Masculine Words Include Women

Galatians 1:1 (#6)

"through man, but through Jesus Christ and God the Father"

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

Galatians 1:1 (#7)

"but"

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

See: Connect — Contrast Relationship

Galatians 1:1 (#8)

"God the Father, the one having raised him from the dead"

The phrase **the one having raised him from the dead** gives further information about **God the Father**. It is not making a distinction between **God the Father** and **the one having raised him from the dead** as if they are two separate entities. If it

would be helpful in your language, you could make the relationship between these phrases more clear. Alternate translation: "God the Father, who is the same one who made Jesus Christ live again after he died" or "God the Father, who caused Jesus Christ to live again after he had died"

See: Distinguishing Versus Informing or Reminding

Galatians 1:1 (#9)

"God the Father"

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

See: When to Keep Information Implicit

Galatians 1:1 (#10)

"from the dead"

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

See: Nominal Adjectives

Galatians 1:1 (#11)

"from the dead"

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

See: Metonymy

Galatians 1:2 (#1)

"brothers"

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

See: When Masculine Words Include Women

Galatians 1:2 (#2)

"of Galatia"

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

See: Assumed Knowledge and Implicit Information

Galatians 1:2 (#3)

"of Galatia"

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

See: Possession

Galatians 1:3 (#1)

"Grace to you and peace"

This is a common blessing that Paul often uses in the beginning of his letters. Use a form that people would recognize as a blessing in your language. Alternate translation: "May God our Father and the Lord Jesus Christ give you grace and peace"

See: Blessings

Galatians 1:3 (#2)

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

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

See: Abstract Nouns

Galatians 1:3 (#3)

"to you"

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

See: Forms of You

Galatians 1:3 (#4)

"God the Father"

See how you chose to translate the phrase **God the Father** in [1:1](#).

Galatians 1:3 (#5)

"our"

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

See: Exclusive and Inclusive 'We'

Galatians 1:4 (#1)

"the one having given himself for our sins so that he might deliver us from the present evil age"

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

See: Distinguishing Versus Informing or Reminding

Galatians 1:4 (#2)

"for our sins"

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

See: Metonymy

Galatians 1:4 (#3)

"our" - "our"

Both uses of **our** in this verse are inclusive. See the note on **our** in [1:3](#).

See: Exclusive and Inclusive 'We'

Galatians 1:4 (#4)

"our sins"

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

See: Abstract Nouns

Galatians 1:4 (#5)

"so that"

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

See: Connect — Goal (Purpose) Relationship

Galatians 1:4 (#6)

"from the present evil age"

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

See: Metonymy

Galatians 1:4 (#7)

"of our God and Father"

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

See: Distinguishing Versus Informing or Reminding

Galatians 1:5 (#1)

"the glory"

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

See: Abstract Nouns

Galatians 1:5 (#2)

"Amen"

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

See: Copy or Borrow Words

Galatians 1:6 (#1)

"I am amazed"

Alternate translation: "I am surprised" or "I am shocked"

Galatians 1:6 (#2)

"you are turning away so quickly"

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

See: Assumed Knowledge and Implicit Information

Galatians 1:6 (#3)

"you are turning away"

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

See: Assumed Knowledge and Implicit Information

Galatians 1:6 (#4)

"so quickly"

Here, the phrase **so quickly** means that the Galatians were turning away from faith in the true gospel shortly after they accepted it. If it would

help your readers, you could express that explicitly. Alternate translation: "from the true gospel so soon after accepting it" or "so rapidly from the true gospel"

See: Assumed Knowledge and Implicit Information

Galatians 1:6 (#5)

"from the one having called you"

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

See: Assumed Knowledge and Implicit Information

Galatians 1:6 (#6)

"having called"

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

See: Assumed Knowledge and Implicit Information

Galatians 1:6 (#7)

"in the grace of Christ"

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

See: Assumed Knowledge and Implicit Information

Galatians 1:6 (#8)

"the grace"

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

with an adjective such as ""kindness,"" or you could express the meaning in some other way that is natural in your language."

See: Abstract Nouns

Galatians 1:7 (#1)

"another"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "another gospel"

See: Ellipsis

Galatians 1:7 (#2)

"except there are certain ones causing you trouble and wanting to pervert the gospel of Christ"

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

See: Connect — Exception Clauses

Galatians 1:7 (#3)

"certain ones"

Alternate translation: "certain people"

Galatians 1:7 (#4)

"causing you trouble"

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

See: Abstract Nouns

Galatians 1:7 (#5)

"to pervert"

Alternate translation: "to twist the truth of" or "to change"

Galatians 1:7 (#6)

"the gospel of Christ"

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

See: Possession

Galatians 1:8 (#1)

"even if we or an angel from heaven might proclaim to you a gospel other than the one we proclaimed to you, let him be cursed"

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

See: Connect — Hypothetical Conditions

Galatians 1:8 (#2)

"we" - "we proclaimed"

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

See: Exclusive and Inclusive 'We'

Galatians 1:8 (#3)

"we"

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

Galatians 1:8 (#4)

"might proclaim to you a gospel"

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

Galatians 1:8 (#5)

"other than the one we proclaimed"

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

See: Assumed Knowledge and Implicit Information

Galatians 1:8 (#6)

"let him be cursed"

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

Galatians 1:8 (#7)

"let him be cursed"

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

See: Abstract Nouns

Galatians 1:8 (#8)**"let him be cursed"**

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" is the one who will do it. Alternate translation: "let God curse him"

See: Active or Passive

Galatians 1:8 (#9)**"let him be cursed"**

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

See: When Masculine Words Include Women

Galatians 1:9 (#1)**"we have said before"**

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

See: Exclusive and Inclusive 'We'

Galatians 1:9 (#2)**"If anyone proclaims to you a gospel"**

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

See: Connect — Hypothetical Conditions

Galatians 1:9 (#3)**"other than the one"**

See how you translated the phrase **other than the one** in [1:8](#).

See: Assumed Knowledge and Implicit Information

Galatians 1:9 (#4)**"let him be cursed"**

See how you translated the phrase **let him be cursed** in [1:8](#).

See: Active or Passive

Galatians 1:9 (#5)**"let him be cursed"**

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

See: When Masculine Words Include Women

Galatians 1:10 (#1)**"For"**

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

See: Assumed Knowledge and Implicit Information

Galatians 1:10 (#2)**"For am I now trying to persuade men, or God? Or am I seeking to please men"**

By using these two rhetorical questions, Paul is not asking the Galatians for information, but is using the question form for emphasis and to engage his readers' thinking. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "For I do not seek to persuade men, but instead I only seek the

approval of God! I am not seeking to please men!" or "For I do not seek the approval of men, but instead I only seek the approval of God! I am not seeking to please men!"

See: Rhetorical Question

Galatians 1:10 (#3)

"am I now trying to persuade men, or God? Or am I seeking to please men? If I were still pleasing men"

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

See: When Masculine Words Include Women

Galatians 1:10 (#4)

"If I were still pleasing men, I would not be a servant of Christ"

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

See: Connect — Hypothetical Conditions

Galatians 1:11 (#1)

"For"

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

See: Connecting Words and Phrases

Galatians 1:11 (#2)

"brothers"

Although the term **brothers** is masculine, Paul is using the word here in a generic sense that includes both men and women and refers to those who believe in Jesus. Alternate translation: "brothers and sisters"

See: When Masculine Words Include Women

Galatians 1:11 (#3)

"having been proclaimed by me"

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

See: Active or Passive

Galatians 1:11 (#4)

"is not according to man"

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

See: When Masculine Words Include Women

Galatians 1:12 (#1)

"For"

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

See: Connecting Words and Phrases

Galatians 1:12 (#2)

"neither I did receive it from man, nor was I taught it"

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

See: Parallelism

Galatians 1:12 (#3)

"man"

Although the term **man** is masculine, Paul is using the word here in a generic sense that includes both men and women and refers to humans. See how you translated the word **man** in [1:11](#) where it is used with a similar meaning. Alternate translation: "people" or "humans" or "a human source"

See: When Masculine Words Include Women

Galatians 1:12 (#4)

"was I taught it"

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

See: Active or Passive

Galatians 1:12 (#5)

"it" - "was I taught it"

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

See: Assumed Knowledge and Implicit Information

Galatians 1:12 (#6)

"was I taught it"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "was I taught it by any person" or "was I taught it by man" or "was I taught it by a human being"

See: Ellipsis

Galatians 1:12 (#7)

"but"

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

See: Connect — Contrast Relationship

Galatians 1:12 (#8)

"by"

Alternate translation: "through a"

Galatians 1:12 (#9)

"revelation of Jesus Christ"

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

See: Abstract Nouns

Galatians 1:12 (#10)

"by revelation of Jesus Christ"

Paul could be using the possessive form here to mean: (1) that God revealed Jesus Christ to Paul.

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

See: Possession

Galatians 1:12 (#11)

"but by revelation of Jesus Christ"

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

See: Ellipsis

Galatians 1:13 (#1)

"my former manner of life"

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

See: Abstract Nouns

Galatians 1:13 (#2)

"in Judaism"

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

See: Assumed Knowledge and Implicit Information

Galatians 1:13 (#3)

"beyond measure"

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

See: Idiom

Galatians 1:14 (#1)

"in Judaism"

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

See: Assumed Knowledge and Implicit Information

Galatians 1:14 (#2)

"race"

Alternate translation: “nation”

Galatians 1:14 (#3)

"my race"

The word **race** is a singular noun that refers to a group of people. If your language does not use singular nouns in that way, you could use a different expression. Alternate translation: “my ethnic group, the Jews” or “my people, the Jews” or “the Jewish people”

See: Collective Nouns

Galatians 1:14 (#4)

"of my fathers"

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

See: Metaphor

Galatians 1:15 (#1)

"But"

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

See: Connect — Contrast Relationship

Galatians 1:15 (#2)

"the one"

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

See: Assumed Knowledge and Implicit Information

Galatians 1:15 (#3)

"when the one having set me apart from the womb of my mother and having called {me} through his grace was pleased"

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

See: Distinguishing Versus Informing or Reminding

Galatians 1:15 (#4)

"from the womb of my mother"

The phrase **from the womb of my mother** is a Hebrew idiom which means either "from the day of

my birth" or "from before birth." If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "from the day I was born" or "from before I was birthed"

See: Idiom

Galatians 1:15 (#5)

"having called {me}"

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

See: Assumed Knowledge and Implicit Information

Galatians 1:15 (#6)

"his grace"

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

See: Abstract Nouns

Galatians 1:16 (#1)

"to reveal his Son in me"

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

See: Assumed Knowledge and Implicit Information

Galatians 1:16 (#2)

"so that"

The phrase **so that** introduces a purpose clause. After the phrase **so that** Paul states the purpose for which God revealed his Son to Paul, namely so that he **might preach him among the Gentiles**. Use a

natural way in your language for introducing a purpose clause. Alternate translation: "in order that"

See: Connect — Goal (Purpose) Relationship

Galatians 1:16 (#3)

"I might preach him"

Alternate translation: "I might proclaim the good news about God's Son"

Galatians 1:16 (#4)

"flesh and blood"

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

See: Synecdoche

Galatians 1:17 (#1)

"did I go up to Jerusalem"

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

See: Go and Come

Galatians 1:17 (#2)

"Instead"

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

See: Connect — Contrast Relationship

Galatians 1:17 (#3)

"I went to"

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

See: Go and Come

Galatians 1:18 (#1)

"Then"

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

See: Connect — Sequential Time Relationship

Galatians 1:18 (#2)

"I went up to Jerusalem"

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

See: Go and Come

Galatians 1:19 (#1)

"I did not see any of the other apostles except James"

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

See: Connect — Exception Clauses

Galatians 1:20 (#1)

"behold"

The word **behold** is an exclamation word which is used to draw attention to the words that follow.

Use an exclamation that would be natural, in your language, to use in this context. Alternate translation: “observe”

See: Exclamations

Galatians 1:20 (#2)

“I am not lying”

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

See: Litotes

Galatians 1:20 (#3)

“before God”

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

See: Assumed Knowledge and Implicit Information

Galatians 1:21 (#1)

“Then I went to”

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

See: Connect — Sequential Time Relationship

Galatians 1:22 (#1)

“I was unknown by face to the churches of Judea {that are} in Christ”

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

See: Active or Passive

Galatians 1:22 (#2)

“I was unknown by face to the churches of Judea {that are} in Christ”

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

See: Synecdoche

Galatians 1:22 (#3)

“in Christ”

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

See: Metaphor

Galatians 1:23 (#1)

“But”

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

See: Connect — Contrast Relationship

Galatians 1:23 (#2)

"they were only hearing"

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

Galatians 1:23 (#3)

"The one"

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

See: Assumed Knowledge and Implicit Information

Galatians 1:23 (#4)

"the faith"

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

See: Abstract Nouns

Galatians 1:23 (#5)

"the faith"

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

See: Metonymy

Galatians 1:23 (#6)

"he" - "was destroying"

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

See: Assumed Knowledge and Implicit Information

Galatians 1:24 (#1)

"in me"

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

See: Connect — Reason-and-Result Relationship

Galatians 2:1 (#1)

"Then"

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

See: Connect — Sequential Time Relationship

Galatians 2:1 (#2)

"I went up" - "to Jerusalem"

See how you translated the similar phrase "I went up to Jerusalem" in [1:18](#).

See: Go and Come

Galatians 2:1 (#3)

"I went up"

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

See: Go and Come

Galatians 2:2 (#1)

"Now"

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

See: Connect — Background Information

Galatians 2:2 (#2)**"I went up"**See how you translated the phrase **I went up** in [2:1](#).

See: Go and Come

Galatians 2:2 (#3)**"according to a revelation"**

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

Galatians 2:2 (#4)**"according to a revelation"**If your language does not use an abstract noun for the idea of **revelation**, you could express the same idea with a verb such as "revealed," or you could express the meaning in some other way that is natural in your language.

See: Abstract Nouns

Galatians 2:2 (#5)**"set before them"**Here, the phrase **set before** means to communicate something to someone for the purpose of receiving their opinion regarding it. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "communicated to them" or "related to them"

See: Assumed Knowledge and Implicit Information

Galatians 2:2 (#6)**"them"**Most Bible scholars think that **them** here refers to meetings with two different groups of people with whom Paul met while in Jerusalem, one meeting with a large number of Christians from Jerusalem and a smaller meeting with just the apostles. The phrase **but privately to the ones seeming to be important** is only describing the latter meeting, as

it is only this meeting which is relevant to what Paul is trying to communicate here. When translating the word **them**, make sure that you use a word or phrase that allows for both meetings to be included.

See: When to Keep Information Implicit

Galatians 2:2 (#7)**"but privately to the ones"**

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "but privately I set it before the ones"

See: Ellipsis

Galatians 2:2 (#8)**"to the ones seeming to be important"**

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

Galatians 2:2 (#9)**"lest I might run—or had run—in vain"**

Alternate translation: "to ensure I was doing profitable work"

Galatians 2:2 (#10)**"lest I might run—or had run—in vain"**

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

helpful to your readers, you could indicate more explicitly what this phrase means.

See: Assumed Knowledge and Implicit Information

Galatians 2:2 (#11)

"I might run—or had run"

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

See: Metaphor

Galatians 2:2 (#12)

"in vain"

Alternate translation: "for no purpose" or "without positive results" or "for nothing"

Galatians 2:3 (#1)

"But"

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

See: Connect — Contrast Relationship

Galatians 2:3 (#2)

"not even Titus, the one with me, being a Greek"

The phrase **the one with me** and the phrase **being a Greek** both give further information about **Titus**. Neither of these phrases is making a distinction

between **Titus** and some other person. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "not even Titus, my non-Jewish ministry partner"

See: Distinguishing Versus Informing or Reminding

Galatians 2:3 (#3)

"not even Titus, the one with me, being a Greek, was forced to be circumcised"

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

See: Active or Passive

Galatians 2:4 (#1)

"But it was because of"

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

See: Assumed Knowledge and Implicit Information

Galatians 2:4 (#2)

"secretly brought in false brothers, who came in secretly to spy on"

Using the phrase **false brothers**, Paul speaks of these people as if they were spies with bad motives. He means that they pretended to be fellow believers, but their intent was to observe what Paul and the other believers were doing. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning

plainly. Alternate translation: "people who pretended to be Christians, who came into our midst in order to watch us closely" or "people who said they were Christians but were not, who came into our group to view closely"

See: Metaphor

Galatians 2:4 (#3)

"secretly brought in"

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

See: Assumed Knowledge and Implicit Information

Galatians 2:4 (#4)

"false brothers"

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

See: Assumed Knowledge and Implicit Information

Galatians 2:4 (#5)

"to spy on our freedom that we have in Christ Jesus"

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

See: Abstract Nouns

Galatians 2:4 (#6)

"we have"

When Paul says **we**, he is speaking of himself, his traveling companions, and the Galatian believers,

so **we** would be inclusive. Your language may require you to mark these forms.

See: Exclusive and Inclusive 'We'

Galatians 2:4 (#7)

"so that they will enslave us"

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

See: Metaphor

Galatians 2:5 (#1)

"we did" - "yield"

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

See: Exclusive and Inclusive 'We'

Galatians 2:5 (#2)

"we did not even yield in submission to them"

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

See: Assumed Knowledge and Implicit Information

Galatians 2:5 (#3)

"we did" - "yield in submission"

If your language does not use an abstract noun for the idea of **submission**, you could express the same idea with a verbal phrase, or you could

express the meaning in some other way that is natural in your language.

See: Abstract Nouns

Galatians 2:5 (#4)

"an hour"

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

See: Idiom

Galatians 2:5 (#5)

"so that"

The phrase **so that** introduces a purpose clause. Paul is stating the purpose for which Paul and his ministry partners **did not even yield in submission** to those who taught that circumcision was necessary. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that"

See: Connect — Goal (Purpose) Relationship

Galatians 2:5 (#6)

"the truth of the gospel"

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

See: Abstract Nouns

Galatians 2:5 (#7)

"the truth of the gospel"

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

clear in your language, you could clarify the relationship for your readers.

See: Possession

Galatians 2:6 (#1)

"But"

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

See: Connect — Contrast Relationship

Galatians 2:6 (#2)

"the ones seeming to be something"

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

See: Assumed Knowledge and Implicit Information

Galatians 2:6 (#3)

"what sort they were formerly matters nothing to me; God does not accept the face of man"

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

Galatians 2:6 (#4)

"what sort"

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

See: Assumed Knowledge and Implicit Information

Galatians 2:6 (#5)

“what sort they were formerly matters nothing to me”

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

See: Assumed Knowledge and Implicit Information

Galatians 2:6 (#6)

“God does not accept the face of man”

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

See: Idiom

Galatians 2:6 (#7)

“of man”

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

See: When Masculine Words Include Women

Galatians 2:6 (#8)

“the ones seeming important”

See how you translated the similar phrase, “the ones seeming to be important” in [2:2](#).

Galatians 2:6 (#9)

“added nothing to me”

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

See: Metonymy

Galatians 2:7 (#1)

“But on the contrary”

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

See: Connect — Contrast Relationship

Galatians 2:7 (#2)

“having seen”

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

See: Assumed Knowledge and Implicit Information

Galatians 2:7 (#3)

“I had been entrusted with”

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

See: Active or Passive

Galatians 2:7 (#4)

"to the uncircumcision, just as Peter to the circumcision"

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

See: Metonymy

Galatians 2:8 (#1)

"for the one having worked in Peter for apostleship to the circumcision also worked in me to the Gentiles"

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

See: Information Structure

Galatians 2:8 (#2)

"the one"

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

See: Assumed Knowledge and Implicit Information

Galatians 2:8 (#3)

"to the circumcision"

See how you translated the phrase **the circumcision** in [2:7](#).

See: Metonymy

Galatians 2:8 (#4)

"also worked in me to 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: "also worked in me for my apostleship to the Gentiles" or "also worked in me for apostleship to the Gentiles"

See: Ellipsis

Galatians 2:9 (#1)

"having understood the grace having been given to me"

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

See: Abstract Nouns

Galatians 2:9 (#2)

"having been given"

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

See: Active or Passive

Galatians 2:9 (#3)

"the ones seeming to be pillars"

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

See: Metaphor

Galatians 2:9 (#4)

"gave the right hand of fellowship to Barnabas and me, so that we to the Gentiles, and they to the circumcision"

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

See: Symbolic Action

Galatians 2:9 (#5)

"of fellowship"

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

See: Abstract Nouns

Galatians 2:9 (#6)

"so that"

The phrase **so that** introduces a purpose clause. Paul is stating the purpose for which **James and Cephas and John ... gave the right hand of fellowship to Barnabas** and Paul. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that"

See: Connect — Goal (Purpose) Relationship

Galatians 2:9 (#7)

"we to the Gentiles, and they to the circumcision"

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

the Gentiles, and they would go the circumcision" or "we would proclaim the good news to the Gentiles, and they would proclaim the good news to the circumcision"

See: Ellipsis

Galatians 2:9 (#8)

"we"

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

See: Exclusive and Inclusive 'We'

Galatians 2:9 (#9)

"the circumcision"

See how you translated the phrase **the circumcision** in [2:7](#).

See: Metonymy

Galatians 2:10 (#1)

"only that we should continue to remember the poor"

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

See: Connect — Exception Clauses

Galatians 2:10 (#2)

"we should continue to remember"

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

See: Exclusive and Inclusive 'We'

Galatians 2:10 (#3)**"we should continue to remember the poor"**

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

See: Assumed Knowledge and Implicit Information

Galatians 2:10 (#4)**"poor"**

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

See: Nominal Adjectives

Galatians 2:11 (#1)**"But"**

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

See: Connect — Contrast Relationship

Galatians 2:11 (#2)**"when Cephas came to Antioch, I opposed him to his face, because he stood condemned"**

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "because Cephas stood condemned, I opposed him to his face when he came to Antioch"

See: Connect — Reason-and-Result Relationship

Galatians 2:11 (#3)**"came"**

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

See: Go and Come

Galatians 2:11 (#4)**"I opposed him to his face"**

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

See: Idiom

Galatians 2:11 (#5)**"he stood condemned"**

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

See: Assumed Knowledge and Implicit Information

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

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

See: Connect — Reason-and-Result Relationship

Galatians 2:12 (#2)**"came" - "they came"**

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

See: Go and Come

Galatians 2:12 (#3)**"But"**

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

See: Connect — Contrast Relationship

Galatians 2:12 (#4)**"was separating himself"**

Alternate translation: "was staying away from the Gentile believers"

Galatians 2:12 (#5)**"being afraid of the ones from the circumcision"**

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

See: Assumed Knowledge and Implicit Information

Galatians 2:12 (#6)**"the ones from the circumcision"**

See how you translated the phrase **the circumcision** in [2:7](#). Here, the term **the circumcision** probably refers specifically to Jews who were not believers in Jesus, since it is unlikely

that Peter would have feared Jewish Christians or the men whom James sent.

See: Metonymy

Galatians 2:13 (#1)**"the rest of the Jews"**

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

See: Assumed Knowledge and Implicit Information

Galatians 2:13 (#2)**"so that"**

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

See: Connect — Reason-and-Result Relationship

Galatians 2:13 (#3)**"was led astray by their hypocrisy"**

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

See: Assumed Knowledge and Implicit Information

Galatians 2:13 (#4)**"even Barnabas was led astray by their hypocrisy"**

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

Alternate translation: "they even led Barnabas astray by their hypocrisy"

See: Active or Passive

Galatians 2:13 (#5)

"by their hypocrisy"

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

See: Abstract Nouns

Galatians 2:14 (#1)

"But"

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

See: Connect — Contrast Relationship

Galatians 2:14 (#2)

"they were not walking correctly"

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

See: Metonymy

Galatians 2:14 (#3)

"the truth of the gospel"

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

See how you translated the phrase **the truth of the gospel** in [2:5](#).

See: Abstract Nouns

Galatians 2:14 (#4)

"If you, being a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews"

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

See: Direct and Indirect Quotations

Galatians 2:14 (#5)

"If you, being a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews"

Paul is not asking for information, but is using the question form here to emphatically rebuke Cephas and to help Cephas understand the hypocrisy of his actions. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation, and communicate the emphasis in another way. Alternate translation: "You are a Jew, and live like a Gentile and not like a Jew, and so it is very hypocritical for you to force the Gentiles to live like Jews!" or "You are a Jew, and live like a Gentile and not like a Jew, and so it is very wrong for you to force the Gentiles to live like Jews!"

See: Rhetorical Question

Galatians 2:14 (#6)

"If you, being a Jew, live like a Gentile and not like a Jew"

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: "Since you, being a Jew, live like a Gentile and not a like Jew"

See: Connect — Factual Conditions

Galatians 2:14 (#7)

"you," - "can you force"

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

See: Forms of 'You' — Singular

Galatians 2:15 (#1)

"We"

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

See: Exclusive and Inclusive 'We'

Galatians 2:15 (#2)

"We {are} Jews by birth, and not sinners from the Gentiles"

Alternate translation: "We had Jewish parents and are not Gentiles"

Galatians 2:15 (#3)

"sinners from the Gentiles"

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

See: Assumed Knowledge and Implicit Information

Galatians 2:16 (#1)

"but"

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

See: Connect — Contrast Relationship

Galatians 2:16 (#2)

"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: "person" or "human being"

See: When Masculine Words Include Women

Galatians 2:16 (#3)

"no man is justified" - "we might be justified" - "will be justified"

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

See: Active or Passive

Galatians 2:16 (#4)

"works of the law" - "works of the law." - "works of the law"

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

See: Possession

Galatians 2:16 (#5)

"works of the law" - "works of the law." - "works of the law"

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

See: Abstract Nouns

Galatians 2:16 (#6)

"of the law" - "of the law." - "of the law"

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

See: Collective Nouns

Galatians 2:16 (#7)

"except"

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

See: Connect — Exception Clauses

Galatians 2:16 (#8)

"faith" - "faith"

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

See: Abstract Nouns

Galatians 2:16 (#9)

"we" - "we might be justified"

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

See: Exclusive and Inclusive 'We'

Galatians 2:16 (#10)

"so that"

The phrase **so that** introduces a purpose clause. Paul is introducing the purpose for which he and the other Jewish believers **believed in Christ Jesus**, which is **so that they might be justified by faith in Christ**. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that"

See: Connect — Goal (Purpose) Relationship

Galatians 2:16 (#11)

"For by works of the law not any flesh will be justified"

Here, the word **For** re-introduces and re-states the reason why Cephas and the other Jewish believers **believed in Christ Jesus**. They **believed in Jesus**

Christ because **by works of the law no flesh will be justified**. The phrase **by works of the law no flesh will be justified** repeats in slightly different words the earlier phrase in the verse which says **no man is justified by works of the law**. If it would not be natural in your language to re-introduce the reason after the result, you could re-introduce and re-state the result. Alternate translation: "We believed in Christ Jesus because no flesh will be justified by works of the law"

See: Connect — Reason-and-Result Relationship

Galatians 2:16 (#12)

"any flesh"

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

See: Synecdoche

Galatians 2:16 (#13)

"no man" - "any flesh"

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

See: When to Keep Information Implicit

Galatians 2:17 (#1)

"But"

Here Paul uses the word **But** to introduce new information into his ongoing explanation of why justification is through faith in Christ and not through obeying the law of Moses. Here, Paul is

anticipating and answering a possible objection to justification by faith. The word **But** introduces this. Use a natural form in your language for doing this.

See: Connecting Words and Phrases

Galatians 2:17 (#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

Galatians 2:17 (#3)

"seeking to be justified in Christ"

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

See: Assumed Knowledge and Implicit Information

Galatians 2:17 (#4)

"to be justified in Christ"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that God will do it. Alternate translation: "for God to justify us through our faith in Christ" or "for God to justify us because of our faith in Christ"

See: Active or Passive

Galatians 2:17 (#5)**"we" - "were" - "found"**

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

See: Exclusive and Inclusive 'We'

Galatians 2:17 (#6)**"ourselves"**

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

See: Reflexive Pronouns

Galatians 2:17 (#7)**"we ourselves were also found {to be} sinners"**

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

See: Active or Passive

Galatians 2:17 (#8)**"{to be} sinners, {" - "of sin"**

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

See: Abstract Nouns

Galatians 2:17 (#9)**"is} Christ then a minister of sin"**

The phrase **is Christ then a minister of sin** is a rhetorical question. Paul is not asking for information, but is using the question form to

emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way.

See: Rhetorical Question

Galatians 2:17 (#10)**"May it never be"**

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

See: Exclamations

Galatians 2:18 (#1)**"I again rebuild those things which I destroyed, I prove myself to be a transgressor"**

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

See: Metaphor

Galatians 2:18 (#2)**"a transgressor"**

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

See: Abstract Nouns

Galatians 2:19 (#1)**"For"**

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

See: Connecting Words and Phrases

Galatians 2:19 (#2)**"through the law"**

Alternate translation: "by means of the law"

Galatians 2:19 (#3)**"through the law," - "to the law"**

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

See: Collective Nouns

Galatians 2:19 (#4)**"died to the law"**

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

believing in him and their consequent union with him which they have as a result of their faith in him. (See [Rom 7:4](#) and [Gal 4:4-5](#)) Alternate translation: "died to the requirements of the law through my union with Christ"

See: Metaphor

Galatians 2:19 (#5)**"the law," - "to the law"**

See how you translated the phrase **the law** in [2:16](#).

See: Collective Nouns

Galatians 2:19 (#6)**"so that"**

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

See: Connect — Goal (Purpose) Relationship

Galatians 2:19 (#7)**"I might live to God"**

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

See: Assumed Knowledge and Implicit Information

Galatians 2:19 (#8)**"I have been crucified with Christ"**

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

See: Metaphor

Galatians 2:19 (#9)

"I have been crucified with Christ"

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

See: Active or Passive

Galatians 2:20 (#1)

"I no longer live, but Christ lives in me"

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

See: Metaphor

Galatians 2:20 (#2)

"that which I now live"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "that life which I now live"

See: Ellipsis

Galatians 2:20 (#3)

"that which I now live in the flesh, I live by faith"

Here, when Paul refers to the life he lives in his earthly body, he is using his life to refer to the actions that he does while living in his body. If it would be helpful in your language, you could use an

equivalent expression from your culture or use plain language. Alternate translation: "the actions that I now do while living in my body, I do by faith"

See: Synecdoche

Galatians 2:20 (#4)

"that which I now live in the flesh"

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

See: Synecdoche

Galatians 2:20 (#5)

"I live by faith that {is in} the Son of God"

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

See: Assumed Knowledge and Implicit Information

Galatians 2:20 (#6)

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

See: Abstract Nouns

Galatians 2:20 (#7)**"that {is in"**

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

See: Connecting Words and Phrases

Galatians 2:20 (#8)**"the one having loved me"**

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

See: Assumed Knowledge and Implicit Information

Galatians 2:20 (#9)**"having given himself"**

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

See: Assumed Knowledge and Implicit Information

Galatians 2:21 (#1)**"I do not set aside"**

Here, Paul expresses a strong positive meaning by using a negative phrase, **do not**, together with a phrase, **set aside** that is the opposite of the intended meaning. If it would be helpful in your language, you could express the meaning positively. Alternate translation: "I strongly affirm" or "I do uphold"

See: Litotes

Galatians 2:21 (#2)**"I do not set aside"**

Alternate translation: "I do not ignore" or "I do not dismiss"

Galatians 2:21 (#3)**"the grace of God"**

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

See: Abstract Nouns

Galatians 2:21 (#4)**"righteousness {is"**

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

See: Abstract Nouns

Galatians 2:21 (#5)**"for if righteousness {is} through the law, then Christ died for nothing"**

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

See: Hypothetical Situations

Galatians 2:21 (#6)

"for if righteousness {is} through the law, then Christ died for nothing"

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

See: Connect — Hypothetical Conditions

Galatians 2:21 (#7)

"if righteousness {is} through the law"

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

See: Assumed Knowledge and Implicit Information

Galatians 2:21 (#8)

"through the law"

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

See: Collective Nouns

Galatians 2:21 (#9)

"the law"

See how you translated the phrase **the law** in [2:16](#).

See: Collective Nouns

Galatians 2:21 (#10)

"then Christ died for nothing"

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

Galatians 3:1 (#1)

"O"

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

See: Exclamations

Galatians 3:1 (#2)

"foolish Galatians"

Alternate translation: "you Galatians are without understanding" or "you Galatians who are without understanding"

Galatians 3:1 (#3)

"Who bewitched you"

Paul is not asking for information, but is using the question form to rebuke the Galatian believers. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way.

See: Rhetorical Question

Galatians 3:1 (#4)

"Who bewitched you"

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

See: Irony

Galatians 3:1 (#5)

"before whose eyes Jesus Christ was publicly portrayed {as} crucified"

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

See: Metaphor

Galatians 3:1 (#6)

"was publicly portrayed {as} crucified"

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

See: Active or Passive

Galatians 3:2 (#1)

"Did you receive the Spirit by works of the law or by hearing of faith"

Paul is not asking for information, but is using the question form to rebuke the Galatian believers. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You received the Spirit not by doing what the law says, but by believing what you heard."

See: Rhetorical Question

Galatians 3:2 (#2)

"by works of the law"

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

See: Possession

Galatians 3:2 (#3)

"of the law"

See how you translated the phrase **the law** in [2:16](#).

See: Collective Nouns

Galatians 3:2 (#4)

"by hearing of faith"

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

See: Possession

Galatians 3:2 (#5)

"of faith"

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

See: Abstract Nouns

Galatians 3:3 (#1)

"Are you so foolish"

Paul is not asking for information, but is using the question form to emphatically express his surprise. If you would not use a rhetorical question for this purpose in your language, you could translate his

words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You are very foolish!" or "Don't be so foolish!" or "Surely you cannot be so foolish!"

See: Rhetorical Question

Galatians 3:3 (#2)

"Having begun by Spirit, are you now finishing by flesh"

Paul is not asking for information, but is using the question form to guide the Galatian believers thinking about what they are doing. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way.

See: Rhetorical Question

Galatians 3:3 (#3)

"Having begun"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "Having begun the Christian life" or "Having begun your new relationship with God"

See: Ellipsis

Galatians 3:3 (#4)

"by flesh"

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

See: Metonymy

Galatians 3:4 (#1)

"Have you experienced so many things for nothing"

Paul is not asking for information, but is using the question form in order to try to make the Galatian believers think about the implications of believing and following the false teachers. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way.

See: Rhetorical Question

Galatians 3:4 (#2)

"Have you experienced so many things for nothing—if indeed it was really for nothing"

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

as "Did all the things that happened to you not cause you to think about them?"

See: When to Keep Information Implicit

Galatians 3:4 (#3)

"Have you experienced"

Alternate translation: "Did you experience"

Galatians 3:4 (#4)

"for nothing—if indeed it was really for nothing"

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

Galatians 3:4 (#5)

"if indeed it was really for nothing"

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

See: Hypothetical Situations

Galatians 3:4 (#6)

"if indeed it was really for nothing"

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

teachers. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way.

See: Rhetorical Question

Galatians 3:5 (#1)

"Therefore, the one providing the Spirit to you and working miracles among you, {is it} by works of the law, or by hearing of faith"

This entire verse is a rhetorical question. Paul is using the question form here to teach the Galatians a truth by engaging their reasoning. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "God who gives you his Spirit and does miracles among you does not do these things because you obey the law of Moses. Surely you must know that God gives you these blessings because you believed the good news about the Messiah when you heard it"

See: Rhetorical Question

Galatians 3:5 (#2)

"the one"

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

See: Assumed Knowledge and Implicit Information

Galatians 3:5 (#3)

"of the law"

See how you translated the phrase **the law** in [2:16](#).

See: Collective Nouns

Galatians 3:5 (#4)

"by hearing of faith"

See how you translated the phrase **by hearing of faith** in [3:02](#) where it is used with the same meaning.

See: Possession

Galatians 3:5 (#5)

"is it} by works of the law, or by hearing of faith"

Paul asks another rhetorical question to remind the Galatians of how they received the Spirit. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way.

See: Rhetorical Question

Galatians 3:5 (#6)

"is it} by works of the law"

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

See: Possession

Galatians 3:5 (#7)

"by hearing of faith"

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

See: Assumed Knowledge and Implicit Information

Galatians 3:6 (#1)

"Just as"

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

See: Connecting Words and Phrases

Galatians 3:6 (#2)

"believed God and it was credited to him as righteousness"

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

See: Quote Markings

Galatians 3:6 (#3)

"it was credited"

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

See: Active or Passive

Galatians 3:6 (#4)

"it was credited"

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

See: Assumed Knowledge and Implicit Information

Galatians 3:6 (#5)

"righteousness"

See how you translated the word **righteousness** in [2:21](#).

See: Abstract Nouns

Galatians 3:7 (#1)

"the ones by faith"

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

See: Abstract Nouns

Galatians 3:7 (#2)

"the ones by faith"

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

See: Assumed Knowledge and Implicit Information

Galatians 3:7 (#3)

"sons of Abraham"

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

See: Metaphor

Galatians 3:7 (#4)

"sons"

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

See: When Masculine Words Include Women

Galatians 3:8 (#1)

"the Scripture, having foreseen that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham"

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

See: Personification

Galatians 3:8 (#2)

"by faith"

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

See: Assumed Knowledge and Implicit Information

Galatians 3:8 (#3)

"by faith"

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

See: Abstract Nouns

Galatians 3:8 (#4)

"preached the gospel beforehand to Abraham"

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

See: Quotations and Quote Margins

Galatians 3:8 (#5)

"all the nations"

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

See: Metonymy

Galatians 3:8 (#6)

“In you all the nations will be blessed”

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

See: Active or Passive

Galatians 3:9 (#1)

“So then”

Alternate translation: “Therefore” or “Consequently”

Galatians 3:9 (#2)

“the ones by faith”

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

See: Metaphor

Galatians 3:9 (#3)

“the ones by faith are blessed”

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

See: Active or Passive

Galatians 3:10 (#1)

“For as many as are of works of the law”

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

Galatians 3:10 (#2)

“as many as are of works of the law”

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

See: Assumed Knowledge and Implicit Information

Galatians 3:10 (#3)

“of works of the law”

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

See: Possession

Galatians 3:10 (#4)

“of the law”

See how you translated the phrase **the law** in [2:16](#).

See: Collective Nouns

Galatians 3:10 (#5)**"it is written, "" - "written"**

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

See: Active or Passive

Galatians 3:10 (#6)**"are under a curse"**

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

See: Assumed Knowledge and Implicit Information

Galatians 3:10 (#7)**"are under a curse"**

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

See: Abstract Nouns

Galatians 3:10 (#8)**"it is written"**

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

See: Assumed Knowledge and Implicit Information

Galatians 3:10 (#9)**"of the Law"**See how you translated the phrase **the Law** in [2:16](#).

Alternate translation: "of God's Laws"

See: Collective Nouns

Galatians 3:11 (#1)**"no one is justified before God by the law"**

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

See: Active or Passive

Galatians 3:11 (#2)**"is} clear"**

Alternate translation: "is evident"

Galatians 3:11 (#3)**"that"**

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

See: Connecting Words and Phrases

Galatians 3:11 (#4)**"the law"**See how you translated the phrase **the law** in [2:16](#).

See: Collective Nouns

Galatians 3:11 (#5)**"The righteous will live by faith"**

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

See: Quotations and Quote Margins

Galatians 3:11 (#6)

"The righteous will live by faith"

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

See: Nominal Adjectives

Galatians 3:11 (#7)

"The righteous will live by faith"

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

See: Assumed Knowledge and Implicit Information

Galatians 3:11 (#8)

"by faith"

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

See: Abstract Nouns

Galatians 3:11 (#9)

"by faith"

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

See: Assumed Knowledge and Implicit Information

Galatians 3:12 (#1)

"Now"

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

See: Connecting Words and Phrases

Galatians 3:12 (#2)

"the law"

See how you translated the phrase **the law** in [2:16](#).

See: Collective Nouns

Galatians 3:12 (#3)

"by faith"

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

See: Abstract Nouns

Galatians 3:12 (#4)

"the law is not by faith"

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

See: Assumed Knowledge and Implicit Information

Galatians 3:12 (#5)**"but"**

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

See: Connect — Contrast Relationship

Galatians 3:12 (#6)**"but"**

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

See: Quotations and Quote Margins

Galatians 3:12 (#7)**"these things"**

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

See: Assumed Knowledge and Implicit Information

Galatians 3:12 (#8)**"will live in them"**

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

See: Assumed Knowledge and Implicit Information

Galatians 3:13 (#1)**"redeemed"**

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

See: Metaphor

Galatians 3:13 (#2)**"us" - "us"**

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

See: Exclusive and Inclusive 'We'

Galatians 3:13 (#3)**"from the curse of the law," - "a curse"**

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

See: Abstract Nouns

Galatians 3:13 (#4)**"of the law"**

See how you translated the phrase **the law** in [2:16](#).

See: Collective Nouns

Galatians 3:13 (#5)**"a curse"**

By using the phrase, **a curse**, Paul is describing a person who is cursed by God by association with the **curse** itself. If it would be helpful in your language, you could use an equivalent expression

or plain language. Alternate translation: “one who was cursed by God” or “one whom God cursed”

See: Metonymy

Galatians 3:13 (#6)

“on behalf of”

Alternate translation: “for”

Galatians 3:13 (#7)

“for it is written”

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

See: Assumed Knowledge and Implicit Information

Galatians 3:13 (#8)

“Cursed {is} everyone hanging on a tree”

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

See: Quotations and Quote Margins

Galatians 3:13 (#9)

“a tree”

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

See: Assumed Knowledge and Implicit Information

Galatians 3:14 (#1)

“so that”

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

See: Connect — Goal (Purpose) Relationship

Galatians 3:14 (#2)

“blessing”

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

See: Abstract Nouns

Galatians 3:14 (#3)

“the blessing of Abraham”

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

See: Possession

Galatians 3:14 (#4)

“in Christ Jesus”

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

Alternate translation: "because of what Christ Jesus has done"

See: Assumed Knowledge and Implicit Information

Galatians 3:14 (#5)

"so that"

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

See: Connect — Goal (Purpose) Relationship

Galatians 3:14 (#6)

"through"

Alternate translation: "by"

Galatians 3:14 (#7)

"through faith"

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

See: Assumed Knowledge and Implicit Information

Galatians 3:14 (#8)

"faith"

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

See: Abstract Nouns

Galatians 3:14 (#9)

"we might receive"

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

See: Exclusive and Inclusive 'We'

Galatians 3:14 (#10)

"the promise of the Spirit"

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

See: Abstract Nouns

Galatians 3:14 (#11)

"promise of the Spirit"

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

See: Possession

Galatians 3:15 (#1)

"according to man"

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

See: Assumed Knowledge and Implicit Information

Galatians 3:15 (#2)**"according to man"**

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

See: When Masculine Words Include Women

Galatians 3:15 (#3)**"Nevertheless"**

"Alternate translation: ""Even so"""

Galatians 3:15 (#4)**"established by man"**

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

See: Active or Passive

Galatians 3:15 (#5)**"no one sets aside or adds to a covenant established by man"**

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

See: Generic Noun Phrases

Galatians 3:15 (#6)**"by man"**

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

indicate this explicitly. Alternate translation: "by people"

See: When Masculine Words Include Women

Galatians 3:16 (#1)**"Now"**

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

See: Connecting Words and Phrases

Galatians 3:16 (#2)**"to his seed." - "to seeds,"" - "to your seed"**

Here, the term **seed** means offspring. It is a word picture. Just as plants produce seeds that grow into many more plants, so people can have many offspring. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

See: Metaphor

Galatians 3:16 (#3)**"to his seed." - "to seeds,"" - "to your seed"**

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

Galatians 3:16 (#4)**"He does not say"**

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

passages in Genesis which record that God spoke promises to Abraham. If it would be helpful to your readers, you could indicate explicitly that **It** refers to Scripture. Alternate translation: "Scripture does not say"

See: Assumed Knowledge and Implicit Information

Galatians 3:16 (#5)

"as to many, but as to one"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "as speaking about many, but as speaking about one" or "as referring to many, but as referring to one"

See: Ellipsis

Galatians 3:16 (#6)

"your"

The word **your** is singular and refers to Abraham.

See: Forms of You

Galatians 3:17 (#1)

"Now"

Alternate translation: "And"

Galatians 3:17 (#2)

"The law"

See how you translated the phrase "the law" in [2:16](#).

See: Collective Nouns

Galatians 3:17 (#3)

"430 years"

Alternate translation: "four hundred and thirty years"

See: Numbers

Galatians 3:17 (#4)

"previously established by God"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "which God established previously"

See: Active or Passive

Galatians 3:17 (#5)

"to nullify"

Here, the word **to** introduces what the result would have been if **the law had set aside the covenant previously established by God**. Use a natural form in your language for introducing a result. Alternate translation: "so as to nullify"

See: Connect — Reason-and-Result Relationship

Galatians 3:18 (#1)

"if the inheritance {is} from" - "it is} no longer from"

Alternate translation: "if the inheritance is from ... then it is no longer from"

Galatians 3:18 (#2)

"the inheritance"

Paul speaks of God's blessings to those who believe in him as if they were an **inheritance**. If your readers would not understand what **inheritance** means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "the blessing" or "God's blessing"

See: Metaphor

Galatians 3:18 (#3)

"{is} from the law, {it is} no longer from"

Alternate translation: "is by the law, it is no longer by" or "is based on the law, it is no longer based on" or "comes from the law, it no longer comes from"

Galatians 3:18 (#4)**"the law"**See how you translated the phrase **the law** in [2:16](#).

See: Collective Nouns

Galatians 3:18 (#5)**"But"**

What follows the word **But** here is in contrast to the idea that **the inheritance is from the law**. Instead, Paul points out that **the inheritance** is based on God's promise. Use a natural way in your language for introducing a contrast. Alternate translation: "Rather"

See: Connect — Contrast Relationship

Galatians 3:18 (#6)**"has graciously given {it"**

Here, the word **it** refers to **the inheritance** mentioned earlier in this verse. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "has graciously given the inheritance"

See: Assumed Knowledge and Implicit Information

Galatians 3:18 (#7)**"through"**

Here, the word **through** is indicating means and is introducing the means through which God gave **the inheritance ... to Abraham**, namely **through a promise**. Use a natural form in your language for indicating the means by which something happens.

Galatians 3:19 (#1)**"Why, then, the law"**

Paul is not asking for information, but is using the question form to anticipate a question that the Galatian believers might have regarding the purpose of the law and to introduce his answer to this anticipated question. If it would help your readers, you could translate his words as a statement. Alternate translation: "I will tell you what the purpose of the law is" or "Let me tell you why God added the law to the covenant"

See: Rhetorical Question

Galatians 3:19 (#2)**"the law"**

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "was the law given" or "did God give the law" or "was the law added"

See: Ellipsis

Galatians 3:19 (#3)**"It was added"**

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

See: Active or Passive

Galatians 3:19 (#4)**"It was added because of transgressions"**

The phrase **because of transgressions** could refer to: (1) the purpose for which the law **was added** to the covenant with Abraham, namely to show what transgression is. Alternate translation: "It was added to show what transgression is" (2) what caused God to decide that **the law** should be **added** to the covenant with Abraham, which was that people were committing transgressions. The phrase **because of transgressions** would then be stating the cause for **the law** being **added**, namely because people were sinning. Alternate translation: "It was added because people were committing transgressions"

See: Connect — Goal (Purpose) Relationship

Galatians 3:19 (#5)

"**transgressions**"

If your language does not use an abstract noun for the idea of **transgressions**, you could express the same idea with an adjective such as "sinful", or you could express the meaning in some other way that is natural in your language. Alternate translation: "people's sinful behavior"

See: Abstract Nouns

Galatians 3:19 (#6)

"**having been put into effect through angels**"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that God did it. Alternate translation: "and God used angels to put it into effect" or "and God gave the law through angels"

See: Active or Passive

Galatians 3:19 (#7)

"**having been put into effect through angels**"

Translate the phrase **through angels** in a way that indicates that God, not angels, was the source of the law. The Bible records in Deuteronomy 33:2, Hebrews 2:2, and Acts 7:38, and 53 that God used angels to give Moses his law. This is what Jewish people believed regarding how God delivered his law to Moses. Alternate translation: "and God used angels to put it into effect" or "God gave the law through angels"

See: Assumed Knowledge and Implicit Information

Galatians 3:19 (#8)

"**until the seed would come**"

When Paul says that **the law** was administered by **the hand of a mediator until the seed would come to whom the promise had been made**, Paul is implicitly telling the Galatian believers that the

law was temporary and was only needed until Christ, whom he calls **the seed**, came. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "until the seed, who is Christ, would come"

See: Assumed Knowledge and Implicit Information

Galatians 3:19 (#9)

"**by the hand of a mediator**"

The phrase **by the hand of** is an idiom which means "through." If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "through a mediator"

See: Idiom

Galatians 3:19 (#10)

"**of a mediator**"

Moses is the **mediator** to whom Paul is referring. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "of Moses, who acted as a mediator"

See: Assumed Knowledge and Implicit Information

Galatians 3:19 (#11)

"**the promise had been made**"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "God had made the promise"

See: Active or Passive

Galatians 3:20 (#1)

"**Now a mediator is not for one**"

In this verse Paul is proving to the Galatian believers that God's promise to Abraham is superior to the law that he gave Moses. What Paul means by saying **a mediator is not for one** is that a mediator is not needed when one person is speaking with another person directly. Paul is implicitly expressing to the Galatian believers that the promise to Abraham is superior to the law

because it was not given through a mediator but, rather, God gave the promise directly to Abraham. If it would help your readers and if you are using footnotes, you could indicate that information in a footnote.

See: When to Keep Information Implicit

Galatians 3:20 (#2)

"for one"

The phrase **for one** leaves the object implied. If it would be helpful to your readers, you could indicate explicitly what **one** is referring to. Alternate translation: "for one party alone" or "needed when there is only one party involved"

See: Assumed Knowledge and Implicit Information

Galatians 3:20 (#3)

"but"

What follows the word **but** here is in contrast to the opening statement in this verse that **a mediator is not for one**. Use a natural way in your language for introducing a contrast.

See: Connect — Contrast Relationship

Galatians 3:20 (#4)

"but"

Here, the word **but** is introducing the phrase **God is one**, which is an allusion to a phrase in Deuteronomy 6:4. The Galatians believers would have known that Paul was referencing this scripture. If it would be helpful to your readers, you could indicate explicitly that the word **but** is introducing a reference from Scripture. Alternate translation: "but as Moses wrote in Scripture,"

See: Assumed Knowledge and Implicit Information

Galatians 3:20 (#5)

"God is one"

Here Paul uses a well-known phrase about God to demonstrate that God's promises directly to Abraham were superior to the law that he gave through Moses. You can include some of this

information in the text or a footnote if that would be helpful to your readers. Alternate translation: "Abraham received the promises from God alone"

See: Assumed Knowledge and Implicit Information

Galatians 3:21 (#1)

"is} the law against the promises"

Paul is not asking for information, but is using the question form to anticipate a question that the Galatian believers might have. He introduces his answer to the question which begins with the phrase **For if a law was given being able to make alive**. If it would help your readers, you could translate his words as a statement. Alternate translation: "you might think that the law is against the promises" or "you might think that the law is opposed to the promises"

See: Rhetorical Question

Galatians 3:21 (#2)

"against the promises"

Alternate translation: "opposed to the promises" or "in conflict with the promises"

Galatians 3:21 (#3)

"the promises"

The phrase **the promises** refers to the promises that God made to Abraham. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "the promises that God made to Abraham" or "God's promises to Abraham"

See: Assumed Knowledge and Implicit Information

Galatians 3:21 (#4)

"May it never be"

May it never be is an emphatic way of negating a statement. The statement that the phrase **May it never be** is negating is the proposed question **is the law against the promises**. Use a natural word or expression for strongly negating an idea. Alternate translation: "Certainly not"

See: Exclamations

Galatians 3:21 (#5)

"if a law was given being able to make alive, {then} truly"

Paul is using a hypothetical situation to teach the Galatian believers. Alternate translation: "if it was possible that a law was given that was able to make people alive, then truly"

See: Connect — Hypothetical Conditions

Galatians 3:21 (#6)

"a law was given"

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

See: Active or Passive

Galatians 3:21 (#7)

"to make alive"

Here, it is implied that Paul is referring to making people alive. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "to make people alive"

See: Assumed Knowledge and Implicit Information

Galatians 3:21 (#8)

"to make alive"

The phrase **to make alive** could refer to: (1) both eternal life in the future and to making people spiritually alive in the present. Paul is probably referring to both here since in this letter Paul discusses the important role of the Holy Spirit and the fact that the Holy Spirit is given through faith and not the law. (2) eternal life in the future after a person dies. If it is possible in your language, it would be best to retain a general phrase, as modeled by the ULT, since Paul does not explain the phrase **to make alive**.

See: When to Keep Information Implicit

Galatians 3:21 (#9)

"righteousness would have come by the law"

Alternate translation: "we could have become righteous by obeying that law"

Galatians 3:22 (#1)

"But"

Here Paul uses the word **But** to indicate a strong contrast between the hypothetical and false possibility that the law could make a person righteous and to introduce his explanation of what the law actually does. Use a natural way in your language for introducing a contrast. Alternate translation: "But rather,"

See: Connect — Contrast Relationship

Galatians 3:22 (#2)

"the Scripture imprisoned all things under sin"

Paul speaks of **the Scripture** as if it were an authority figure who **imprisoned** people. He speaks of **sin** as if it were a jail from which people cannot break free. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

See: Metaphor

Galatians 3:22 (#3)

"the Scripture"

Here, the word **Scripture** could: (1) refer to all Old Testament Scripture. The ULT indicates when the word **Scripture** refers to the entire Bible or the entire Old Testament by capitalizing the word **Scripture**. (2) refer to a particular passage of scripture such as Deuteronomy 27:26 or some other specific Old Testament passage. Alternate translation: "the scripture"

See: Metonymy

Galatians 3:22 (#4)

"the Scripture"

Paul is describing God doing something by association with his Word, **the Scripture**. If it would be helpful in your language, you could use plain language. Alternate translation: "God"

See: Metonymy

Galatians 3:22 (#5)

"all things"

Here, the phrase **all things** could refer to: (1) all people. If your language requires you to indicate explicitly what **all things** refers to, you could indicate that it refers to people. Alternate translation: "all humans" (2) the entire creation and the things which make up this present fallen world. See Romans 8:18–22. If you decide that this is what Paul means, you should use a general phrase such as **all things**.

See: Assumed Knowledge and Implicit Information

Galatians 3:22 (#6)

"under sin"

Here, the phrase **under sin** refers to being under the power of sin. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "under the power of sin"

See: Assumed Knowledge and Implicit Information

Galatians 3:22 (#7)

"so that"

The phrase **so that** introduces a purpose clause. Following the phrase **so that**, Paul states the purpose for which **the Scripture imprisoned all things under sin**. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that"

See: Connect — Goal (Purpose) Relationship

Galatians 3:22 (#8)

"the promise by faith in Jesus Christ might be given to the ones believing"

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

another way that is natural in your language. If you must state who did the action, Paul implies that God did it. Alternate translation: "God might give the promise by faith in Jesus Christ to the ones believing"

See: Active or Passive

Galatians 3:22 (#9)

"the promise by faith in Jesus Christ might be given to the ones believing"

Alternate translation: "God's promise to Abraham which is received through faith in Jesus Christ might be given to those who believe"

Galatians 3:22 (#10)

"the promise"

The phrase **the promise** refers to the promise given to Abraham. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "the promise given to Abraham" or "the promise that God gave to Abraham"

See: Assumed Knowledge and Implicit Information

Galatians 3:22 (#11)

"faith"

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

See: Abstract Nouns

Galatians 3:23 (#1)

"the faith" - "the faith about to be revealed"

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

See: Abstract Nouns

Galatians 3:23 (#2)**"before the faith came"**

The phrase **before the faith came** means before faith in Jesus Christ came. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "before faith in Jesus Christ came"

See: Assumed Knowledge and Implicit Information

Galatians 3:23 (#3)**"we were held captive"**

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

See: Exclusive and Inclusive 'We'

Galatians 3:23 (#4)**"we were held captive under the law, imprisoned"**

Here, Paul is continuing the metaphor of **the law** that he began in the previous verse. The power that **the law** had over humans is spoken of as if the law were a prison guard holding people captive. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

See: Metaphor

Galatians 3:23 (#5)**"under"**

Here, the word **under** means "under the authority of" or "under the jurisdiction of." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "under the authority of" or "under the jurisdiction of"

See: Assumed Knowledge and Implicit Information

Galatians 3:23 (#6)**"we were held captive under the law, imprisoned"**

Here, Paul is continuing his personification of **the law** that he began in the previous verse. Paul speaks of **the law** as though it were a jailer who **held** people **captive** and kept them **imprisoned until** the time when the coming **faith** in Jesus Christ would **be revealed**. If it would be helpful in your language, you could express this meaning plainly.

See: Personification

Galatians 3:23 (#7)**"we were held captive under the law"**

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "the law held us captive under its power"

See: Active or Passive

Galatians 3:23 (#8)**"imprisoned"**

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. If you must state who did the action, the first half of the verse states that **the law** did it. Alternate translation: "and the law imprisoned us"

See: Active or Passive

Galatians 3:23 (#9)**"until the faith about to be revealed"**

Here, the word **until** could: (1) refer to time and introduce the time at which people being **imprisoned** under the law would end, namely **until** the time when God would reveal Jesus Christ as an object of faith. Alternate translation: "until God would reveal the message about trusting in Christ that he was about to reveal" (2) be translated as "to" and be indicating the purpose for people being **imprisoned** under the law, namely so that people would be ready for the coming faith in Jesus

Christ. Alternate translation: "in order to lead us to believe in the good news that God was about to reveal" or "in order that we might be ready to believe the good news concerning Christ, the news that God would later reveal"

See: Connect — Goal (Purpose) Relationship

Galatians 3:23 (#10)

"the faith" - "the faith"

The phrase **the faith** means "the faith in Jesus Christ." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "the faith in Jesus Christ ... the faith in Jesus Christ came, which was"

See: Assumed Knowledge and Implicit Information

Galatians 3:23 (#11)

"until the faith about to be revealed"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "until the faith came that God was about to reveal" or "until the faith that God would soon reveal came"

See: Active or Passive

Galatians 3:24 (#1)

"So"

Here, the phrase **So** is introducing a result. Use a natural form for introducing a result. Alternate translation: "Thus," or "Therefore,"

See: Connect — Reason-and-Result Relationship

Galatians 3:24 (#2)

"the law became our guardian"

Paul speaks of **the law** as if it were a **guardian**. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning by using a simile.

See: Metaphor

Galatians 3:24 (#3)

"our"

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

See: Exclusive and Inclusive 'We'

Galatians 3:24 (#4)

"guardian"

In Paul's culture a **guardian** was a slave whose task was to discipline and take care of a child who was not yet an adult. If your readers would not be familiar with this term, you could either explain the meaning of this word in your translation, or you could use the term from your culture that comes the closest to expressing the meaning of this word. Alternate translation: "custodian" or "guide"

See: Translate Unknowns

Galatians 3:24 (#5)

"guardian"

Here, Paul speaks of **the law** as though it were a **guardian** whose job or role was to watch over people's actions **until Christ** came. If it would be helpful in your language, you could express this meaning plainly. Alternate translation: "guide"

See: Personification

Galatians 3:24 (#6)

"until"

See how you translated the word **until** in [3:23](#).

See: Connect — Goal (Purpose) Relationship

Galatians 3:24 (#7)

"so that"

The phrase **so that** introduces a purpose clause. Paul is stating the purpose for which **the law**

became our guardian until Christ which was for the intended purpose that **we might later be justified by faith** in Christ. Use a natural way in your language for introducing a purpose clause. Alternate translation: “with the purpose that”

See: Connect — Goal (Purpose) Relationship

Galatians 3:24 (#8)

"we might be justified"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: “God might justify us”

See: Active or Passive

Galatians 3:24 (#9)

"we might be justified"

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

See: Exclusive and Inclusive ‘We’

Galatians 3:24 (#10)

"by"

Here, the word **by** is indicating the basis or source of God’s act of justifying sinners. The word **by** is indicating that **faith** is the basis on which **we might be justified**. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “on the basis of” or “by means of”

See: Assumed Knowledge and Implicit Information

Galatians 3:24 (#11)

"faith"

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

See: Abstract Nouns

Galatians 3:24 (#12)

"faith"

Here, the context implies (as does also Paul’s use of the similar phrase “by faith in Christ” in [2:16](#)), that the object of **faith** is **Christ**. If it would be helpful to your readers to state the object of faith here, you could indicate it explicitly. Alternate translation: “faith in Christ”

See: Assumed Knowledge and Implicit Information

Galatians 3:25 (#1)

"But"

Here, the word **But** is introducing a contrast. What follows the word **But** is in contrast to the way things were in the period of time before Christ came. Use a natural way in your language for introducing a contrast. Alternate translation: “But now”

See: Connect — Contrast Relationship

Galatians 3:25 (#2)

"faith"

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

See: Abstract Nouns

Galatians 3:25 (#3)

"faith"

Here, the context implies that the object of **faith** is Christ. If it would be helpful to your readers to state the object of faith here, you could indicate it explicitly. Alternate translation: “faith in Christ”

See: Assumed Knowledge and Implicit Information

Galatians 3:25 (#4)

"we are"

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

See: Exclusive and Inclusive 'We'

Galatians 3:25 (#5)

"under a guardian"

Here, Paul continues the metaphor he began in [3:24](#) by continuing to speak of the law as if it were a **guardian**. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. See how you translated the word **guardian** in [3:24](#).

See: Metaphor

Galatians 3:25 (#6)

"under a guardian"

Here, Paul is speaking of the law as if it were a person who was a **guardian**. If it would be helpful in your language, you could express this meaning plainly.

See: Personification

Galatians 3:25 (#7)

"under"

Here, the word **under** means "under the supervision of." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "under the supervision of"

See: Assumed Knowledge and Implicit Information

Galatians 3:26 (#1)

"sons"

Although the term **sons** is masculine, Paul is using the word here in a generic sense that includes both men and women who have **faith in Christ Jesus**. Alternate translation: "sons and daughters" or "children"

See: When Masculine Words Include Women

Galatians 3:26 (#2)

"sons"

Paul speaks of the Galatian believers as if God were their biological or physical father. He means that these people have a father-son relationship with God because they trust in Jesus. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the spiritual children"

See: Metaphor

Galatians 3:26 (#3)

"faith"

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

See: Abstract Nouns

Galatians 3:26 (#4)

"in Christ Jesus"

The phrase **in Christ Jesus** could mean: (1) that the spiritual position of the Galatian believers was in Christ Jesus. Alternate translation: "you are in union with Christ Jesus" (2) that **Christ Jesus** was the object of Galatian believers faith. Alternate translation: "which is in Christ Jesus" or "towards Christ Jesus"

See: Assumed Knowledge and Implicit Information

Galatians 3:27 (#1)

"For"

Here, the word **For** indicates that what follows is giving the reason why Paul said "you are all sons of God" in [3:26](#). Use a natural form in your language for introducing information which proves and/or explains a prior statement. Alternate translation: "Because"

See: Connecting Words and Phrases

Galatians 3:27 (#2)**"as many as"**

The phrase **as many as** means "as many of you as." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "as many of you as"

See: Assumed Knowledge and Implicit Information

Galatians 3:27 (#3)**"as many as have been baptized"**

The phrase **as many as have** means "all of you who have." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "all of you who have been baptized" or ""each of you who have been baptized""

See: Assumed Knowledge and Implicit Information

Galatians 3:27 (#4)**"have been baptized"**

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that some person did it. Alternate translation: "someone has baptized"

See: Active or Passive

Galatians 3:27 (#5)**"have been baptized into Christ"**

Paul speaks of being **baptized into Christ** as if **Christ** were a physical location into which someone could be baptized. Here, **into Christ** refers to being spiritually united with Christ and coming into close spiritual union with him. If it would be helpful in your language, you could express the meaning of this phrase plainly. Alternative translation: "have been baptized into close spiritual union with Christ"

See: Metaphor

Galatians 3:27 (#6)**"have been baptized into Christ put on Christ"**

By speaking of baptism, Paul could be describing all of the things which belong to a believer's initial conversion experience. Paul would then be associating all of them with one part of their conversion experience, water baptism, in which case baptism is an abbreviated way of referring to conversion and the things that are part of it such as belief in Christ, baptism, and receiving Holy Spirit. If you decide that this is what Paul means here, and if it would help your readers, you could indicate this explicitly, or you could explain this in a footnote if you are using them. Alternate translation: "God has saved have put on Christ" or "have believed in Christ have put on Christ" or "have experienced God's salvation have put on Christ"

See: Metonymy

Galatians 3:27 (#7)**"put on Christ"**

Paul speaks of **Christ** as if he were clothing that those who believe in him have **put on**. Here, when Paul says that all believers have **put on Christ**, he means that all believers have identified with him. If it would be helpful in your language, you could express the meaning of this phrase plainly.

See: Metaphor

Galatians 3:28 (#1)**"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus"**

Here, the word **for** introduces the reason for why, if someone is a believer in Christ, it is as if there is no longer **Jew nor Greek** or **slave** or **free** or **male** or **female**. If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase, which follows the word **for**, gives the reason for the result that the first part of this verse describes. Alternate translation: "Because you are all one in Christ Jesus, there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female"

See: Connect — Reason-and-Result Relationship

Galatians 3:28 (#2)

"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus"

Paul says that people who believe in Christ are no longer divided by racial, social, or gender distinctions but, rather, now have **one** common identity **in Christ**. Human distinctions now cease to be significant because believers are united in a new spiritual identity, which is being **in Christ**. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "For you who are united by your faith in Christ Jesus, it is now as if there is neither Jew nor Greek, neither slave nor free, neither male nor female" or "For you who are united by belief in Christ Jesus, it is now as if there is neither Jew nor Greek, neither slave nor free, neither male nor female"

See: Assumed Knowledge and Implicit Information

Galatians 3:28 (#3)

"Greek"

Here, the term **Greek** refers to non-Jewish people. It does not refer only to people from the country of Greece or to people who speak the Greek language. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Gentiles"

See: Assumed Knowledge and Implicit Information

Galatians 3:28 (#4)

"free"

Here, the term **free** refers to people who are not slaves and thus are free from bondage to a master. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "free person"

See: Assumed Knowledge and Implicit Information

Galatians 3:28 (#5)

"for"

Here, the word **for** introduces a reason. Use a natural form for introducing the reason for something that was said previously. Alternate translation: "because"

See: Connecting Words and Phrases

Galatians 3:28 (#6)

"for you are all one in Christ Jesus"

Alternate translation: "because all of you are together joined to Messiah Jesus"

Galatians 3:28 (#7)

"one"

Here, Paul uses the word **one** to indicate that all believers share an equal position because of the new identity they have by being **in Christ**. (Paul explains his statement from the previous verse that all believers have put on Christ, meaning that they have a new and common identity derived from and centered on Christ). If it would be helpful to your readers, you could indicate explicitly what **one** means here. Alternate translation: "alike" or "of equal standing"

See: Assumed Knowledge and Implicit Information

Galatians 3:28 (#8)

"in Christ Jesus"

Paul speaks of believers being **in Christ Jesus** as if **Christ Jesus** were a physical location in which someone could be. Here, **in Christ** refers to being spiritually united with Christ in close spiritual union with him. If it would be helpful in your language, you could express the meaning of this phrase plainly. Alternative translation: "in close spiritual union with Christ" or "because of your close spiritual union with Christ"

See: Metaphor

Galatians 3:29 (#1)

"Now"

Here Paul is using the word **Now** to introduce new information. Use a natural form for introducing new information. Alternate translation: "And"

See: Connecting Words and Phrases

Galatians 3:29 (#2)

"if" - "then"

Paul is using an **if ... then** statement to express a hypothetical condition and what the result is for those people who meet the requirement of the condition. Paul is telling the Galatians that **if** they belong to Christ, **then** they are Abraham's spiritual descendants. Use a natural form in your language for expressing a hypothetical condition.

See: Connect — Hypothetical Conditions

Galatians 3:29 (#3)

"you {are}" - "you are"

Here, both occurrences of the word **you** are plural and refer to the Galatian believers. Your language may require you to mark these forms as plural.

See: Forms of 'You' — Singular

Galatians 3:29 (#4)

"you {are} of Christ"

Alternate translation: "you are Christ's" or "you belong to Christ"

Galatians 3:29 (#5)

"seed"

Here, the term **seed** means offspring. It is a word picture. Just as plants produce seeds that can grow into many more plants, so people can have many offspring. If it would be helpful in your language, you could use an equivalent metaphor from your culture. See how you translated the word **seed** in [3:16](#) where it is used with a similar meaning. Alternatively, you could express the meaning plainly. Alternate translation: "offspring"

See: Metaphor

Galatians 3:29 (#6)

"heirs"

Paul speaks of believers, who are the spiritual descendants **of Abraham**, as if they were **heirs** who were to inherit property and wealth from a family member. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

See: Metaphor

Galatians 3:29 (#7)

"heirs according to promise"

If it would be helpful to your readers, you could indicate explicitly what the **heirs** will inherit. Alternate translation: "heirs of what God promised to Abraham and his descendants"

See: Assumed Knowledge and Implicit Information

Galatians 3:29 (#8)

"according to"

Alternate translation: "by way of"

Galatians 4:1 (#1)

"being master of all"

Alternate translation: "though being master of all things" or "even though he is master of all things"

Galatians 4:2 (#1)

"But"

Here, the word **But** is introducing a contrast and indicating that what follows is in contrast to what came before it. Use a natural way in your language for introducing a contrast. Alternate translation: "Rather,"

See: Connect — Contrast Relationship

Galatians 4:2 (#2)

"he is"

Here, the word **he** refers to the heir mentioned in the previous verse. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "the heir is"

See: Assumed Knowledge and Implicit Information

Galatians 4:2 (#3)

"under"

Here, the word **under** means "under the authority of." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "under the authority of"

See: Assumed Knowledge and Implicit Information

Galatians 4:2 (#4)

"guardians and stewards"

The terms **guardians** and **stewards** refer to two different roles, but these terms do not necessarily refer to two different groups of people since one person could have responsibility for filling both roles. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "someone who is his guardian and steward"

See: Assumed Knowledge and Implicit Information

Galatians 4:2 (#5)

"guardians"

A guardian was a person who had the role of being responsible for a child. This person's job was to supervise and care for the child of whom they were in charge to make sure that the child was instructed in what they should do. Use a natural phrase or term in your language for describing this role. If you do not have this role in your culture you could describe it for your readers. Alternate translation: "people who are in charge of a child" or "people who are responsible for a minor"

See: Translate Unknowns

Galatians 4:2 (#6)

"stewards"

Here, the word **stewards** refers to people who are entrusted with the role of managing property until the heir is old enough to inherit it. Use a natural phrase or term in your language for describing this role. If you do not have this role in your culture, you could describe it for your readers. Alternate translation: "people who manage a child's possessions"

See: Translate Unknowns

Galatians 4:2 (#7)

"date appointed by his father"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "date which his father appointed" or "time which his father appointed"

See: Active or Passive

Galatians 4:3 (#1)

"So"

Here, the word **So** indicates that what follows is comparable to, and similar in some way to what has just been described in [4:1-2](#). Use a natural form in your language for introducing something that corresponds to something that was introduced previously. Alternate translation: "In a similar way"

See: Connecting Words and Phrases

Galatians 4:3 (#2)

"we were"

The word **we** here refers to all Christians, including Paul's readers, so **we** would be inclusive. Your language may require you to mark these forms.

See: Exclusive and Inclusive 'We'

Galatians 4:3 (#3)

"when we were children"

Paul speaks of people who have not yet trusted in Jesus as if they were **children**. If it would be helpful in your language, you could express the meaning plainly, or you could translate this phrase as a

simile. Alternate translation: "when we did not yet believe in Jesus" or "when we were like children spiritually"

See: Metaphor

Galatians 4:3 (#4)

"we were being enslaved under the elemental principles of the world"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. If you must state who was doing the action, Paul says that the elemental principles of the world were doing it. See the note on personification regarding **the elemental principles of this world**. Alternate translation: "the elemental principles of the world were enslaving us"

See: Active or Passive

Galatians 4:3 (#5)

"enslaved"

Paul speaks of being under the control of **the elemental principles of the world** as if it were slavery. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

See: Metaphor

Galatians 4:3 (#6)

"under"

Here, the word **under** means "under the power of" or "under the authority of." See how you translated the word **under** in [4:2](#) where Paul uses it with a similar meaning. Alternate translation: "under the power of" or "under the authority of"

See: Assumed Knowledge and Implicit Information

Galatians 4:3 (#7)

"enslaved under the elemental principles of the world"

Here, Paul speaks of **the elemental principles of the world** as though they were a person who could enslave other people. If it would be helpful in your language, you could express this meaning plainly. Paul speaks of **the elemental principles of the world** as though they have the power to enslave a person, but it is actually humans who do not yet believe in the Messiah, who willingly submit to these **elemental principles** and allow themselves to be enslaved. See [5:1](#).

See: Personification

Galatians 4:3 (#8)

"the elemental principles of the world"

Here, **the elemental principles of the world** could refer to: (1) the religious and/or moral teachings that people, whether they be a Jew or non-Jew, seek to obey in order to please God and think of themselves as praiseworthy and good. Alternate translation: "the elemental rules of this world" or "the rudimentary principles of this world" (2) the things prescribed by the Mosaic law. Alternate translation: "the things prescribed by the law of Moses"

See: Assumed Knowledge and Implicit Information

Galatians 4:4 (#1)

"But"

The word **But** is introducing a contrast between the time prior to **when the fullness of time came**, which Paul described before this verse, and the time after **the fullness of time came**, which Paul describes in this verse. Use a natural way in your language for introducing a contrast. Alternate translation: ""Instead,"""

See: Connect — Contrast Relationship

Galatians 4:4 (#2)

"the fullness of time"

The phrase **the fullness of time** means "the right time" or "the time that God appointed." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "the right time" or "the designated time" or "the appointed time"

See: Assumed Knowledge and Implicit Information

Galatians 4:4 (#3)

"having been born from a woman"

The phrase **born from a woman** is an idiom which means that someone is human. Because Jesus existed as God before he was born on earth, the emphasis here is that Jesus became human, in addition to being fully God. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "having taken on human nature" or "having been born as a human being"

See: Idiom

Galatians 4:4 (#4)

"having been born under the law"

The phrase **having been born under the law** means that Jesus, as a Jew, was under the jurisdiction of the law of Moses and therefore it was necessary that he obey it. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "having been born under the jurisdiction and requirements of the law of Moses" or "having been born subject to the law of Moses"

See: Assumed Knowledge and Implicit Information

Galatians 4:4 (#5)

"under the law"

Here, the word **under** means "under the authority of" or "under the jurisdiction of." If it would be helpful to your readers, you could indicate that explicitly. See how you translated the phrase **under the law** in [3:23](#) where Paul uses the word **under** with the same meaning. Alternate translation: "under the authority of the law" or "under the jurisdiction of the law"

See: Assumed Knowledge and Implicit Information

Galatians 4:5 (#1)

"in order that"

The phrase **in order that** introduces a purpose clause. Paul is stating the purpose for which God sent forth his Son. Use a natural way in your language for introducing a purpose clause. Alternate translation: "so that" or "with the purpose that"

See: Connect — Goal (Purpose) Relationship

Galatians 4:5 (#2)

"he might redeem"

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

See: Metaphor

Galatians 4:5 (#3)

"so that"

The phrase **so that** introduces a purpose clause. Paul is stating the purpose for which God redeemed **the ones under the law**, which was **so that** God could adopt them as his spiritual sons and daughters. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that" or "with the purpose that"

See: Connect — Goal (Purpose) Relationship

Galatians 4:5 (#4)

"under"

See how you translated the word **under** in [3:23](#) where it is used with the same meaning.

See: Assumed Knowledge and Implicit Information

Galatians 4:5 (#5)

"we might receive the adoption as sons"

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

another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God might adopt us as his sons"

See: Active or Passive

Galatians 4:5 (#6)

"we might receive"

The word **we** could refer to: (1) all Christians, both Jews and non-Jews, in which case **we** would be inclusive. Your language may require you to mark these forms. (2) Jewish Christians only, in which case **we** would be exclusive.

See: Exclusive and Inclusive 'We'

Galatians 4:5 (#7)

"we might receive the adoption as sons"

Paul speaks of God giving people a close personal relationship with himself and giving them special rights and privileges as if it were **adoption**. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

See: Metaphor

Galatians 4:5 (#8)

"adoption as sons"

Paul speaks of those who believe in Jesus as if God were their biological, physical father. He means that these people have a father-son relationship with God because they trust in Jesus. If it would be helpful in your language, you could express the meaning plainly. See how you translated the word **sons** in [3:26](#) where it is used with the same meaning. Alternate translation: "the spiritual children of God"

See: Metaphor

Galatians 4:5 (#9)

"adoption as sons"

Although the term **sons** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: "adoption as children" or "adoption as God's children"

See: When Masculine Words Include Women

Galatians 4:6 (#1)

"And"

Here, Paul is using the word **And** to introduce new information into his ongoing argument. Use a natural form for introducing new information. Alternate translation: "Now"

See: Connecting Words and Phrases

Galatians 4:6 (#2)

"because"

The word **because** is introducing the reason that **God sent the Spirit of his Son into** the hearts of believers, namely, because believers are God's **sons**. Use a natural form in your language for introducing a reason.

See: Connect — Reason-and-Result Relationship

Galatians 4:6 (#3)

"sons"

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

See: When Masculine Words Include Women

Galatians 4:6 (#4)

"sons"

Paul speaks of the Galatian believers as though God were their biological, physical father. He means that these people have a father-son relationship with God because they trust in Jesus. If it would be helpful in your language, you could express the meaning plainly. See how you translated the word **sons** in [4:5](#), where it is used with the same meaning. Alternate translation: "the spiritual children of God"

See: Metaphor

Galatians 4:6 (#5)

"into our hearts"

Here, the word **hearts** refers to the innermost part of a person. Paul is describing the innermost part of a person by association with their physical heart. If it would be helpful in your language, you could use an equivalent term from your culture that is used to describe the center of a person's inner being or you could use plain language. Alternate translation: "to live within each of us"

See: Metonymy

Galatians 4:6 (#6)

"crying out"

The phrase **crying out** means calling out loudly. This phrase does not mean to cry or weep from sorrow. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "calling out loudly"

See: Assumed Knowledge and Implicit Information

Galatians 4:6 (#7)

"Abba, Father"

The word **Abba** is an Aramaic word meaning **Father** and which the Jews used to address their fathers. Paul writes it as it sounds in Aramaic (he transliterates it) and then translates its meaning into Greek for his readers. Since the Aramaic word **Abba** is followed by the Greek word **Father**, it is best to transliterate **Abba** and then give its meaning in your language, as Paul does.

See: Copy or Borrow Words

Galatians 4:7 (#1)

"So then"

The phrase **So then** introduces the result of what Paul explained in [4:6](#). Use a natural form for introducing a result. Alternate translation: "As a result"

See: Connect — Reason-and-Result Relationship

Galatians 4:7 (#2)

"you are"

Here, **you** is singular. Paul is probably addressing the Galatian believers by using a singular pronoun in order to emphasize that what he is saying applies to each of them individually.

See: Forms of You

Galatians 4:7 (#3)

"a slave"

Paul speaks of the Galatian believers being in bondage to the law of Moses as if they were in slavery. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "in bondage to the law of Moses"

See: Metaphor

Galatians 4:7 (#4)

"but"

The word **but** is introducing a contrast. Paul is contrasting being **a son** with being **a slave**. Use a natural way in your language for introducing a contrast. Alternate translation: "but, rather,"

See: Connect — Contrast Relationship

Galatians 4:7 (#5)

"a son," - "a son"

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

See: When Masculine Words Include Women

Galatians 4:7 (#6)

"and if a son, also"

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: "since each of you is a son, you are also"

See: Connect — Factual Conditions

Galatians 4:7 (#7)

"an heir"

If it would be helpful to your readers, you could indicate explicitly that Paul is referring to inheriting the promises that God made to Abraham and his descendants. Alternate translation: "an heir of the promises made to Abraham" or "an heir of the promises God made to Abraham"

See: Assumed Knowledge and Implicit Information

Galatians 4:7 (#8)

"through God"

Here, the word **through** is indicating agency. It is indicating that God is the agent by which the Galatians are to inherit the blessings promised to Abraham and his descendants. Use a natural form for indicating the agency or means by which an action takes place. Alternate translation: "by means of God's working" or "through God's working"

See: Connecting Words and Phrases

Galatians 4:8 (#1)

"But"

The word **But** is introducing a contrast. Paul is contrasting the life of the Galatian believers before they believed in Christ with their life after they believed in Christ and as a result became God's sons (which he explained in [4:1-7](#)). Use a natural form in your language for introducing a contrast.

See: Connect — Contrast Relationship

Galatians 4:8 (#2)

"having known God"

Here, the phrase **having known God** means knowing God in a close personal relationship. It means more than simply having heard about God or knowing some things about God. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "having been in a close relationship with God"

See: Assumed Knowledge and Implicit Information

Galatians 4:8 (#3)

"you were enslaved to the ones by nature not being gods"

Paul speaks of the Galatians' former way of life in which they practiced false religions and worshiped false gods as if it were slavery. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

See: Metaphor

Galatians 4:8 (#4)

"the ones by nature not being gods"

The phrase, **the ones by nature not being gods** refers to the beings which the Galatians served when they were pagans and which were considered by them to be gods though they were not really gods. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "false gods which were not really gods at all"

See: Assumed Knowledge and Implicit Information

Galatians 4:9 (#1)

"But"

Here, the word **But** is introducing a contrast. Use a natural form in your language for introducing a contrast. Alternate translation: "So"

See: Connect — Contrast Relationship

Galatians 4:9 (#2)

"having come to know" - "having come to be known"

Make sure that you translate the words **know** and **known** with the same type of expression as you used to translate the word "known" in [4:8](#). The phrase "not having known God" in [4:8](#) and the phrases **know God** and **known by God** in this verse are all referring to having intimate personal knowledge that comes from a close relationship.

See: Assumed Knowledge and Implicit Information

Galatians 4:9 (#3)

"having come to be known by God"

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

See: Active or Passive

Galatians 4:9 (#4)

"how are you turning again to the weak and worthless elemental principles"

Paul is not asking for information, but is using the question form to rebuke the Galatian believers. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way.

See: Rhetorical Question

Galatians 4:9 (#5)

"are you turning again"

Here, **turning again** means "to return." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "are you returning"

See: Assumed Knowledge and Implicit Information

Galatians 4:9 (#6)

"the weak and worthless elemental principles"

See how you decided to translate the phrase **elemental principles** in [Galatians 4:3](#).

See: Assumed Knowledge and Implicit Information

Galatians 4:9 (#7)

"to which once more you want to be enslaved again"

Paul is not asking for information, but is using the question form to rebuke the Galatian believers. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way.

See: Rhetorical Question

Galatians 4:9 (#8)

"to which once more you want to be enslaved again"

Here, **to be enslaved** is a metaphor for being obligated to obey certain rules and regulations. If it would be helpful in your language, you could use an equivalent metaphor from your culture. See how you translated the word **enslaved** in [4:8](#) where it is also used with a metaphorical use. Alternate translation: "to which once more you want to act like a slave who must obey his master"

See: Metaphor

Galatians 4:10 (#1)

"You observe"

Here, the word **observe** refers to observing something for religious purposes in order to gain God's favor and approval. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "For religious purposes you observe"

See: Assumed Knowledge and Implicit Information

Galatians 4:10 (#2)**"You observe"**

The word **You** is plural here and refers to the Galatian believers. Your language may require you to mark such forms.

See: Forms of 'You' — Singular

Galatians 4:10 (#3)**"days and months and seasons and years"**

Paul is describing the different Jewish celebrations and religious observances required in the law of Moses by associating them with the times when they took place. If it would be helpful in your language, you could use plain language. Alternate translation: "the Jewish Sabbath days and other days prescribed in the law of Moses. You also observe the monthly Jewish celebrations and annual Jewish festivals as well the Jewish sacred years"

See: Metonymy

Galatians 4:11 (#1)**"I am afraid"**

Here, the phrase **I am afraid** means "I am concerned about." If it would be helpful to your readers, you could indicate that explicitly.

See: Assumed Knowledge and Implicit Information

Galatians 4:11 (#2)**"for you" - "you"**

Both occurrences of the word **you** in this verse are plural and refer to the Galatian believers. Your language may require you to mark such forms.

See: Forms of 'You' — Singular

Galatians 4:11 (#3)**"I have labored"**

Here, the word **labored** refers to Paul's work of teaching the Galatians the truths of the Christian faith. If it would be helpful to your readers, you

could indicate that explicitly. Alternate translation: "I have labored in teaching and preaching" or "I have taught the truths of the Christian faith"

See: Assumed Knowledge and Implicit Information

Galatians 4:11 (#4)**"for nothing"**

Alternate translation: "without results" or "to no avail"

Galatians 4:12 (#1)**"brothers"**

See how you translated the word **brothers** in [1:2](#) where it is used with the same meaning. Alternate translation: "brothers and sisters"

See: When Masculine Words Include Women

Galatians 4:12 (#2)**"become as I am, because I also {became} as you {are}"**

Paul is asking the Galatian believers to become like himself and not act as if the law of Moses has authority over their lives. He says that formerly, when they did not obey the law of Moses, he had become like them and not obeyed all the rules prescribed it. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "act like I act by not living your life as if you need to obey the law of Moses, because when I was with you did not obey all the rules and ceremonial laws prescribed in the law of Moses" or "become as I am by not acting as if you have to obey the law of Moses, because formerly I became as you were before you were deceived into thinking that you needed to obey the law of Moses"

See: Assumed Knowledge and Implicit Information

Galatians 4:12 (#3)**"become as I am, because I also {became} as you {are}"**

If it would be more natural in your language, you could reverse the order of these phrases, since the

second phrase gives the reason for the result that the first phrase describes. Alternate translation: "because I became as you, you also should become as I am"

See: Connect — Reason-and-Result Relationship

Galatians 4:12 (#4)

"I also {became} as you {are}"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. Here, the implied words are **became** and **are**. If it would be helpful in your language, you could supply these words from the context.

See: Ellipsis

Galatians 4:12 (#5)

"You did me no harm"

Here Paul expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be helpful in your language, you could express the meaning positively. Alternate translation: "You treated me well"

See: Litotes

Galatians 4:13 (#1)

"Now"

Paul is using the word **Now** to introduce background information. Use a natural way in your language for introducing background information. Alternate translation: "And"

See: Connect — Background Information

Galatians 4:13 (#2)

"you know" - "to you"

In this verse both occurrences of the word **you** are plural and refer to the Galatian believers. Your language may require you to mark such forms.

See: Forms of 'You' — Singular

Galatians 4:13 (#3)

"because of a weakness of the flesh I proclaimed the gospel to you"

Here, Paul states that it was a physical illness that previously caused him to proclaim the gospel to Galatians. This could mean that: (1) Paul was already in Galatia when illness caused him to remain there to recover, which gave him time and opportunity to proclaim the gospel to the Galatians. (2) because of a physical illness, Paul went to Galatia to recover from his sickness. While there, he proclaimed the gospel to the Galatians. Because Paul does not explicitly state what provided the opportunity for him to preach the gospel, you should not further explain what Paul says here about his sickness but, rather, you should use a general expression.

See: When to Keep Information Implicit

Galatians 4:13 (#4)

"because of"

Here, Paul is using the phrase **because** to introduce the reason that he **proclaimed the gospel** to the Galatians **previously**, which was **because** he had to stay in Galatia due to illness. Use a natural form in your language for introducing a reason-result clause. Here, the reason is **a weakness of the flesh** and the result is that Paul **proclaimed the gospel to** the Galatians. Alternate translation: "on account of"

See: Connect — Reason-and-Result Relationship

Galatians 4:13 (#5)

"a weakness of the flesh"

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

See: Abstract Nouns

Galatians 4:13 (#6)

"of the flesh"

Here, Paul uses the word **flesh**, which is one part of his body, to refer to his entire body. If it would be helpful in your language, you could use an equivalent expression from your culture or use plain language. See how you translated the phrase **the flesh** in [2:20](#) where it is used with the same meaning. Alternate translation: "of the body" or "of my body"

See: Synecdoche

Galatians 4:14 (#1)

"your trial in my flesh"

The phrase **your trial in my flesh** means that Paul had some physical problem or malady that either itself caused difficulty (a **trial**) for the Galatians or caused difficulty (a **trial**) for them because they had to care for or help him as a result of his physical problem. Because Paul does not reveal specifically how his physical malady created a **trial** for the Galatians, it is best to translate this phrase with a general phrase which leaves room for either possibility.

See: When to Keep Information Implicit

Galatians 4:14 (#2)

"you did not despise"

Alternate translation: "you did not scorn" or "you did not hate"

Galatians 4:14 (#3)

"trial"

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

See: Abstract Nouns

Galatians 4:14 (#4)

"flesh"

Here, Paul uses the word **flesh**, one part of his body, to refer to his entire body. If it would be helpful in your language, you could use an equivalent

expression from your culture or use plain language. See how you translated the phrase **the flesh** in [2:20](#) where it is used with the same meaning. Alternate translation: "body"

See: Synecdoche

Galatians 4:14 (#5)

"as an angel of God"

The phrase **as an angel of God** means "as if I were an angel of God." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "as if I were an angel of God"

See: Assumed Knowledge and Implicit Information

Galatians 4:14 (#6)

"as Christ Jesus"

The phrase **as Christ Jesus** means "as you would welcome Christ Jesus." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "as you would welcome Christ Jesus"

See: Assumed Knowledge and Implicit Information

Galatians 4:15 (#1)

"Where, then, {is} your blessing"

Paul is not asking for information, but is using the question form in order to express his disappointment to the Galatian believers and to cause them to think about what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way.

See: Rhetorical Question

Galatians 4:15 (#2)

"{is}" - "blessing"

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

See: Abstract Nouns

Galatians 4:15 (#3)

"For"

Here, the word **For** introduces information which proves how the Galatians had previously felt about Paul. Use a natural form in your language for introducing this material.

See: Connecting Words and Phrases

Galatians 4:15 (#4)

"if possible, having torn out your eyes, you would have given {them} to me"

Paul is using a hypothetical situation to help his readers remember the way that they formerly felt and thought about Paul. Use the natural form in your language for expressing a hypothetical situation. Alternate translation: "if it were possible that you could have torn out your eyes and then given them to me, you would have done so"

See: Hypothetical Situations

Galatians 4:15 (#5)

"if possible"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "if it were possible for you to do so"

See: Ellipsis

Galatians 4:15 (#6)

"if possible, having torn out your eyes, you would have given {them} to me"

The phrase **having torn out your eyes, you would have given them to me** could: (1) be an idiom indicating the great love and devotion which the Galatians formerly had for Paul. In Paul's time the eyes were considered a person's most precious possession, so if it were possible for a person to take out their eyes and give them to another

person, this would indicate great love. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "you formerly loved me very much and would have given me your most valued possession to show me your love" (2) indicate that Paul had some type of eye disease.

See: Idiom

Galatians 4:16 (#1)

"So then"

Paul is using the phrase **So then** to introduce a reason-result clause in which **speaking truth** to the Galatians is the reason, and them acting as if Paul was their **enemy** is the result. Use a natural way in your language for introducing a reason-result clause. Alternate translation: "Therefore" or "Therefore, as a result of" or "So then, as a result of"

See: Connect — Reason-and-Result Relationship

Galatians 4:16 (#2)

"speaking truth to you, have I become your enemy"

The phrase **speaking truth to you, have I become your enemy** is a rhetorical question in which Paul is not asking for information, but is using the question form to show the Galatian believers his disappointment with them and cause them to think about what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "as a result of my speaking the truth to you, you are acting as if I have become your enemy."

See: Rhetorical Question

Galatians 4:16 (#3)

"speaking truth to you"

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

telling you things that are true" or "because I have told you what is true"

See: Abstract Nouns

Galatians 4:17 (#1)

"They are zealous" - "they desire"

In this verse, the pronouns **They** and **they** both refer to the false teachers who were Judaizers and were teaching the Galatians false things. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "The false teachers are zealous ... these false teachers desire"

See: Assumed Knowledge and Implicit Information

Galatians 4:17 (#2)

"not rightly"

Alternate translation: "not in a good way" or "not in a way that is right"

Galatians 4:17 (#3)

"but"

Here, the word **but** is introducing a contrast. Use a natural form in your language for introducing a contrast. Alternate translation: "but instead,"

See: Connect — Contrast Relationship

Galatians 4:17 (#4)

"to separate you"

Here, the the phrase **to separate you** refers to separating the Galatian believers from Paul and probably also from his ministry partners, because they all taught a gospel message that was different from what the false teachers were teaching the Galatian believers. If it would be helpful to your readers, you could indicate explicitly from whom Paul is saying that the false teachers are trying to separate the Galatian believers. Alternate translation: "to separate you from us" or "to make you stop being loyal to us"

See: Assumed Knowledge and Implicit Information

Galatians 4:17 (#5)

"so that"

The phrase **so that** introduces a purpose clause. Paul is introducing the purpose for which the false teachers desired **to separate** the Galatian believers from Paul and his ministry partners. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that"

See: Connect — Goal (Purpose) Relationship

Galatians 4:17 (#6)

"you would be zealous for them"

Alternate translation: "you would be devoted to them" or "you would be attached to them"

Galatians 4:18 (#1)

"But"

Alternate translation: "Now"

Galatians 4:18 (#2)

"good"

Here, the word **good** refers to good things. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "good things"

See: Assumed Knowledge and Implicit Information

Galatians 4:19 (#1)

"My children"

Paul speaks of the Galatian believers as if they were his **children** and he was their parent. The Galatian believers experienced their spiritual birth as a result of Paul's work of proclaiming the gospel to them, so he was their spiritual parent and they were his spiritual **children**. If it would be helpful in your language, you could express the meaning in plain language. Alternate translation: "You who believed the message about Jesus that I proclaimed to you" or "My spiritual children"

See: Metaphor

Galatians 4:19 (#2)**"I am in labor again"**

Paul speaks of his work of seeking to help the Galatians grow in spiritual maturity and the mental and physical suffering he endured as a result of this work as if it were the **labor** that a mother endures when giving birth to a child. If it would be helpful to your readers, you could use a simile. Alternate translation: "I am again in anguish as though I am giving birth" or "it is as if I am in labor again"

See: Metaphor

Galatians 4:19 (#3)**"Christ would be formed in you"**

In the phrase **Christ would be formed in you** the word **Christ** refers Christ's character and likeness. Christ being formed in them refers to them becoming mature in their spiritual thinking and acting in a way that resembles Jesus' actions. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: "Christ's nature becomes fully developed in you" or "you become a mature follower of Christ"

See: Synecdoche

Galatians 4:19 (#4)**"Christ would be formed in you"**

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that God will do it. Alternate translation: "God forms Christ in you" or "God would form Christ in you"

See: Active or Passive

Galatians 4:20 (#1)**"but"**

Alternate translation: "and"

Galatians 4:20 (#2)**"I am desiring to be present with you now and to change my tone, because I am perplexed about 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 I am perplexed about you, I am desiring to be present with you now and to change my tone"

See: Connect — Reason-and-Result Relationship

Galatians 4:20 (#3)**"to change my tone"**

The phrase **change my tone** refers to Paul changing the manner of his communication towards the Galatians from sternly rebuking to being more affectionate. Paul loved the Galatian believers. However, because of the serious nature of the false teaching which the Galatians were being tempted to accept, combined with Paul's physical distance from the Galatians, he felt that he needed to write to them and firmly and sternly correct their false thinking with the hope that they would not believe or follow false teaching. If it would be helpful to your readers, you could indicate explicitly what the phrase **change my tone** means here. Alternate translation: "to speak in a different manner"

See: Assumed Knowledge and Implicit Information

Galatians 4:21 (#1)**"Tell me"**

Alternate translation: "Say to me" or "Answer me"

Galatians 4:21 (#2)**"you"**

Here, the word **you** is plural. Your language may require you to mark such forms.

See: Forms of 'You' — Singular

Galatians 4:21 (#3)

"desiring"

"Alternate translation: ""wanting""

Galatians 4:21 (#4)

"under"

See how you translated the word **under** in [3:23](#) where it is used with the same meaning.

See: Assumed Knowledge and Implicit Information

Galatians 4:21 (#5)

"Tell me, you desiring to be under the law, do you not listen to the law"

Paul is not asking for information, but is using the question form in order to cause the Galatian believers to think about and reflect on what he is going to say next. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Each of you who desire to be under the law. You should listen to what the law actually says" or "Those of you who desire to be under the law. You pay closer attention to what the law really teaches"

See: Rhetorical Question

Galatians 4:21 (#6)

"do you not listen to the law"

Alternate translation: "do you not comprehend what the law is teaching" or "do you not understand what the law is actually teaching"

Galatians 4:22 (#1)

"it is written"

Here, Paul uses **it is written** to mean that it is written in the Old Testament Scriptures. Paul assumes that his readers will understand this. If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is referring to an important text. Alternate translation: "it has been written in the Scriptures"

See: Assumed Knowledge and Implicit Information

Galatians 4:22 (#2)

"it is written"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. If you must state who did the action, Moses did it. Alternate translation: "Moses wrote" or "Moses wrote in the Scriptures"

See: Active or Passive

Galatians 4:22 (#3)

"Abraham had two sons, one by the slave girl and one by the free woman"

In this verse and in all of [4:23](#) Paul is summarizing a story from the book of Genesis and is not directly quoting scripture, so you should not use quotation marks or anything else that might cause your readers to think that Paul is directly quoting scripture here.

See: Quote Markings

Galatians 4:22 (#4)

"one by the slave girl and one by the free woman"

"In both instances in the phrases **one by the slave girl and one by the free woman**, Paul is using the adjective ""one"" as a noun in order to indicate a specific kind of person. Your language may use adjectives in the same way. If not, you could add the word "son" to show Paul's meaning. Alternate translation: "one son by the slave girl and one son by the free woman""

See: Nominal Adjectives

Galatians 4:23 (#1)

"And"

Here, Paul is using the word **And** to introduce additional information regarding the two sons mentioned in [4:22](#). In the remainder of this verse,

Paul contrasts the way in which the two sons were born. Alternate translation: "Now"

See: Connecting Words and Phrases

Galatians 4:23 (#2)

"slave girl" - "free woman"

See how you translated **slave girl** and **free woman** in [4:22](#).

See: Nominal Adjectives

Galatians 4:23 (#3)

"according to flesh"

Here, the phrase **according to the flesh** means that Ishmael was born in the natural way by which all children are born, without God intervening and performing a miracle. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "in the natural way"

See: Assumed Knowledge and Implicit Information

Galatians 4:23 (#4)

"but"

Here, the word **but** is introducing a contrast. It is introducing a contrast between Ishmael, **the one who was born from the slave girl according to the flesh** and Isaac, who was born **from the free woman, through promise**. Use a natural form in your language for introducing a contrast.

See: Connect — Contrast Relationship

Galatians 4:23 (#5)

"through promise"

Here, the phrase **through promise** means "through God's promise to Abraham" and refers to God supernaturally intervening and enabling Abraham's wife Sarah (**the free woman**) to become pregnant in order to fulfill his **promise** to Abraham. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "through God's promise to Abraham" or "was conceived supernaturally as a result of what God had promised to Abraham"

See: Assumed Knowledge and Implicit Information

Galatians 4:24 (#1)

"These things"

These things refers to the **things** Paul has just described in [4:22-23](#) regarding Abraham, his two sons, and Hagar and Sarah. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "These events I have just described to you" or "These things I have just told to you"

See: Assumed Knowledge and Implicit Information

Galatians 4:24 (#2)

"These things are being spoken as an allegory"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that he is doing it. Alternate translation: "I am speaking these things as an allegory"

See: Active or Passive

Galatians 4:24 (#3)

"These things are being spoken as an allegory"

An **allegory** is a story in which things within the story are interpreted as representing something else. Here, the things in the story are meant to be interpreted as representing spiritual truths and realities. In this allegory, the two women referred to in [4:22](#) represent two different covenants. If your language has a word or phrase for **allegory**, you could use that here. Alternately, if it would help your readers, you could describe what an allegory is in your translation. Alternate translation: "I am speaking of these things in order to teach you a spiritual truth" or "I am speaking of these things in order to use them as an analogy by which to teach you an important truth"

See: Translate Unknowns

Galatians 4:24 (#4)

"they"

Here, the word **they** refers to Sarah and Hagar. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "these women"

See: Assumed Knowledge and Implicit Information

Galatians 4:24 (#5)

"One"

The word **One** here could refer to: (1) the covenant which God made at Mount Sinai, which resulted in spiritual slavery to the law. Alternate translation: "One covenant" (2) Hagar, in which case Paul means that she corresponds to Mount Sinai (See [4:25](#)) and gave birth to children destined for slavery. Alternate translation: "One woman"

See: Nominal Adjectives

Galatians 4:24 (#6)

"Mount Sinai"

Paul uses **Mount Sinai** to refer to the covenant with the laws that Moses gave to the Israelites there. If it would be helpful in your language, you could use plain language to express this. Alternate translation: "Mount Sinai, where Moses received the law and gave it to the Israelites"

See: Synecdoche

Galatians 4:24 (#7)

"giving birth to slavery"

Paul speaks of the law of Moses producing or resulting in something as if the process of producing was like **giving birth**. Paul speaks of the spiritual bondage of being under the authority of the law of Moses as if it were **slavery**. Paul is saying that the law of Moses produces spiritual slavery. If it would be helpful in your language, you could use equivalent metaphors from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "and produces spiritual slavery" or "and results in spiritual slavery"

See: Metaphor

Galatians 4:24 (#8)

"slavery"

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

See: Abstract Nouns

Galatians 4:25 (#1)

"Hagar is Mount Sinai"

Hagar is Mount Sinai means that Hagar symbolizes Mount Sinai. Here, Paul begins to explain the meaning of the allegory which he began in [4:22](#). If it would help your readers, you could indicate explicitly what the phrase **Hagar is Mount Sinai** means. Alternate translation: "Hagar represents Mount Sinai"

See: Assumed Knowledge and Implicit Information

Galatians 4:25 (#2)

"Hagar is Mount Sinai in Arabia"

Paul uses **Mount Sinai in Arabia** to refer to the covenant and the accompanying laws that Moses gave to the Israelites there. If it would be helpful in your language, you could use plain language to express this. Alternate translation: "Hagar resembles Mount Sinai in Arabia, where Moses received the law and gave it to the Israelites"

See: Synecdoche

Galatians 4:25 (#3)

"corresponds"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. The words that Paul leaves out could be: (1) Hagar. Alternate translation: "Hagar corresponds" (2) Mount Sinai. Alternate translation: "Mount Sinai corresponds"

See: Ellipsis

Galatians 4:25 (#4)**"present Jerusalem, for she is in slavery"**

Paul is describing the religion of Judaism (which emphasized obeying the law of Moses) by association with the city of Jerusalem, which was the center of this religion. If it would be helpful in your language, you could use plain language. Alternate translation: "religion of Judaism, for all who follow this religion are in slavery"

See: Metonymy

Galatians 4:25 (#5)**"for she is in slavery with her children"**

Paul speaks of the religion of Judaism, with its emphasis on obeying the law of Moses, as being **in slavery**. Here, Paul uses the word **slavery** to refer to the spiritual bondage that seeking to obey the religious system based on the law of Moses creates. Here, **slavery** refers to spiritual bondage, and **children** refers to those people who seek to obey the law of Moses as a means of meriting God's approval. If it would be helpful in your language, you could use equivalent metaphors from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "for Jerusalem represents the religious system of Judaism, which results in spiritual bondage for all those who practice it" or "for Jerusalem represents the religious system based on the laws of Moses, which results in spiritual bondage for all those who seek to be righteous before God by practicing it"

See: Metaphor

Galatians 4:25 (#6)**"she is in slavery with her children"**

Here, Paul refers to the city of **Jerusalem** as though it were a woman (**she** and **her**) who could be **in slavery** and have **children**. If it would be helpful in your language, you could express this meaning plainly. Alternate translation: "Jerusalem represents the religious system of Judaism, which results in spiritual bondage for all those who practice it"

See: Personification

Galatians 4:25 (#7)**"she is in slavery"**

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

See: Abstract Nouns

Galatians 4:26 (#1)**"But"**

Here, the word **But** is introducing a contrast between the present Jerusalem mentioned in [4:25](#) and **the Jerusalem above** in this verse. Use a natural form in your language for introducing a contrast. Alternate translation: "On the other hand,"

See: Connect — Contrast Relationship

Galatians 4:26 (#2)**"the Jerusalem above"**

The phrase **the Jerusalem above** refers to the heavenly city of God, which is comprised of all those who trust Jesus to save them from their sins. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "the heavenly Jerusalem" or "God's Jerusalem" or "God's Jerusalem, which is made up of those who trust in Jesus,"

See: Metaphor

Galatians 4:26 (#3)**"above"**

Paul is describing what is heavenly (what belongs to or comes from heaven) by association with the word **above**, which his readers would have understood to mean "heavenly." If it would be helpful in your language, you could use plain language.

See: Metonymy

Galatians 4:26 (#4)**"free"**

Here, the word **free** refers to spiritual freedom which consists of freedom from the law of Moses and freedom from the power and condemnation of sin which results in being able to freely worship God. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "spiritually free"

See: Assumed Knowledge and Implicit Information

Galatians 4:26 (#5)**"which is our mother"**

Paul uses the word **mother** to refer to belonging to a place as a citizen of that place and possessing the rights and privileges which belong to a citizen. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "which is the Jerusalem to which we belong" or "which is the place to which we belong"

See: Metaphor

Galatians 4:26 (#6)**"our mother"**

Paul speaks of **the Jerusalem above** as if it was were a **mother**. If it would be helpful in your language, you could express this meaning plainly.

See: Personification

Galatians 4:26 (#7)**"our"**

When Paul says **our**, he is speaking of all believers in Jesus, which would include himself and the Galatian believers, so **our** would be inclusive. Your language may require you to mark these forms.

See: Exclusive and Inclusive 'We'

Galatians 4:27 (#1)**"For"**

Here, Paul uses the word **For** to indicate that he is introducing material which supports what he said in [4:26](#). Use a natural form in your language for introducing information which supports a prior claim.

See: Connecting Words and Phrases

Galatians 4:27 (#2)**"it is written"**

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

See: Assumed Knowledge and Implicit Information

Galatians 4:27 (#3)**"it is written"**

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

See: Active or Passive

Galatians 4:27 (#4)

""Rejoice, you barren woman, the one not giving birth;"

This is a quotation from Isaiah 54:1. Use a natural way of indicating that something is a quotation.

See: Quotations and Quote Margins

Galatians 4:27 (#5)

""Rejoice, you barren woman, the one not giving birth;"

These two phrases mean the same thing. Isaiah uses a common Hebrew poetic device and says the same thing twice, in slightly different ways. If it

would be helpful in your language, you could combine the phrases into one. Alternate translation: "Rejoice, you who are barren" or "Rejoice, you who have been unable to have children"

See: Parallelism

Galatians 4:27 (#6)

"you barren woman," - "you {who are} not suffering the pains of childbirth"

If your language requires you to state the person who is the object of a command, it is implied that a woman is being addressed. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "you barren woman ... you woman not suffering the pains of childbirth"

See: Assumed Knowledge and Implicit Information

Galatians 4:27 (#7)

""Rejoice, you barren woman, the one not giving birth;"

Paul is quoting the prophet Isaiah, who is speaking of the city of Jerusalem as if it were a **barren** woman who is unable to give **birth**. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

See: Metaphor

Galatians 4:27 (#8)

"because"

The word **because** is introducing the reason to **Rejoice**. Use a natural form for introducing a reason to do something.

See: Connect — Reason-and-Result Relationship

Galatians 4:27 (#9)

""the children of the desolate one {are} many more"

"The prophet Isaiah wrote this scripture passage during the time in which Jerusalem and its people

had been conquered by the Babylonian army and the people taken away to Babylon. Isaiah is speaking of the city of Jerusalem as it was at the time of his writing, when it was without most of its original inhabitants. He compares the empty city to a **desolate** woman, a woman whose husband has left her, and he speaks of the inhabitants of Jerusalem as if they were **children**. In this passage from Isaiah 54:1, Isaiah is picturing Israel as a wife who is abandoned by her husband, which is God. Having **children** in this context refers to having inhabitants. If it would be helpful in your language, you could use equivalent metaphors from your culture. Alternatively, you could express the meaning plainly. Alternate translation: ""the woman who was abandoned by her husband has more children than does the woman living with her husband""

See: Metaphor

Galatians 4:27 (#10)

"than"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "than the children"

See: Ellipsis

Galatians 4:28 (#1)

"Now"

Here, Paul uses the word **Now** to indicate that what he writes next is connected to what he wrote immediately before this and that he is continuing his line of thought. Use a natural form in your language to indicate that what follows is in continuity with what precedes it. Alternate translation: "And"

See: Connecting Words and Phrases

Galatians 4:28 (#2)

"you, brothers, like Isaac, are children of promise"

The point of this comparison is that the Galatian believers (who are referred to as **brothers**) are

like Isaac because both **Isaac** and the Galatians are **children of promise**, meaning that they both owe their birth to God's supernatural working. Isaac's physical birth came about as a result of God's supernatural intervention, and the Galatian believers spiritual birth came about as a result of God's supernatural intervention. If it would be helpful in your language, you could use an equivalent comparison or express this meaning plainly. Alternate translation: "my fellow believers, you are similar to Isaac in that God miraculously intervened for both you and him in order to fulfill his promise to Abraham"

See: Simile

Galatians 4:28 (#3)

"you"

Here, the pronoun **you** is plural. Your language may require you to mark such forms.

See: Forms of 'You' — Singular

Galatians 4:28 (#4)

"brothers"

See how you translated the word **brothers** in [1:2](#) where it is used with the same meaning. Alternate translation: "brothers and sisters"

See: When Masculine Words Include Women

Galatians 4:28 (#5)

"children of promise"

Here, **children** could be a metaphor which means that the Galatian believers are: (1) God's spiritual descendants. If it would help your readers, you could express the meaning plainly. Alternate translation: "God's spiritual descendants" or "God's children" (2) Abraham's spiritual descendants. If it would help your readers, you could express the meaning plainly. Alternate translation: "Abraham's spiritual descendants" or "Abraham's children"

See: Metaphor

Galatians 4:28 (#6)

"children of promise"

Paul is using the possessive form to describe the source of these **children**. He means that the **children** are the **children** or descendants which God promised to supernaturally give to Abraham, and therefore they are **children** whose source derives from God fulfillment of his **promise** to Abraham. If it would be helpful in your language, you could clarify the relationship for your readers. Alternate translation: "children of God's promise" or "children of God's promise to Abraham"

See: Possession

Galatians 4:29 (#1)

"But"

Here, the word **But** could be: (1) introducing a contrast. Use a natural form in your language for introducing a contrast. (2) indicating a transition. Alternate translation: "And"

See: Connecting Words and Phrases

Galatians 4:29 (#2)

"just as"

Here, the word **just as** introduces a comparison. Use a natural form in your language for introducing a comparison.

See: Connecting Words and Phrases

Galatians 4:29 (#3)

"the one"

"Here, the phrase **the one** refers to Abraham's son Ishmael. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: ""Ishmael, the one"""

See: Assumed Knowledge and Implicit Information

Galatians 4:29 (#4)

"the one"

Here, the phrase **the one** refers to Abraham's son Isaac. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Isaac, the one"

See: Assumed Knowledge and Implicit Information

Galatians 4:29 (#5)

"according to Spirit"

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "having been born according to Spirit"

See: Ellipsis

Galatians 4:29 (#6)

"according to Spirit"

Here, **according to Spirit** means that Isaac's birth came about because the Holy Spirit worked in a supernatural way in order to make it happen. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "having been born because of the supernatural working of the Spirit" or "having been born by the miraculous working of the Spirit"

See: Assumed Knowledge and Implicit Information

Galatians 4:29 (#7)

"so {it} also {is}"

The phrase **so it also is** introduces a comparison. Use a natural way in your language for introducing a comparison. Alternate translation: "so it is also the same"

See: Connecting Words and Phrases

Galatians 4:30 (#1)

"what does the scripture say"

"Paul is not asking for information, but is using the question form to get the Galatian believers to think about the scripture verse he cites next. If you would not use a rhetorical question for this purpose in

your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: ""the scripture says,"""

See: Rhetorical Question

Galatians 4:30 (#2)

"does the scripture say"

Here, Paul speaks of the specific scripture passage he is quoting from Genesis as though it were a person who is speaking. If it would be helpful in your language, you could express this meaning plainly. Alternate translation: "does Moses say in the scripture" or "does Moses write in the scripture"

See: Personification

Galatians 4:30 (#3)

"Cast out the slave girl and her son. For the son of the slave girl will certainly not inherit with the son of the free woman"

This is a quotation from Genesis. Use a natural way in your language to indicate that this is a quotation.

See: Quotations and Quote Margins

Galatians 4:30 (#4)

"Cast out"

"Here, **Cast out** means to send away. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: ""Banish"" or ""Remove from here"""

See: Assumed Knowledge and Implicit Information

Galatians 4:30 (#5)

"certainly not"

The phrase **certainly not** translates two negative words in Greek. In the author's culture, two negative words made the statement even more negative. If your language can use two negatives as the author's culture did, you could use a double negative here. If your language does not use two negatives in this way, you could translate with one

strong negative. Alternate translation: "by no means"

See: Double Negatives

Galatians 4:31 (#1)

"Therefore"

The word **Therefore** is introducing Paul's conclusion to what he explained immediately prior to this verse. Use a natural form for introducing a concluding statement. Alternate translation: "So then"

See: Connecting Words and Phrases

Galatians 4:31 (#2)

"brothers"

See how you translated the word **brothers** in [1:2](#) where it is used with the same meaning. Alternate translation: "brothers and sisters"

See: When Masculine Words Include Women

Galatians 4:31 (#3)

"we are"

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

See: Exclusive and Inclusive 'We'

Galatians 4:31 (#4)

"children"

Paul speaks of spiritual descendants as if they were **children**. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. See how you translated the word **children** in [4:28](#) where it is also used to mean "spiritual descendants."

See: Metaphor

Galatians 4:31 (#5)

"of a slave girl, but of the free woman"

Paul is using the phrase **slave girl** to refer to Hagar, who symbolizes the law of Moses (which brings spiritual bondage), and he is using Sarah, **the free woman**, to symbolize God's promise that he made to Abraham. If your readers would not understand this you could express the meaning in a non-figurative way. Alternate translation: "of the law of Moses, but of the promises that God made to Abraham"

See: Metaphor

Galatians 4:31 (#6)

"but"

"Here, the word **but** is introducing a contrast. Use a natural form in your language for introducing a contrast. Alternate translation (as a new sentence): ""Instead, we are children""

See: Connect — Contrast Relationship

Galatians 5:1 (#1)

"For freedom Christ set us free"

For freedom Christ set us free implies that Christ **set** believers **free** from being required to obey the laws God gave the Jews. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Christ has set us free from the law"

See: Assumed Knowledge and Implicit Information

Galatians 5:1 (#2)

"For freedom"

For here indicates that what follows is the purpose for which Christ freed believers. Use a natural way in your language for introducing a purpose. Alternate translation: "For the purpose of freedom"

See: Connect — Goal (Purpose) Relationship

Galatians 5:1 (#3)

"For freedom" - "of slavery"

See how you translated **freedom** in [2:4](#) and **slavery** in [4:24](#).

See: Abstract Nouns

Galatians 5:1 (#4)

"us"

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

See: Exclusive and Inclusive 'We'

Galatians 5:1 (#5)

"Stand firm"

Stand firm here refers to one remaining steadfast in what one believes. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Be unmoved" or "Remain strong in your faith"

See: Metaphor

Galatians 5:1 (#6)

"do not again be subjected to"

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

See: Active or Passive

Galatians 5:1 (#7)

"do not again be subjected to a yoke of slavery"

Here Paul speaks of someone being obligated to obey the laws God gave the Jews as if that person were **subjected to a yoke of slavery**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "do not go back to being obligated to obey the law" or "do not be subjected to the law like one who is under a yoke of slavery"

See: Metaphor

Galatians 5:1 (#8)

"a yoke of slavery"

Paul is using the possessive form to describe a **yoke** that is **slavery**. If this is not clear in your language, you could use a different expression. Alternate translation: "a yoke, that is, slavery"

See: Possession

Galatians 5:2 (#1)

"Behold"

Paul uses the term **Behold** to focus his audience's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: ""Understand this!"""

See: Metaphor

Galatians 5:2 (#2)

"if you would be circumcised"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "if someone circumcises you" or "if you receive circumcision"

See: Active or Passive

Galatians 5:2 (#3)

"Christ will benefit you nothing"

In this clause Paul means that if a person is circumcised in order to complete their salvation, then what Christ has done to provide salvation for them will not help them. If it would be helpful in your language, you could state this explicitly. Alternate translation: "what Christ has done will not benefit you at all"

See: Assumed Knowledge and Implicit Information

Galatians 5:3 (#1)

"being circumcised"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "who has someone circumcise him"

See: Active or Passive

Galatians 5:3 (#2)

"to do the whole law"

Paul implies that a **circumcised** man must obey **the whole law** in order to be righteous. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to do the whole law to become righteous"

See: Assumed Knowledge and Implicit Information

Galatians 5:3 (#3)

"the whole law"

Here, **law** is a singular noun that refers to a group of laws that God gave Israel by dictating them to Moses. See how **law** is translated in [2:16](#) and [Romans 2:12](#). Alternate translation: "all of God's laws"

See: Collective Nouns

Galatians 5:4 (#1)

"You were cut off from Christ, whoever is being justified by law"

You here refers to **whoever is being justified by the law**. If it would be helpful in your language, you could make this more explicit. Alternate translation: "You who are being justified by the law were cut off from Christ"

See: Pronouns — When to Use Them

Galatians 5:4 (#2)

"You were cut off" - "is being justified"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "You cut yourselves off ... is justifying oneself"

See: Active or Passive

Galatians 5:4 (#3)

"You were cut off from Christ"

Here, **cut off** refers to being separated from Christ. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "You have ended your relationship with Christ" or "You are separated from Christ"

See: Metaphor

Galatians 5:4 (#4)

"whoever is being justified by law"

Paul implies that these people were trying to be **justified by** obeying **the law**, which is impossible. If it would be helpful in your language, you could state this explicitly. Alternate translation: "whoever attempts to be justified by obeying the law"

See: Assumed Knowledge and Implicit Information

Galatians 5:4 (#5)

"law"

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

See: Collective Nouns

Galatians 5:4 (#6)

"you fell from grace"

Here Paul speaks of **grace** as if it were something that a person could fall away from. He means that people who are trying to save themselves by obeying the law do not receive God's **grace**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "you have rejected the grace of God" or "God will no longer be gracious to you"

See: Metaphor

Galatians 5:5 (#1)**"For"**

For here indicates that what follows is the reason why what Paul stated in the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Galatians 5:5 (#2)**"through the Spirit"**

Here and throughout this chapter, **the Spirit** refers to the Holy **Spirit**. See how you translated the same use of **Spirit** in [3:2](#).

See: Assumed Knowledge and Implicit Information

Galatians 5:5 (#3)**"by faith," - "the hope of righteousness"**

If your language does not use abstract nouns for the ideas of **faith**, **hope**, and **righteousness**, you could express the same ideas in another way. See how you translated **faith** in [2:16](#) and **righteousness** in [2:21](#). Alternate translation: "by trusting ... what is hopeful of what it righteous"

See: Abstract Nouns

Galatians 5:5 (#4)**"we"**

Here, **we** refers to Paul and those who trust in Christ instead of the law, so **we** would be exclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

Galatians 5:5 (#5)**"by faith, we eagerly wait for the hope of righteousness"**

This could mean: (1) **we eagerly wait by faith**. Alternate translation: "we eagerly wait by faith for the hope of righteousness" (2) **righteousness is by**

faith. Alternate translation: "we eagerly wait for the hope of righteousness by faith"

See: Information Structure

Galatians 5:5 (#6)**"the hope of righteousness"**

This could mean: (1) people **hope** for **righteousness**. Alternate translation: "the hope for righteousness" (2) **the hope** is **righteousness**. Alternate translation: "the hope, that is, righteousness"

See: Possession

Galatians 5:6 (#1)**"For"**

For here indicates that what follows is a reason why what Paul said in the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Galatians 5:6 (#2)**"in Christ Jesus"**

See how you translated this phrase in [3:26](#).

See: Metaphor

Galatians 5:6 (#3)**"circumcision" - "uncircumcision" - "faith" - "love"**

If your language does not use abstract nouns for the ideas of **circumcision**, **uncircumcision**, **faith**, and **love**, you could express the same ideas in another way. See how you translated **faith** in [2:16](#). Alternate translation: "being circumcised ... not being circumcised ... trusting ... loving"

See: Abstract Nouns

Galatians 5:6 (#4)

"neither circumcision nor uncircumcision is capable of anything"

Here, **anything** refers to being important to God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "neither circumcision nor uncircumcision is capable of being important to God" or "neither circumcision nor uncircumcision matters"

See: Idiom

Galatians 5:6 (#5)

"faith working through love"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "faith working through love is capable of something" or "faith working through love matters"

See: Ellipsis

Galatians 5:7 (#1)

"You were running well"

Here Paul refers to becoming more spiritually mature as if someone were **running** a race. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "You were making excellent progress in your faith" or "You were doing so well"

See: Metaphor

Galatians 5:7 (#2)

"Who hindered you, not to be persuaded by truth"

Paul is not asking for information, but is using the question form here to emphasize what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You should not have let someone hinder you, not to be persuaded by truth!"

See: Rhetorical Question

Galatians 5:7 (#3)

"not to be persuaded by truth"

This clause provides the expected result of what Paul said in the previous clause. Use a natural form for indicating a result. Alternate translation: "which is resulting in you not being persuaded by truth"

See: Connect — Reason-and-Result Relationship

Galatians 5:7 (#4)

"not to be persuaded by truth"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "so that the truth is not persuading you"

See: Active or Passive

Galatians 5:7 (#5)

"not to be persuaded by truth"

Alternate translation: "not to obey the truth"

Galatians 5:7 (#6)

"by truth"

See how you translated **truth** in [2:5](#).

See: Abstract Nouns

Galatians 5:8 (#1)

"This persuasion"

Here, **persuasion** refers to some Galatians being persuaded to obey the laws God gave the Jews instead of trusting solely in Jesus to save them. If it would be helpful in your language, you could state this explicitly. Alternate translation: "You being persuaded to stop trusting in the Messiah"

See: Assumed Knowledge and Implicit Information

Galatians 5:8 (#2)**"the one calling you"**

Here, **the one calling you** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God, who is calling you"

See: Pronouns — When to Use Them

Galatians 5:9 (#1)**"A little leaven leavens the whole lump"**

Here Paul quotes or creates a proverb, which is a short saying about something that is generally true in life. This proverb gives a comparison: Just as a small amount of **leaven leavens** a whole **lump** of dough, so a small amount of false teaching can deceive many people in a church. If it would be helpful in your language, you could translate the proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: "It has been said that a little leaven causes a whole lump of dough to be leavened"

See: Proverbs

Galatians 5:9 (#2)**"A little leaven leavens the whole lump"**

The word **leaven** refers to a substance that causes fermentation and expansion within a batch of dough or batter. Here, **leavens** refers to the fermentation process and **lump** refers to the batch of dough. If your readers would not be familiar with **leaven**, you could use the name of a substance that they would be familiar with, or you could use a general term. Alternate translation: "A little yeast causes all of the batch of dough to swell up"

See: Translate Unknowns

Galatians 5:10 (#1)**"in the Lord"**

Here, **in the Lord** indicates the basis or cause for which Paul was **confident in** the Galatian believers, and **the Lord** refers to Jesus. If it would

be helpful in your language, you could express the meaning plainly. See how you translated the similar expression "in Christ" in [1:22](#). Alternate translation: "on the basis of us being in union with the Lord Jesus"

See: Metaphor

Galatians 5:10 (#2)**"you will think nothing otherwise"**

Here, **nothing otherwise** refers to **nothing** other than what Paul has told his readers. If it would be helpful in your language, you could state this explicitly. Alternate translation: "you will think nothing other than what I am telling you"

See: Assumed Knowledge and Implicit Information

Galatians 5:10 (#3)**"the one troubling you" - "whoever he may be"**

Jesus is speaking of several people who were **troubling** the Galatian believers, not just one particular man. Paul states in [1:7](#) that there were several false teachers causing trouble. If it would be helpful in your language, you could use a more general expression. Alternate translation: "those troubling you ... whoever they may be"

See: Generic Noun Phrases

Galatians 5:10 (#4)**"will bear the 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: "will be judged"

See: Abstract Nouns

Galatians 5:11 (#1)**"brothers"**

See how you translated the same use of **brothers** in [1:2](#). Alternate translation: "brothers and sisters"

See: When Masculine Words Include Women

Galatians 5:11 (#2)

"if I still proclaim circumcision, why am I still being persecuted"

"Paul is using a hypothetical situation to help emphasize that he does not **proclaim circumcision**. Use the natural form in your language for expressing a hypothetical situation. Alternate translation: ""suppose I still do proclaim circumcision. Then why am I still being persecuted"""

See: Hypothetical Situations

Galatians 5:11 (#3)

"proclaim circumcision"

Here, **proclaim circumcision** refers to telling people that they must be circumcised in order to be saved. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "proclaim the need to be circumcised" or "proclaim that everyone must be circumcised"

See: Metonymy

Galatians 5:11 (#4)

"circumcision"

See how you translated **circumcision** in [5:6](#).

See: Abstract Nouns

Galatians 5:11 (#5)

"why am I still being persecuted"

Paul is not asking for information, but is using the question form here to emphasize what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I should not still be persecuted!"

See: Rhetorical Question

Galatians 5:11 (#6)

"why am I still being persecuted?" - "the stumbling block of the cross has been removed"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "why are people still persecuting me ... I would have removed the stumbling block of the cross"

See: Active or Passive

Galatians 5:11 (#7)

"In that case the stumbling block of the cross has been removed"

This sentence gives both the result of proclaiming **circumcision** and the reason why someone who proclaimed **circumcision** would not be **persecuted**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would not be persecuted because proclaiming circumcision would remove the stumbling block of the cross"

See: Assumed Knowledge and Implicit Information

Galatians 5:11 (#8)

"the stumbling block of the cross"

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

See: Possession

Galatians 5:11 (#9)

"the stumbling block"

Here, **stumbling block** refers to something that offends people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the offense"

See: Metaphor

Galatians 5:11 (#10)**"of the cross"**

Here, **the cross** refers to Christ's sacrificial death on the cross, which was a very offensive way to die. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "of what Jesus did when he died on the cross"

See: Metonymy

Galatians 5:12 (#1)**"will even castrate themselves"**

This could mean: (1) Paul wished that the false teachers who wanted to circumcise the Galatian believers would cut off their male organs, as stated literally in the ULT. (2) Paul wished that the false teachers would leave the Christian community. Alternate translation: "will even remove themselves from among you"

See: Metaphor

Galatians 5:13 (#1)**"For"**

For here could indicate: (1) Paul is transitioning back to the topic he introduced in [5:1](#). Alternate translation: "Indeed," (2) the reason for the harsh words Paul said in the previous verse. Alternate translation: "I wish they would do so because"

See: Connecting Words and Phrases

Galatians 5:13 (#2)**"you have been called to freedom"**

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "God has called you to freedom"

See: Active or Passive

Galatians 5:13 (#3)**"freedom," - "the freedom"**

Here, **freedom** implies that Christ sets believers free from being required to obey the laws God gave the Jews. See how you translated the similar expression in [5:1](#). Alternate translation: "freedom from the law ... that freedom from the law"

See: Assumed Knowledge and Implicit Information

Galatians 5:13 (#4)**"freedom," - "freedom"**

See how you translated **freedom** in [2:4](#).

See: Abstract Nouns

Galatians 5:13 (#5)**"brothers"**

See how you translated the same use of **brothers** in [1:2](#). Alternate translation: "brothers and sisters"

See: When Masculine Words Include Women

Galatians 5:13 (#6)**"an opportunity for the flesh"**

Here Paul speaks of **the flesh** as if it were a person who could take advantage of **an opportunity**. He is referring to believers thinking they can sin because they do not have to obey the laws God gave the Jews. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "an opportunity to sin"

See: Personification

Galatians 5:13 (#7)**"for the flesh"**

Here Paul uses **flesh** to refer to sinful human nature. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "for your sinful nature"

See: Metaphor

Galatians 5:13 (#8)**"rather, through love serve one another"**

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "rather than using your freedom as an excuse to sin, through love serve one another"

See: Ellipsis

Galatians 5:13 (#9)

"through love"

Here, **through** indicates the means by which believers should **serve one another**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by means of love"

See: Assumed Knowledge and Implicit Information

Galatians 5:13 (#10)

"love"

See how you translated **love** in [5:6](#).

See: Abstract Nouns

Galatians 5:14 (#1)

"For"

For here indicates that what follows is the reason why Paul's readers should obey the command he gave in the previous verse. Use a natural form in your language for introducing a reason. Alternate translation: "You must do this for one another because"

See: Connect — Reason-and-Result Relationship

Galatians 5:14 (#2)

"all the law has been fulfilled in one command"

This could mean: (1) this **one command** sums up **all the law**. Alternate translation: "all the law is summed up in just one command" (2) someone who obeys this **one command** obeys **all the law**. Alternate translation: "by obeying one commandment, you obey the whole law"

See: Metaphor

Galatians 5:14 (#3)

"all the law has been fulfilled in one command"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "one command has fulfilled all the law"

See: Active or Passive

Galatians 5:14 (#4)

"the law"

See how you translated **law** in the [2:16](#).

See: Collective Nouns

Galatians 5:14 (#5)

"You will love your neighbor as yourself"

The words **you**, **your**, and **yourself** are singular here because, even though Moses said this to the Israelites as a group, each individual person was supposed to obey this command. So in your translation, use the singular forms of **you**, **your**, and **yourself** in this verse, if your language marks that distinction.

See: Singular Pronouns that refer to Groups

Galatians 5:14 (#6)

"You will love"

You will love is a statement that Moses uses to give a command. If it would be helpful in your language, you could state this explicitly. Alternate translation: "You must love"

See: Statements — Other Uses

Galatians 5:15 (#1)

"if you are biting and devouring one another, watch out that you might not be consumed by one another"

Paul is using a hypothetical situation to teach the Galatians what the results will be if they fight with each other. The result of consuming each other will happen if they fulfill the condition of **biting and devouring one another**. The word "then" is implied before the phrase **watch out**. If it would help your readers, you could supply this word in your translation. Alternate translation: "if you are biting and devouring one another, then watch out that you might not be consumed by one another"

See: Connect — Hypothetical Conditions

Galatians 5:15 (#2)

"if you are biting and devouring one another"

Here Paul speaks of the Galatian believers fighting each other as if they were wild animals that attack each other. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "if you are mistreating and hurting one another" or "if you are acting like wild animals that bite and devour one another"

See: Metaphor

Galatians 5:15 (#3)

"you might not be consumed by one another"

Here Paul speaks of the Galatian believers fighting each other as if they were wild animals that eat each other. Here **consumed** could mean: (1) the believers themselves would be destroyed. Alternate translation: "you might not be destroyed by one another" (2) the fellowship of Galatian believers would be destroyed. Alternate translation: "your group of believers might not be destroyed by one another"

See: Metaphor

Galatians 5:15 (#4)

"you might not be consumed by one another"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "you might not consume one another"

See: Active or Passive

Galatians 5:16 (#1)

"walk by the Spirit"

Here Paul uses **walk** to refer to how a person lives and behaves. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "act by the Spirit"

See: Metaphor

Galatians 5:16 (#2)

"by the Spirit"

The phrase **by the Spirit** implies being directed or controlled by the Holy **Spirit**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by the direction of the Holy Spirit" or "according to how the Holy Spirit leads"

See: Assumed Knowledge and Implicit Information

Galatians 5:16 (#3)

"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

Galatians 5:16 (#4)

"you would certainly not fulfill desires of the flesh"

The phrase **you would certainly not fulfill desires** refers to not doing what someone sinfully wants to do. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "you would certainly not do what the flesh desires"

See: Idiom

Galatians 5:16 (#5)**"desires of the flesh"**

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

See: Abstract Nouns

Galatians 5:16 (#6)**"desires of the flesh"**

Here Paul speaks of **the flesh** as if it were a person who has **desires**. He is referring to what a person wants to do as a result of having a sinful human nature. If it would be helpful in your language, you could express the meaning plainly. See how this phrase is translated in [Romans 13:14](#). Alternate translation: "what you want to do because of your sinful nature" or "the things you want to do that are sinful"

See: Personification

Galatians 5:16 (#7)**"of the flesh"**

Here, Paul uses the word **flesh** to refer to sinful human nature. See how you translated the phrase **the flesh** in [5:13](#).

See: Metaphor

Galatians 5:17 (#1)**"For"**

Here, the word **For** indicates that what follows is the reason why Paul commanded his readers to walk by the Spirit in the previous verse. Use a natural form in your language for introducing a reason. Alternate translation: "I say this to you because"

See: Connect — Reason-and-Result Relationship

Galatians 5:17 (#2)**"the flesh" - "the flesh"**

See how you translated the phrase **the flesh** in [5:13](#) and in the previous verse.

See: Metaphor

Galatians 5:17 (#3)**"the flesh desires against the Spirit"**

The phrase **desires against** implies desiring to do what is **against the Spirit**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the flesh desires to do things that are against the Spirit"

See: Assumed Knowledge and Implicit Information

Galatians 5:17 (#4)**"the flesh desires"**

Here, Paul speaks of **the flesh** as if it were a person who **desires**. He is referring to what a person **desires** to do as a result of having a sinful human nature. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "what you want to do because of your sinful nature is" or "the things you want to do because you are sinful are"

See: Personification

Galatians 5:17 (#5)**"the Spirit against the flesh"**

Paul is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply the word from the previous clause. Alternate translation: "the Spirit desires against the flesh"

See: Ellipsis

Galatians 5:17 (#6)**"For"**

For here indicates that what follows is the reason why the **desires of the flesh** and **the Spirit** are against each other. Use a natural form in your language for introducing a reason. Alternate translation: "This is for the reason that"

See: Connect — Reason-and-Result Relationship

Galatians 5:17 (#7)

"these"

The pronoun **these** refers to **the flesh** and **the Spirit**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the flesh and the Spirit"

See: Pronouns — When to Use Them

Galatians 5:17 (#8)

"so that"

Here, **so that** indicates that what follows is the result of what Paul said in the previous clause. Use a natural way in your language for indicating result. Alternate translation: "and as a result,"

See: Connect — Reason-and-Result Relationship

Galatians 5:17 (#9)

"these things that you would desire"

This clause refers to the good **things** that Christians want to do. If it would be helpful in your language, you could state this explicitly. Alternate translation: "those good things that you would desire to do as Christians"

See: Assumed Knowledge and Implicit Information

Galatians 5:18 (#1)

"you are led by the Spirit"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "the Spirit leads you"

See: Active or Passive

Galatians 5:18 (#2)

"you are not under the law"

Paul speaks of **the law** as if it were a ruler **under** whose authority people had to live. He means that

Christians are not controlled by the requirements of **the law** or under its authority. If it would be helpful in your language, you could express the meaning plainly. See how **under the law** is translated in [Galatians 3:23](#) and [Romans 6:14](#). Alternative translation: "the law does not control you" or "you are not under the authority of the law"

See: Personification

Galatians 5:18 (#3)

"the law"

See how you translated **the law** in [2:16](#).

See: Collective Nouns

Galatians 5:19 (#1)

"the works of the flesh" - "sexual immorality, impurity, licentiousness"

If your language does not use an abstract noun for the idea of **impurity** you could express the same idea in another way. Alternate translation: "behaves impurely"

See: Abstract Nouns

Galatians 5:19 (#2)

"the works of the flesh"

Here Paul speaks of **the flesh** as if it were a person who has **works**. He is referring to what a person does as a result of having a sinful human nature. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the things people do because of their sinful natures" or "the things people do because they are sinful"

See: Personification

Galatians 5:19 (#3)

"of the flesh"

See how you translated **flesh** in [5:13](#) and [5:16](#).

See: Metaphor

Galatians 5:20 (#1)

"idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, selfish ambition, divisions, factions"

Alternate translation: "worshiping idols, practicing witchcraft, being hostile, striving with others, being jealous, angrily bursting out, causing people to divide, making factious groups"

Galatians 5:21 (#1)

"envy, drunkenness, drunken celebrations"

If your language does not use abstract nouns for the ideas of **envy**, **drunkenness**, and **drunken celebrations**, you could express the same ideas in another way. Alternate translation: "being envious, being drunk, being drunk while celebrating"

See: Abstract Nouns

Galatians 5:21 (#2)

"will not inherit"

Here Paul speaks of **the kingdom of God** as if it were property that a child could **inherit** from a parent when that parent dies. Paul uses the word **inherit** here to refer to being able to dwell in **the kingdom of God**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "will not dwell in"

See: Metaphor

Galatians 5:22 (#1)

"the fruit of the Spirit"

Paul is using the possessive form to describe **the fruit** that **the Spirit** gives to believers. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the fruit that the Spirit gives"

See: Possession

Galatians 5:22 (#2)

"the fruit"

Here, **fruit** refers to a result or outcome. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the product" or "the result"

See: Metaphor

Galatians 5:22 (#3)

"love, joy, peace, patience, kindness, goodness, faithfulness"

If your language does not use abstract nouns for the ideas of **love**, **joy**, **peace**, **patience**, **kindness**, **goodness**, and **faithfulness**, you could express the same ideas in another way. Alternate translation: "acting lovingly, joyfully, peacefully, patiently, kindly, in a good manner, faithfully"

See: Abstract Nouns

Galatians 5:22 (#4)

"peace"

Here, **peace** could mean: (1) a peaceful feeling. Alternate translation: "feeling peaceful" (2) a peaceful relationship with other people. Alternate translation: "peace with others"

See: Assumed Knowledge and Implicit Information

Galatians 5:23 (#1)

"gentleness, {and} self-control"

If your language does not use abstract nouns for the ideas of **gentleness**, and **self-control**, you could express the same ideas in another way. Alternate translation: "acting gently, and controlling oneself"

See: Abstract Nouns

Galatians 5:24 (#1)

"have crucified the flesh"

Here Paul speaks of **the flesh** as if it were a person that believers **have crucified**. He means that Christians refuse to live according to their sinful natures. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "refuse to live according to their sinful natures"

See: Personification

Galatians 5:24 (#2)

"the flesh"

See how you translated the same use of **the flesh** in [5:13](#).

See: Metaphor

Galatians 5:24 (#3)

"the passions and the desires"

These phrases specifically refer to the **passions** and **desires of the flesh**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "its passion and desires"

See: Assumed Knowledge and Implicit Information

Galatians 5:24 (#4)

"the passions and the desires"

If your language does not use abstract nouns for the ideas of **passions**, and **desires**, you could express the same ideas in another way. Alternate translation: "what it is passionate about and what it desires"

See: Abstract Nouns

Galatians 5:25 (#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 could translate his words as an affirmative statement. Alternate translation: "Because"

See: Connect — Factual Conditions

Galatians 5:25 (#2)

"we live by the Spirit"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "the Spirit causes us to be alive"

See: Active or Passive

Galatians 5:25 (#3)

"we live"

Here, **live** refers to a Christian's spirit being alive, which will result in that person living forever with God in heaven. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "we live spiritually"

See: Assumed Knowledge and Implicit Information

Galatians 5:25 (#4)

"let us also walk by the Spirit"

See how you translated **walk by the Spirit** in [5:16](#).

See: Metaphor

Galatians 6:1 (#1)

"Brothers"

See how you translated the same use of **Brothers** in [1:2](#). Alternate translation: "brothers and sisters"

See: When Masculine Words Include Women

Galatians 6:1 (#2)

"a man"

Here, **a man** does not refer to a particular man, but to any believer. If it would be helpful in your language, you could state this explicitly. Alternate translation: "anyone among you" or "one of you"

See: Generic Noun Phrases

Galatians 6:1 (#3)

"a man is caught in any trespass"

This could refer to: (1) a believer discovering that another believer is committing a sin. Alternate translation: "a man is discovered while committing any trespass" (2) a person who is overcome by temptation and sins. Alternate translation: "a man is overwhelmed by temptation and commits any trespass"

See: Assumed Knowledge and Implicit Information

Galatians 6:1 (#4)

"in any trespass"

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

See: Abstract Nouns

Galatians 6:1 (#5)

"the spiritual ones"

Here, **the spiritual ones** refers to spiritually mature believers. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the spiritually mature ones"

See: Assumed Knowledge and Implicit Information

Galatians 6:1 (#6)

"a spirit of gentleness"

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

See: Possession

Galatians 6:1 (#7)

"a spirit"

Here, **spirit** refers to a person's attitude or emotional state. It does not refer to the Holy Spirit. If it would be helpful in your language, you could state this explicitly. Alternate translation: "a mental state"

See: Assumed Knowledge and Implicit Information

Galatians 6:1 (#8)

"considering"

Alternate translation: "paying careful attention to" or "looking out for"

Galatians 6:1 (#9)

"yourself"

Paul uses the singular pronoun **yourself** here to refer to all his Christian readers. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of **yourself** in your translation. Alternate translation: "yourselves"

See: Singular Pronouns that refer to Groups

Galatians 6:1 (#10)

"lest you also be tempted"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "lest something also tempts you" or "lest the same thing that tempted that person also tempt you"

See: Active or Passive

Galatians 6:2 (#1)

"Carry the burdens of one another"

Paul speaks of the spiritual struggles of immature believers as if they were **burdens** that a person could **carry**. He means that mature Christians should patiently help spiritually weak Christians. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "help one another overcome spiritual weakness"

See: Metaphor

Galatians 6:2 (#2)

"the burdens of one another"

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

See: Abstract Nouns

Galatians 6:2 (#3)

"you will fulfill"

Here, **fulfill** refers to obeying completely. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "you will completely obey"

See: Idiom

Galatians 6:2 (#4)

"the law of Christ"

Here, **the law of Christ** most likely refers to Christ's command to love one another in [John 13:34](#), which Paul also refers to in [5:14](#). It does not refer to a set of rules or the laws that God gave the Jews. If it would be helpful in your language, you could state this explicitly. Alternate translation: "what Christ commands"

See: Assumed Knowledge and Implicit Information

Galatians 6:3 (#1)

"For"

For here indicates that what follows is the reason why Paul wants his readers to obey what he commanded in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "Do this because"

See: Connect — Reason-and-Result Relationship

Galatians 6:3 (#2)

"thinks {himself}" - "he deceives himself"

Although the words **himself** and **he** are masculine, Paul is using the words here in a generic sense that includes both men and women. If it would be helpful in your language, you could use a different expression.

See: When Masculine Words Include Women

Galatians 6:3 (#3)

"to be something"

Here, **to be something** refers to someone arrogantly thinking that he is better than other people. If it would be helpful in your language, you could use an equivalent expression or you could express the meaning plainly. Alternate translation: "to be better than others"

See: Idiom

Galatians 6:3 (#4)

"being nothing"

Here, **being nothing** refers to someone not being better than other people. If it would be helpful in your language, you could use an equivalent expression or you could express the meaning plainly. Alternate translation: "not being better than others"

See: Idiom

Galatians 6:4 (#1)

"let each one examine his own work, and then he will have reason to boast in himself alone and not in someone else"

In this verse Paul is addressing his readers in the third person. If it would be helpful in your language, you could use the second person instead. Alternate translation: "let each one of you examine your own work, and then you will have reason to boast in yourself and not in someone else"

See: First, Second or Third Person

Galatians 6:4 (#2)

"his" - "he will have" - "himself"

Although the words **his**, **he**, and **himself** are masculine, Paul is using the words here in a generic sense that includes both men and women. If it would be helpful in your language, you could use a different expression.

See: When Masculine Words Include Women

Galatians 6:4 (#3)**"his own work," - "he will have reason to boast"**

If your language does not use abstract nouns for the ideas of **work** and **reason**, you could express the same ideas in another way. Alternate translation: "the things he does himself ... he can reasonably boast"

See: Abstract Nouns

Galatians 6:4 (#4)**"in himself" - "in someone else"**

Paul uses **himself** and **someone else** as if they were something that a person could **boast** inside of. He means that people **boast** about themselves or others. If it would be helpful in your language, you could express the meaning plainly. Alternative translation, "about himself ... about someone else"

See: Metaphor

Galatians 6:5 (#1)**"For"**

For here indicates that what follows is the reason why Paul wants his readers to obey what he commanded in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "Do this because"

See: Connect — Reason-and-Result Relationship

Galatians 6:5 (#2)**"will carry his own burden"**

The phrase **carry his own burden** could mean: (1) people have their own responsibilities and tasks. Alternate translation: "each person must do the work that God has given him" or "each person is responsible for his own work" (2) people are responsible for their own weaknesses and sins. Alternate translation: "each person is responsible for their own sins"

See: Metaphor

Galatians 6:5 (#3)**"his own burden"**

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

See: Abstract Nouns

Galatians 6:6 (#1)**"let the one being taught the word share in all good things with the one teaching"**

In this verse Paul is addressing his readers in the third person. If it would be helpful in your language, you could use the second person instead. Alternate translation: "let you who are being taught the word share in all good things with the one teaching you"

See: First, Second or Third Person

Galatians 6:6 (#2)**"the one being taught"**

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "the one whom someone is teaching"

See: Active or Passive

Galatians 6:6 (#3)**"the word"**

Here, **the word** refers to what God had said by using words. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "God's words"

See: Metonymy

Galatians 6:6 (#4)**"in all good things"**

Here, **all good things** is a polite way of referring to material possessions, including money. If it would

be helpful in your language, you could use a different polite way of referring to these things or you could express the meaning plainly. Alternate translation: "in all that one possesses" or "in all possessions"

See: Euphemism

Galatians 6:7 (#1)

"Do not be deceived. God is not mocked"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "Do not deceive yourselves. No one can mock God"

See: Active or Passive

Galatians 6:7 (#2)

"for"

Here, **for** indicates that what follows is a reason why **God is not mocked**. Use a natural way in your language for indicating a reason. Alternate translation: "due to the fact that"

See: Connect — Reason-and-Result Relationship

Galatians 6:7 (#3)

"a man" - "that he will also reap"

Although **man** and **he** are masculine, Paul is using the words here in a generic sense that includes both men and women. Alternate translation: "a person ... that thing the person will also reap"

See: When Masculine Words Include Women

Galatians 6:7 (#4)

"whatever a man may sow, that he will also reap"

Here, **sow** refers to doing things that will have consequences, and **reap** represents experiencing those consequences. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "just as a farmer gathers in the fruit of the plants he grew from seed, so everyone experiences the results of whatever

they do" or "everyone receives the results of whatever they have done"

See: Metaphor

Galatians 6:8 (#1)

"sowing to his own flesh," - "sowing to the Spirit"

Paul continues the metaphor from the previous verse of a farmer **sowing** seeds and harvesting crops. The word **sowing** refers to doing deeds, which will have consequences. Here, **sowing to his own flesh** refers to a person doing sinful actions in order to satisfy his sinful nature, and **sowing to the Spirit** refers to a person doing good actions in order to please the Holy **Spirit**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "doings things to satisfy his sinful nature ... doing things to please the Holy Spirit"

See: Biblical Imagery — Extended Metaphors

Galatians 6:8 (#2)

"flesh," - "flesh"

See how you translated the same use of **flesh** in [5:13](#).

See: Metaphor

Galatians 6:8 (#3)

"will reap" - "will reap"

In this verse **reap** represents experiencing the consequences of doing something. See how you translated the same use of **reap** in the previous verse.

See: Metaphor

Galatians 6:8 (#4)

"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: "eternal destruction"

See: Assumed Knowledge and Implicit Information

Galatians 6:8 (#5)

"will reap destruction"

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

See: Abstract Nouns

Galatians 6:9 (#1)

"we should not become discouraged" - "we will reap"

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

See: Exclusive and Inclusive 'We'

Galatians 6:9 (#2)

"good"

See how you translated **good** in [4:18](#).

See: Assumed Knowledge and Implicit Information

Galatians 6:9 (#3)

"in due time"

Alternate translation: "at the proper time"

Galatians 6:9 (#4)

"not becoming weary"

Paul is using a statement to give a condition. If it would be helpful in your language, you could use a more natural form for a condition. Alternate translation: "if not becoming weary"

See: Statements — Other Uses

Galatians 6:9 (#5)

"we will reap"

See how you translated **reap** in [6:7](#).

See: Metaphor

Galatians 6:10 (#1)

"So then"

So then indicates that what follows in this verse is the concluding result of what Paul has said in [6:1–9](#). If it would be helpful in your language, you could use a different expression. Alternate translation: "Because all these things are true"

See: Connect — Reason-and-Result Relationship

Galatians 6:10 (#2)

"we have" - "we should do"

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

See: Exclusive and Inclusive 'We'

Galatians 6:10 (#3)

"good"

See how you translated **good** in [4:18](#).

See: Assumed Knowledge and Implicit Information

Galatians 6:10 (#4)

"all"

Paul is using the adjective **all** as a noun in order to indicate **all** people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "all people"

See: Nominal Adjectives

Galatians 6:10 (#5)

"the ones of the household of the faith"

Here, Paul refers to Christians as if they were a **household of the faith**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “those who are Christians”

See: Metaphor

Galatians 6:10 (#6)

"of the faith"

Here, **the faith** refers to believing in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: “which has faith in Jesus” or “which believes in Jesus”

See: Assumed Knowledge and Implicit Information

Galatians 6:11 (#1)

"See"

See here is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “Please observe”

See: Imperatives — Other Uses

Galatians 6:11 (#2)

"with my own hand"

This could mean: (1) Paul had someone write most of this letter as Paul told him what to write, but Paul himself wrote this last part of the letter. Alternate translation: “with my own hand in the last part of this letter” (2) Paul wrote the whole letter himself. Alternate translation: “with my own hand in this letter”

See: Assumed Knowledge and Implicit Information

Galatians 6:12 (#1)

"to make a good impression"

Paul’s readers would have understood that he was referring to making **a good impression** on legalistic Jews who did not believe in Jesus. If it would be helpful in your language, you could state

this explicitly. Alternate translation: “to make a good impression on the Jews”

See: Assumed Knowledge and Implicit Information

Galatians 6:12 (#2)

"in the flesh"

Here, **the flesh** refers to someone’s outward physical appearance, specifically the appearance of someone who has been circumcised in order to impress the Jews. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “with regard to physical appearance”

See: Metonymy

Galatians 6:12 (#3)

"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

Galatians 6:12 (#4)

"they might not be persecuted"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. The context indicates that the Jews might do the action. Alternate translation: “the Jews might not persecute them”

See: Active or Passive

Galatians 6:12 (#5)

"for the cross of Christ Jesus"

Here, **the cross** refers to believing in Christ’s sacrificial death on **the cross**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “for believing in what Christ Jesus did when he died on the cross”

See: Metonymy

Galatians 6:13 (#1)**"For"**

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

Galatians 6:13 (#2)

"the ones circumcised" - "you to be circumcised"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "the ones who have had a person circumcise them ... a person to circumcise you"

See: Active or Passive

Galatians 6:13 (#3)**"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

Galatians 6:13 (#4)**"in your flesh"**

See how you translated the same use of **flesh** in the previous verse.

See: Metonymy

Galatians 6:14 (#1)**"may it never be to me to boast"**

The phrase **may it never be** is an exclamation that communicates a strong desire against doing

something. Use an exclamation that is natural in your language for communicating this meaning. Alternate translation: "may I absolutely never boast" or "may I certainly never boast"

See: Exclamations

Galatians 6:14 (#2)**"may it never be to me to boast except"**

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "may I only ever boast"

See: Connect — Exception Clauses

Galatians 6:14 (#3)**"in the cross"**

Here, Paul speaks of **the cross** as if it were a location someone could **boast in**. He means that he boasts with reference to **the cross**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "when referring to the cross"

See: Metaphor

Galatians 6:14 (#4)**"the cross of our Lord Jesus Christ"**

Here, **the cross** refers to Christ's sacrificial death **on the cross**. Paul uses **the cross** here in a slightly different way than he did in [6:12](#). See how you translated the same use of **the cross** in [5:11](#). Alternate translation: "what our Lord Jesus Christ did when he died on the cross"

See: Metonymy

Galatians 6:14 (#5)**"the world has been crucified to me, and I to the world"**

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

Alternate translation: "God crucified the world to me, and me to the world"

See: Active or Passive

Galatians 6:14 (#6)

"the world" - "to the world"

Here, **the world** could refer to: (1) the entire world system, which is hostile to God. This **world** operates according to the elementary principles ([4:3](#)) that exist during this present evil age ([1:4](#)). Alternate translation: "this world system that opposes God ... to this world system that opposes God" (2) the system of values that people share who do not honor God, which is how John uses **the world** in [1 John 2:15](#). Alternate translation: "what people value in the world ... to what people value in the world"

See: Metonymy

Galatians 6:14 (#7)

"the world has been crucified to me"

Here, Paul speaks of **the world** no longer influencing him as if **the world** were a dead man who had been **crucified**. Just as a dead person cannot directly influence anyone, so the world could not influence Paul. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "the world does not influence me" or "it is as if the world were dead to me"

See: Metaphor

Galatians 6:14 (#8)

"and I to the world"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "and I have been crucified to the world"

See: Ellipsis

Galatians 6:14 (#9)

"and I to the world"

This could mean: (1) the same as the previous clause, but stated in reverse order for emphasis.

Alternate translation: "and I am not influenced by the world" (2) the opposite of the previous clause.

Alternate translation: "and I do not influence the world"

See: Metaphor

Galatians 6:15 (#1)

"For"

For here indicates that what follows is the reason why Paul only boasts "in the cross of our Lord Jesus Christ," as stated in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "I may boast in the cross because"

See: Connect — Reason-and-Result Relationship

Galatians 6:15 (#2)

"neither circumcision is anything, nor uncircumcision"

Here, **anything** refers to being important to God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "neither circumcision is important to God, nor uncircumcision"

See: Idiom

Galatians 6:15 (#3)

"but a new creation"

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "but a new creation is something important"

See: Ellipsis

Galatians 6:15 (#4)**"a new creation"**

Here, **a new creation** refers to the whole process when someone trusts in Jesus and the Holy Spirit gives that person a new life. If it would be helpful in your language, you could express the meaning plainly. See how **new creation** is translated in [2 Corinthians 5:17](#). Alternate translation: "the Holy Spirit giving someone a new life"

See: Metaphor

Galatians 6:16 (#1)**"will walk"**

See how you translated the similar use of **walk** in [5:16](#).

See: Metaphor

Galatians 6:16 (#2)**"in this standard"**

Here, **this standard** refers to what Paul said in the previous verse, specifically the importance of someone being a new creation. If it would be helpful in your language, you could state this explicitly. Alternate translation: "as new creations" or "as those to whom the Holy Spirit has given new lives"

See: Assumed Knowledge and Implicit Information

Galatians 6:16 (#3)**"peace and mercy upon them and upon the Israel of God"**

Paul adds a blessing here. Use a form that people would recognize as a blessing in your language. Alternate translation: "may they and the Israel of God experience peace and mercy"

See: Blessings

Galatians 6:16 (#4)**"peace and mercy upon them and upon the Israel of God"**

If your language does not use abstract nouns for the ideas of **peace** and **mercy**, you could express the ideas in a different way. See how you translated **peace** in [1:3](#). Alternate translation: "may God make them feel peaceful and may he be merciful to them and to the Israel of God"

See: Abstract Nouns

Galatians 6:16 (#5)**"and upon the Israel of God"**

This could refer to: (1) Jews who believe in Jesus, in which case **and** functions as it usually does to connect two things. Alternate translation: "and upon the Jewish believers of God" (2) everyone who believes in Jesus, in which case **and** indicates that **them** refers to the same group of people as **the Israel of God**. Alternate translation: "that is, upon God's people"

See: Assumed Knowledge and Implicit Information

Galatians 6:17 (#1)**"From now on let no one cause me trouble, for I carry in my body the marks of Jesus"**

If it would be more natural in your language, you could reverse the order of these clauses, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "Because I carry in my body the marks of Jesus, from now on let no one cause me trouble"

See: Connect — Reason-and-Result Relationship

Galatians 6:17 (#2)**"let no one cause me trouble"**

Here, **trouble** refers to the distress that some of the Galatian Christians caused for Paul because of the problems that he wrote about in this letter. If it would be helpful in your language, you could state this explicitly. Alternate translation: "let no one trouble me with regard to these issues"

See: Assumed Knowledge and Implicit Information

Galatians 6:17 (#3)**"let no one cause me trouble"**

If your language does not use an abstract noun for the idea of **trouble**, you could express the same idea in another way. Alternate translation: "let no one trouble me"

See: Abstract Nouns

Galatians 6:17 (#4)**"I carry in my body the marks of Jesus"**

Here, Paul speaks about **the marks** on his **body** as if they were objects that he carried around. He means that **the marks** remained on his **body** everywhere he went. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the marks of Jesus are always on my body"

See: Metaphor

Galatians 6:17 (#5)**"the marks of Jesus"**

Here, **the marks of Jesus** refers to the scars on Paul's body that were made by people beating him because he taught about **Jesus**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the scars I received because I taught the truth about Jesus"

See: Possession

Galatians 6:18 (#1)**"The grace of our Lord Jesus Christ {be} with your spirit"**

As was customary in his culture, Paul closes his letter with a blessing for the Galatian believers. Use a form that people would recognize as a blessing in your language. Alternate translation: "May your spirit experience kindness from our Lord Jesus Christ" or "I pray that your spirit will have grace from our Lord Jesus Christ"

See: Blessings

Galatians 6:18 (#2)**"The grace"**

See how you translated **grace** in [1:3](#).

See: Abstract Nouns

Galatians 6:18 (#3)**"your spirit"**

Jesus is speaking of the spirits of his readers in general, not of one particular **spirit**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "your spirits"

See: Generic Noun Phrases

Galatians 6:18 (#4)**"your spirit"**

Here, **spirit** could refer to: (1) the whole person. Alternative translation: "you" (2) the inner person, which is what a person thinks and feels. Alternative translation: "your inner being"

See: Assumed Knowledge and Implicit Information

Galatians 6:18 (#5)**"brothers"**

See how you translated the same use of **brothers** in [1:2](#). Alternate translation: "brothers and sisters"

See: When Masculine Words Include Women