English: Romans

Formatted for Translators

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## Chapter 1

# Romans 1 General Notes

### Structure and formatting

The first verse is a type of introduction. People in the ancient Mediterranean region often started their letters this way. Sometimes this is called a "salutation."

### Special concepts in this chapter

#### The gospel

When Paul writes of "the gospel" in this chapter (verses 1, 2, 9, 15, 16, 17), he is referring to the message about God's salvation for people through Jesus's sacrifice on the cross.

#### Harvest

This chapter uses the image of a harvest ([1:13](./13.md)) to speak of the Roman Christians doing good works because they believe what Paul has told them about Jesus. (See: fruit and faith and righteous)

#### Universal Condemnation and the Wrath of God

This chapter explains that everyone is without excuse. We all know about the true God, Yahweh, from his creation all around us. Because of our sin and our sinful nature, every person justly deserves the wrath of God. This wrath was satisfied by Jesus dying on a cross for those who believe in him. (See: believe and sin)

### Important figures of speech in this chapter

#### "God gave them over"

Many scholars view the phrases "God gave them over" and "God gave them up" as theologically significant. In both cases, it means that God had stopped trying to teach the people the right way and had allowed them to do whatever they want, even though everything they wanted to do was evil.

### Other possible translation difficulties in this chapter

#### Difficult phrases and concepts

This chapter has many difficult ideas in it. The way Paul writes makes many of the phrases in this chapter difficult to translate. The translator may need to use the UDB to understand the meaning of the phrases and then translate them in a way that is easy for people to understand. Some of the difficult phrases include: "obedience of faith," "whom I serve in my spirit," "from faith to faith" and "exchanged the glory of the imperishable God for the likenesses of an image of perishable man."

#### Romans 01

##### Paul

Your language may have a particular way of introducing the author of a letter. You may also need to tell in this same verse who the people are to whom Paul wrote the letter

##### Christ, called to be an apostle and set apart for the gospel of God

You can translate this in an active form. Alternate translation: "Christ. God called me to be an apostle and chose me to tell people about the gospel"

##### called

appointed or chosen by God to be his child, to be his servant and proclaimer of his message of salvation through Jesus

#### Romans 02

##### which he promised beforehand by his prophets in the holy scriptures

God promised his people that he would set up his kingdom. He told the prophets to write these promises in the Scriptures.

#### Romans 03

##### concerning his Son

This refers to "the gospel of God," the good news that God promised to send his Son into the world.

##### Son

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

##### who was a descendant of David according to the flesh

Here the word "flesh" refers to the physical body. Alternate translation: "who is a descendant of David according to the physical nature" or "who was born into the family of David"

#### Romans 04

##### he was declared with power to be the Son of God

The word "he" refers to Jesus Christ. You can translate this in an active form. Alternate translation: "God declared him with power to be the Son of God"

##### by the resurrection from the dead

"by raising him from among the people who are dead." This expression speaks of all dead people together in the underworld, and coming alive again is spoken of as resurrection from among them.

##### Spirit of holiness

This refers to the Holy Spirit.

#### Romans 05

##### Connecting Statement:

Paul talks here about his obligation to preach.

##### we have received grace and apostleship

God has given Paul the gift of being an apostle. You can translate this in an active form. Alternate translation: "God caused me to be an apostle. This is a special privilege"

##### for obedience of faith among all the nations, for the sake of his name

Paul uses the word "name" as a metonym to refer to Jesus. Alternate translation: "in order to teach all nations to obey because of their faith in him"

#### Romans 06

##### General Information:

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#### Romans 07

##### To all in Rome who are beloved of God and called to be his holy people

You can translate this in an active form. Alternate translation: "I am writing this letter to all of you in Rome whom God loves and has chosen to become his people"

##### Grace to you and peace

You can translate this in an active form. Alternate translation: "May God give you grace and peace" or "May God bless you and give you inner peace"

##### God our Father

The word "Father" is an important title for God.

#### Romans 08

##### the whole world

the world Paul and his readers knew and could travel in, which was the Roman Empire

#### Romans 09

##### For God is my witness

Paul emphasizes that he earnestly prays for them and that God has seen him praying. The word "for" is often left untranslated.

##### in my spirit

A person's spirit is the part of him that can know God and believe in him.

##### the gospel of his Son

The good news (gospel) of the Bible is that the Son of God has given himself as the Savior of the world.

##### Son

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

##### I make mention of you

"I talk to God about you"

#### Romans 10

##### I always request in my prayers that ... I may at last be successful ... in coming to you

"Every time I pray, I ask God that ... I may succeed ... in coming to visit you"

##### by any means

"in whatever way God allows"

##### at last

"eventually" or "finally"

##### now by the will of God

"now, because God desires it,"

#### Romans 11

##### Connecting Statement:

Paul continues his opening statements to the people in Rome by stating his desire to see them in person.

##### For I desire to see you

"Because I really want to see you"

##### some spiritual gift, in order to strengthen you

Paul wants to strengthen the Roman Christians spiritually. Alternate translation: "some gift that will help you to grow spiritually"

#### Romans 12

##### That is, I long to be mutually encouraged among you, through each other's faith, yours and mine

You can translate this in an active form. Alternate translation: "I mean that I want us to encourage each other by sharing our experiences of faith in Jesus"

#### Romans 13

##### I do not want you to be uninformed

Paul is emphasizing that he wanted them to have this information. You can translate this double negative in a positive form. Alternate translation: "I want you to know"

##### brothers

Here this means fellow Christians, including both men and women.

##### I was hindered until now

You can translate this in an active form. Alternate translation: "something has always prevented me"

##### in order to have some fruit among you

The word "fruit" is a metaphor that represents people in Rome whom Paul wants to believe the gospel. Alternate translation: "that more people among you might trust in Jesus"

##### the rest of the Gentiles

the Gentiles in the other regions where he had gone

#### Romans 14

##### I am a debtor both to

Using the metaphor "debtor," Paul speaks of his duty to serve God as if he owed God a financial debt. Alternate translation: "I must take the gospel to"

#### Romans 15

##### General Information:

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#### Romans 16

##### I am not ashamed of the gospel

You can translate this in a positive form. Possible meanings are that 1) Paul is not ashamed of believing the gospel because he knows it is true. Alternate translation: "I am confident in the gospel" 2) Paul is not ashamed of preaching the gospel because he knows that is true. Alternate translation: "I confidently preach the gospel"

##### it is the power of God for salvation for everyone who believes

Here "believes" means that one puts his trust in Christ. Alternate translation: "it is through the gospel that God powerfully saves those who put their trust in Christ"

##### for the Jew first and for the Greek

"for Jewish people and also for Greek people"

##### first

Here "first" means coming before all others in order of time.

#### Romans 17

##### For in it

Here "it" refers to the gospel. Paul explains why he completely trusts in the gospel.

##### God's righteousness is revealed from faith to faith

Paul speaks about the gospel message as if it were an object that God could physically show to people. You can translate this in an active form. Alternate translation: "God has told us that it is by faith from beginning to end that people become righteous"

##### as it has been written

You can translate this in an active form. Alternate translation: "as someone has written in the Scriptures"

##### The righteous will live by faith

Possible meanings are 1) the words "by faith" describe "righteous," and those who by faith are righteous will live, or 2) the words "by faith" describe "will live," and those who are righteous will live by faith.

##### The righteous

The word "righteous" can be written as an adjective. Alternate translation: "Righteous people" or "A person who is righteous"

#### Romans 18

##### Connecting Statement:

Paul reveals God's great anger against sinful man.

##### For the wrath of God is revealed

You can translate this in an active form. Alternate translation: "For God shows how angry he is"

##### For

Paul uses the word "for" to show he is about to tell why people know that what he has said in Romans 1:17 is true.

##### the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people

The words "ungodliness" and "unrighteousness" are abstract nouns that can be expressed using the adjectives "ungodly," which describes the people, and "unrighteous," which describes their deeds. These nouns are metonyms for the people with whom God is angry. You can translate this in active form. Alternate translation: "God reveals from heaven how angry he is with people because they are ungodly and do unrighteous deeds"

##### hold back the truth

Here "truth" refers to true information about God. Alternate translation: "hide the true information about God"

#### Romans 19

##### that which is known about God is visible to them

You can translate this in an active form. Alternate translation: "they can know about God because of what they can plainly see"

##### For God has enlightened them

Here "enlightened them" means God has shown them the truth about him. Alternate translation: "Because God has shown everyone what he is like"

#### Romans 20

##### world

This refers to the heavens and the earth, as well as everything in them.

##### his invisible qualities, namely his eternal power and divine nature, have been clearly seen

Paul speaks of people understanding God's invisible qualities as if people have seen those qualities. This can be translated in active form. Alternate translation: "people have clearly understood God's invisible qualities, namely his eternal power and divine nature"

##### divine nature

"all the qualities and characteristics of God" or "the things about God that make him God"

##### having been discerned

This can be translated in active form. Alternate translation: "because people have discerned them" or "because people have understood them"

##### in the things that have been made

This can be translated in active form. Alternate translation: "in the things that God has made"

##### they are without excuse

"people do not have an excuse" or "these people can never say that they did not know"

#### Romans 21

##### became foolish in their thoughts

"began to think foolish things"

##### their senseless hearts were darkened

Here "darkness" is a metaphor that represents the people's lack of understanding. Here "hearts" is a metonym for a person's mind or inner being. Alternate translation: "they became unable to understand what God wanted them to know"

#### Romans 22

##### They claimed to be wise, but they became foolish

"While they were claiming that they were wise, they became foolish"

##### They ... they

the people in Romans 1:18

#### Romans 23

##### exchanged the glory of the imperishable God

"traded the truth that God is glorious and will never die"

##### exchanged the glory of the imperishable God for the likenesses of an image of

"stopped loving the glory of the God who never dies and instead chose to worship idols that looked like"

##### perishable man

"human beings, who will die"

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

"or that looked like birds, four-footed beasts, or creeping things"

#### Romans 24

##### Therefore

"Because what I have just said is true"

##### God delivered them over to

"God allowed them to indulge in"

##### them ... their ... themselves

These words refer to the "people" of Romans 1:18.

##### the lusts of their hearts for uncleanness

Here "lusts of their hearts" is a synecdoche that represents the evil things they wanted to do. Alternate translation: "the morally impure things they desired greatly"

##### for their bodies to be dishonored among themselves

This is a euphemism that means they committed immoral sexual acts. You can translate this in an active form. Alternate translation: "and they committed sexually immoral and degrading acts"

#### Romans 25

##### they

This word refers to the "people" of Romans 1:18.

##### who worshiped and served the creation

Here "creation" refers to what God created. Alternate translation: "They worshiped things that God created"

##### instead of

"rather than"

#### Romans 26

##### Because of this

"Because of idolatry and sexual sin"

##### God delivered them over to dishonorable lusts

"God allowed them to do all the dishonorable things they very much wanted to do"

##### dishonorable lusts

"shameful sexual desires"

##### lusts, for their women

"lusts. For example, their women"

##### exchanged natural relations for those that were unnatural

The idea of relations "that were unnatural" is a euphemism for immoral sexuality. Alternate translation: "started practicing sexuality in a way God did not design"

#### Romans 27

##### men also left their natural relations with women

Here "natural relations" is a euphemism for sexual relationships. Alternate translation: "many men stopped having natural sexual desire for women"

##### burned in their lust for one another

"experienced strong sexual desire for other men"

##### committed shameless acts with men and

"committed acts with men for which they should have been ashamed. But they were not ashamed, and they"

##### men and received in themselves the penalty they deserved for their error

"men, and God has punished them justly for the error they committed"

##### error

moral wrong, not a mistake about facts

#### Romans 28

##### And just as they did not approve of having God in their awareness

"They did not think it was necessary to know God"

##### And just as

Possible meanings are 1) God "gave them up to a corrupted mind ... proper" (see the words in this verse) because they not only "exchanged the truth of God for a lie, and ... worshiped and served the creation" (Romans 1:25), but they also "did not approve ... awareness," or 2) God "gave them up ... proper" because "they did not approve ... awareness," in which case "And just as" should be translated "Because."

##### they ... their ... them

These words refer to the "people" of Romans 1:18.

##### he gave them up to a corrupted mind

Here "a corrupted mind" means a mind that thinks only about immoral things. Alternate translation: "God allowed their minds, which they had filled with worthless and immoral thoughts, to completely control them"

##### not proper

"disgraceful" or "sinful"

#### Romans 29

##### They have been filled with all

You can translate this in an active form. Alternate translation: "They have in them a strong desire for all" or "They strongly desire to do deeds of"

##### They are full of envy, murder, strife, deceit, and evil intentions

"Many are constantly envying other people ... Many constantly desire to murder people ... to cause arguments and quarrels among people ... to deceive others ... to speak hatefully about others"

#### Romans 30

##### slanderers

A slanderer says false things about another person in order to damage that person's reputation.

##### inventing ways of doing evil

"thinking of new ways to do evil things to others"

#### Romans 31

##### General Information:

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#### Romans 32

##### They understand the ordinance of God, that

"They know how God wants them to live and that"

##### that those who practice such things

Here "practice" refers to continually or habitually doing things that are evil. Alternate translation: "that those who keep on doing wicked things"

##### are deserving of death

"deserve to die"

##### these things

"these kinds of evil things"

##### who do them

Here the verb "do" refers to continuing to do things that are evil. Alternate translation: "who keep on doing evil things"

## Chapter 2

# Romans 2 General Notes

### Structure and formatting

This chapter shifts its audience from Roman Christians to those who "judge" other people and do not believe in Jesus. (See: judge and believe)

#### "Therefore you are without excuse"

This phrase looks back at Chapter 1. In some ways, it actually concludes what Chapter 1 teaches. This phrase explains why everyone in the world must worship the true God.

### Special concepts in this chapter

#### "Doers of the Law"

Those who try to obey the law will not be justified by trying to obey it. Those who are justified by believing in Jesus show that their faith is real by obeying God's commands. (See: justice and lawofmoses)

### Important figures of speech in this chapter

#### Rhetorical Questions

Paul uses several rhetorical questions in this chapter. It appears the intent of these rhetorical questions is to make the readers see their sin so they will trust in Jesus. (See:, guilt and sin and faith)

### Other possible translation difficulties in this chapter

#### "You who judge"

At times, this could be translated in a simpler way. But it is translated in this relatively awkward way because when Paul refers to "people who judge" he is also saying that everyone judges. It is possible to translate this as "those who judge (and everyone judges)."

#### Romans 01

##### Connecting Statement:

Paul has stated that all people are sinners and continues to remind his readers that all people are wicked.

##### Therefore you are without excuse

The word "therefore" marks a new section of the letter. It also makes a concluding statement based on what Paul has said in [Romans 1:1-32]

##### you are

Paul is writing here as if he were addressing a Jewish person who is arguing with him. Paul is doing this to teach his audience that God will punish everyone who continually sins, whether Jew or Gentile.

##### you

Here the pronoun "you" is singular.

##### excuse, you person, you who judge, for in things for which you judge the other person, you condemn yourself

"excuse. You are just a human being, yet you judge others and say they deserve God's punishment. But you are only judging yourself because you do the same wicked deeds that they do"

##### you person

Another possible meaning is "whoever you are."

#### Romans 02

##### But we know

Here the pronoun "we" may include Christian believers and also Jews who are not Christians.

##### God's judgment is according to truth when it falls on those

Here Paul speaks of "God's judgment" as if it were alive and could "fall" on people. Alternate translation: "God will judge those people truly and fairly"

##### those who practice such things

"the people who do those wicked deeds"

#### Romans 03

##### But consider this

"So consider this" or "Therefore, consider this"

##### consider this

"think about what I am going to tell you"

##### you person

Use the phrase "you, whoever you are" or use "you," (with the comma), followed by a general word for a human being.

##### you who judge those who practice such things although you do the same things

"you who say someone deserves God's punishment while you do the same wicked deeds"

##### Will you escape from the judgment of God?

This remark appears in the form of a question to add emphasis. You can also translate this question as a strong negative statement. Alternate translation: "You will certainly not escape God's judgment!"

#### Romans 04

##### Or do you think so little of the riches of his kindness, his delayed punishment, and his patience ... repentance?

This remark appears in the form of a question to add emphasis. You can also translate this as a strong statement. Alternate translation: "You should not act like it does not matter that God is good and that he patiently waits a long time before he punishes people so that his goodness will cause them to repent!"

##### think so little of the riches ... patience

"consider the riches ... patience unimportant" or "consider ... patience not good"

##### Do you not know that his kindness is meant to lead you to repentance?

This remark appears in the form of a question to add emphasis. You can also translate this as a strong statement. Alternate translation: "You must know that God shows you he is good so that you might repent!"

#### Romans 05

##### Connecting Statement:

Paul continues to remind the people that all people are wicked.

##### But it is to the extent of your hardness and unrepentant heart

Paul uses a metaphor to compare a person who refuses to obey God to something hard, like a stone. He also uses the metonym "heart" to represent the person's mind or inner being. Alternate translation: "It is because you refuse to listen and repent"

##### hardness and unrepentant heart

This is a doublet that you can combine as "unrepentant heart."

##### you are storing up for yourself wrath

The phrase "storing up" implies a metaphor that usually refers to a person gathering his treasures and putting them in a safe place. Paul says, instead of treasures, that the person is gathering God's punishment. The longer they go without repenting, the more severe the punishment. Alternate translation: "you are making your punishment worse"

##### on the day of wrath ... the day of the revelation of God's righteous judgment

Both of these phrases refer to the same day. Alternate translation: "when God will show everyone that he is angry and that he judges all people fairly"

#### Romans 06

##### pay back

"give a fair reward or punishment"

##### to every person according to his actions

"each person according to what that person has done"

#### Romans 07

##### who according to the perseverance of good deeds have

who, by persevering and doing good deeds, have

##### have sought

have tried to get

##### glory, honor, and incorruptibility

They want God to praise and honor them, and they want to never die.

##### incorruptibility

This refers to physical, not moral, decay.

#### Romans 08

##### self-seeking

"selfish" or "only concerned with what makes themselves happy"

##### disobey the truth but obey unrighteousness

These two phrases mean basically the same thing. The second intensifies the first.

##### wrath and fierce anger will come

The words "wrath" and "fierce anger" mean basically the same thing and emphasize God's anger. Alternate translation: "God will show his terrible anger"

##### wrath

Here the word "wrath" is a metonym that refers to God's severe punishment of wicked people.

#### Romans 09

##### Connecting Statement:

Though this section is speaking to the non-religious wicked person, Paul sums it up by stating both non-Jews and Jews are wicked before God.

##### tribulation and distress on

The words "tribulation" and "distress" mean basically the same thing here and emphasize how bad God's punishment will be. Alternate translation: "awful punishments to"

##### on every human soul

Here, Paul uses the word "soul" as a synecdoche that refers to the whole person. Alternate translation: "upon every person"

##### has practiced evil

"has continually done evil things"

##### evil, to the Jew first, and also to the Greek

"evil. He will judge the Jewish people first, and then those people who are not Jewish"

##### first

Possible meanings are 1) "first in order of time" or 2) "most certainly"

#### Romans 10

##### But glory, honor, and peace will come

"But God will praise, honor, and give peace"

##### practices good

"continually does what is good"

##### good, to the Jew first, and also to the Greek

"good. God will reward the Jewish people first, and then those people who are not Jewish"

##### first

You should translate this the same way you did in Romans 2:9.

#### Romans 11

##### For there is no partiality with God

You can translate this in a positive form. Alternate translation: "For God treats all people the same"

#### Romans 12

##### For as many as have sinned

"For all those who have sinned"

##### without the law will also perish without the law

Paul repeats "without the law" to emphasize that it does not matter if people do not know the law of Moses. If they sin, God will judge them. Alternate translation: "without knowing the law of Moses will certainly still die spiritually"

##### as many as have sinned

"all those who have sinned"

##### with respect to the law will be judged by the law

God will judge sinful people according to his law. You can translate this in an active form. Alternate translation: "and who do know the law of Moses, God will judge them according to that law"

#### Romans 13

##### Connecting Statement:

Paul continues to let the reader know that perfect obedience to God's law is required even for those who never had God's law.

##### it is not the hearers of the law

Here "the law" refers to the law of Moses. Alternate translation: "it is not those who only hear the law of Moses"

##### who are righteous before God

"whom God considers righteous"

##### but it is the doers of the law

"but it is those who obey the law of Moses"

##### who will be justified

You can translate this in an active form. Alternate translation: "whom God will accept"

#### Romans 14

##### For

This verse is the beginning of an interruption of Paul's main argument, in which he gives the reader extra information. If you have a way to mark an interruption like this in your language, you can use it here.

##### a law to themselves ... do not have the law

This is an idiom that means that these people naturally obey God's laws. Alternate translation: "have God's laws already inside them ... actually do not have the law"

##### they do not have the law

Here "the law" refers to the law of Moses." Alternate translation: "they do not actually have the laws that God gave to Moses"

#### Romans 15

##### General Information:

This verse is the end of an interruption of Paul's main argument, in which he gives the reader extra information. If you have a way to mark an interruption like this in your language, you can use it here.

##### By this they show

"By naturally obeying the law they show"

##### that the actions required by the law are written in their hearts

Here "hearts" is a metonym for the person's thoughts or inner person. The phrase "written in their hearts" is a metaphor for knowing something in their mind. You can translate this in an active form. Alternate translation: "that God has written on their hearts what the law requires them to do" or "that they know the actions that God wants them to do according to his law"

##### bears witness to them

Here "bears witness" refers to the knowledge they gain from the law that God has written in their hearts. Alternate translation: "tells them if they are disobeying or obeying God's law"

#### Romans 16

##### when God will judge

This finishes Paul's thought from Romans 2:13. You can put a period at the end of 2:15 and start a new sentence here. Alternate translation: "This will happen when God judges"

#### Romans 17

##### Connecting Statement:

Here begins Paul's discussion that the law the Jews possess actually condemns them because they do not obey it.

##### if you say that you are a Jew

"since you call yourself a Jew" or "if you want people to think of you as a Jew"

##### rest upon the law

The phrase "rest upon the law" represents believing that they can become righteous by obeying the law. Alternate translation: "rely on the law of Moses"

#### Romans 18

##### know his will

"and know God's will"

##### because you have been instructed from the law

This can be stated in active form. Alternate translation: "because people have taught you what is right from the law" or "because you have learned from the law"

#### Romans 19

##### that you yourself are a guide to the blind, a light to those who are in darkness

Here "the blind" and "those who walk in darkness" represent people who do not understand the law. Alternate translation: "that because you teach the law, you yourself are like a guide to blind people, and you are like a light to people who are lost in the dark"

#### Romans 20

##### an instructor of the foolish

"you correct those who do wrong"

##### a teacher of little children

Here Paul compares those who do not know anything about the law to very small children. Alternate translation: "you teach those who do not know the law"

##### and that you have in the law the form of knowledge and of the truth

The knowledge of the truth that is in the law comes from God. Alternate translation: "and you are sure you understand the truth that God has given in the law"

#### Romans 21

##### You who teach others, do you not teach yourself?

Paul is using a question to scold his listeners. You can translate this as a strong statement. Alternate translation: "You teach others, but you do not teach yourself!" or "You teach others, but you do not do what you teach!"

##### You who preach against stealing, do you steal?

Paul is using a question to scold his listeners. You can translate this as a strong statement. Alternate translation: "You tell people not to steal, but you steal!"

#### Romans 22

##### You who say that one must not commit adultery, do you commit adultery?

Paul is using a question to scold his listeners. You can translate this as a strong statement. Alternate translation: "You tell people not to commit adultery, but you commit adultery!"

##### You who hate idols, do you rob temples?

Paul is using a question to scold his listener. You can translate this as a strong statement. Alternate translation: "You say you hate idols, but you rob temples!"

##### do you rob temples

Possible meanings are 1) "do you steal items from local pagan temples to sell and make a profit" or 2) "do you keep back from the Jerusalem temple all the money that is due to God"

#### Romans 23

##### You who boast in the law, do you dishonor God by transgressing the law?

Paul uses a question to scold his listener. You can translate this as a strong statement. Alternate translation: "It is wicked that you claim to be proud of the law while at the same time you disobey it and bring shame to God!"

#### Romans 24

##### the name of God is blasphemed among the Gentiles

You can translate this in an active form. Alternate translation: "many Gentiles blaspheme the name of God"

##### name of God

The word "name" is a metonym that refers to the entirety of God, not just his name.

#### Romans 25

##### Connecting Statement:

Paul continues to show that God, by his law, condemns even the Jews who have God's law.

##### For circumcision is profitable to you

"I say all of this because it is good for you to be circumcised"

##### if you are a transgressor of the law

"if you do not obey the commandments found in the law"

##### your circumcision becomes uncircumcision

"it is as though you were no longer circumcised"

#### Romans 26

##### the uncircumcised person

"the person who is not circumcised"

##### keeps the requirements of the law

"obeys what God commands in the law"

##### will not his uncircumcision be considered as circumcision?

This is the first of two questions Paul asks here to emphasize that circumcision is not what makes one right before God. You can translate this question as a statement in an active form. Alternate translation: "God will consider him as circumcised."

#### Romans 27

##### And will not the one who is naturally uncircumcised condemn you ... the law?

This is the second of two questions that Paul asks here

#### Romans 28

##### outwardly

This refers to Jewish rituals, such as circumcision, which people can see.

##### merely outward in the flesh

This refers to the physical change to a man's body when someone circumcises him.

##### flesh

This is a synecdoche for the whole body. Alternate translation: "body"

#### Romans 29

##### he is a Jew who is one inwardly, and circumcision is that of the heart

These two phrases have similar meanings. The first phrase, "he is a Jew who is one inwardly," explains the second phrase, "circumcision is that of the heart."

##### inwardly

This refers to the values and motivations of the person whom God has transformed.

##### of the heart

Here "heart" is a metonym for the inner person.

##### in the Spirit, not in the letter

Here "letter" is a synecdoche that refers to written Scripture. Alternate translation: "through the work of the Holy Spirit, not because you know the Scriptures"

##### in the Spirit

This refers to the internal, spiritual part of a person that the Holy Spirit changes.

## Chapter 3

# Romans 3 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 4 and 10-18 of this chapter, which is from the Old Testament.

### Special concepts in this chapter

Chapter 3 answers the question, "What advantage does being a Jew have over being a Gentile?" (See: lawofmoses and save)

#### "For all have sinned and come short of the glory of God"

Because God is holy, anyone with him in heaven must be perfect. Any sin at all will condemn a person. (See: heaven and condemn)

#### The purpose of the law of Moses

Obeying the law cannot make a person right with God. Obeying God's law is a way a person shows they believe in God. People have always been justified only by faith. (See: justice and faith)

### Important figures of speech in this chapter

#### Rhetorical Questions

Paul frequently uses rhetorical questions in this chapter. It appears the intent of these rhetorical questions is to make the readers see their sin so they will trust in Jesus. (See: and guilt)

#### Romans 01

##### Connecting Statement:

Paul proclaims the advantage that Jews have because God gave them his law.

##### Then what advantage does the Jew have? And what is the benefit of circumcision?

Paul presents ideas that people might have after they hear what he wrote in chapter 2. He does this in order to respond to them in verse 2. Alternate translation: "Some people might say, 'Then what advantage does the Jew have? And what is the benefit of circumcision?'" or "Some people might say, 'If that is true, then the Jews do not have any advantage, and there is no benefit in being circumcised.'"

#### Romans 02

##### It is great in every way

Paul now responds to the concerns brought up in verse 1. Here "It" refers to being a member of the Jewish people. Alternate translation: "But there is great advantage to being a Jew"

##### First of all

Possible meanings are 1) "First in order of time" or 2) "Most certainly" or 3) "Most importantly."

##### the Jews were entrusted with revelation from God

Here "revelation" refers to God's words and promises. You can translate this in an active form. Alternate translation: "God gave his words that contain his promises to the Jews"

#### Romans 03

##### For what if some Jews were without faith? Will their unbelief nullify God's faithfulness?

Paul uses these questions to make people think. Alternate translation: "Some Jews have not been faithful to God. We should not conclude from this that God will not fulfill his promise."

#### Romans 04

##### May it never be

This expression strongly denies that this could happen. You may have an expression in your language that you could use here. "That is not possible!" or "Certainly not!"

##### Instead, let

"We should say this instead, let"

##### let God be found to be true

God will always be true and will keep his promises. Alternate translation: "God always does what he has promised"

##### even though every man is a liar

The words "every" and "liar" are exaggerations here to add emphasis that God alone is always true to his promises. Alternate translation: "even if every man were a liar"

##### As it has been written

You can translate this in an active form. Alternate translation: "The Scriptures themselves agree with what I am saying"

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

These two phrases have very similar meanings. You can translate this in an active form. Alternate translation: "Everyone must acknowledge that what you say is true, and you will always win your case when anyone accuses you"

#### Romans 05

##### But if our unrighteousness shows the righteousness of God, what can we say? Can we say that God is unrighteous to bring his wrath upon us?

Paul uses these questions to present what some people were arguing and to get his readers to think about whether or not this argument is true. Alternate translation: "Some people say that since our unrighteousness shows God's righteousness, then God is unrighteous when he punishes us."

##### to bring his wrath upon us

Here "wrath" is a metonym for punishment. Alternate translation: "to bring his punishment upon us" or "to punish us"

##### I am using a human argument

"I am saying here what some people say" or "This is what some people say"

#### Romans 06

##### May it never be

"We must never say that God is unrighteous"

##### For then how would God judge the world?

Paul uses this question to show that the arguments against the gospel are not valid, since the Jews believe that God will judge all people. Alternate translation: "We all know that God will in fact judge the world!"

##### the world

The "world" is a metonym for the people who live in the world. Alternate translation: "the people who live in the world"

#### Romans 07

##### But if through my lie the truth of God increases his glory, why am I still being judged as a sinner?

Here Paul imagines someone continuing to reject the Christian gospel. That adversary argues that his sin shows that God is righteous, so God should not declare that person guilty of sin on judgment day.

##### increases his glory

"causes people to praise God for his glory"

#### Romans 08

##### Why not say ... come"?

Here Paul raises a question of his own, to show how ridiculous the argument of his imaginary adversary is. Alternate translation: "I might as well be saying ... come!'"

##### as we are slandered as saying

"as some lie to others, claiming that this what we are saying"

##### evil ... good

These Greek words are plural: "evil deeds ... good things"

##### good may come

You may need to make explicit that the speakers expect to receive good things. Alternate translation: "good things may come to us" or "we may receive good things"

##### Their condemnation is just

God will be acting justly when he condemns these enemies of Paul for telling lies about what Paul has been teaching.

#### Romans 09

##### Connecting Statement:

Paul sums up that all are guilty of sin, none are righteous, and no one seeks God.

##### What then? Are we excusing ourselves?

Paul asks these questions to emphasize his point. Alternate translation: "We Jews should not try to imagine we are going to escape God's judgment, just because we are Jewish!"

##### Not at all

These words are stronger than a simple "no," but not as strong as "absolutely not!"

#### Romans 10

##### This is as it is written

You can translate this in an active form. Alternate translation: "This is as the prophets have written in the Scriptures"

#### Romans 11

##### there is no one who understands

There is no one who understands what is right. Alternate translation: "no one really understands what is right"

##### there is no one who seeks God

Here the phrase "seeks after God" means tries to have a relationship with God. Alternate translation: "no one sincerely tries to have a right relationship with God"

#### Romans 12

##### They have all turned away

This is an idiom that means the people do not even want to think about God. They want to avoid him. Alternate translation: "They have all turned away from God"

##### together they have become useless

Since no one does what is good, they are useless to God. Alternate translation: "Everyone has become useless to God"

#### Romans 13

##### Their ... Their

The word "their" refers to the "Jews and Greeks" of Romans 3:9.

##### Their throat is an open grave

The word "throat" is a metonym for everything that people say. Here "open grave" is a metaphor that refers to the stench of dead bodies, a metaphor for the evil words of the people.

##### Their tongues have deceived

The word "tongues" is a metonym for the false words that people speak. Alternate translation: "People speak lies"

##### The poison of snakes is under their lips

Here "poison of snakes" is a metaphor that is used to represent the great harm of the evil words that the people speak. The word "lips" refers to the words of the people. Alternate translation: "Their evil words injure people just like the poison of a venomous snake"

#### Romans 14

##### Their mouths are full of cursing and bitterness

Here "mouths" is a metonym that represents the evil words of the people. The word "full" exaggerates how often people speak bitterly and curse. Alternate translation: "They often speak curses and cruel words"

#### Romans 15

##### Their feet are swift to pour out blood

Here "feet" is a synecdoche that represents the people themselves. The word "blood" is a metaphor that refers to killing people. Alternate translation: "They are in a hurry to harm and murder people"

##### Their feet

The word "their" refers to the Jews and Greeks in Romans 3:9.

#### Romans 16

##### their paths

The word "their" refers to the Jews and Greeks in Romans 3:9.

##### Destruction and suffering are in their paths

Here "destruction and suffering" are metonyms that represent the harm that these people cause others to suffer. Alternate translation: "They try to destroy others and cause them to suffer"

#### Romans 17

##### These people

These words refer to the Jews and Greeks in Romans 3:9.

##### a way of peace

"how to live at peace with others." A "way" is a road or path.

#### Romans 18

##### their

This word refers to the Jews and Greeks in Romans 3:9.

##### There is no fear of God before their eyes

Here "fear" is a metonym that represents respect for God and willingness to honor him. Alternate translation: "They refuse to give God the respect he deserves"

#### Romans 19

##### whatever the law says, it speaks to

Paul speaks of the law here as if it were alive and had its own voice. Alternate translation: "everything that the law says people should do is for" or "all the commands that Moses wrote in the law are for"

##### the ones who are under the law

"those who must obey the law"

##### so that every mouth may be shut

Here "mouth" is a synecdoche that means the words people speak. You can translate this in an active form. Alternate translation: "so that no people will be able to say anything valid to defend themselves"

##### the whole world held accountable to God

Here "world" is a synecdoche that represents all the people who live in the world. Alternate translation: "that God can declare everyone in the world guilty"

#### Romans 20

##### flesh

Here "flesh" refers to all human beings.

##### For through the law

Possible meanings are 1) "Therefore, through the law" or 2) "This is because through the law"

##### through the law comes the knowledge of sin

"when someone knows God's law, he realizes that he has sinned"

#### Romans 21

##### Connecting Statement:

The word "but" here shows Paul has completed his introduction and is now beginning to make his main point.

##### now

The word "now" refers to the time since Jesus came to the earth.

##### apart from the law the righteousness of God has been revealed

You can translate this in an active form. Alternate translation: "God has made known a way to be right with him without obeying the law"

##### to which the Law and the Prophets bear witness

The words "the Law and the Prophets" refer to the parts of scripture that Moses and the prophets wrote. Paul describes them here as if they were people testifying in court. Alternate translation: "What Moses and the prophets wrote confirms this"

#### Romans 22

##### the righteousness of God through faith in Jesus Christ

Here "righteousness" means being right with God. Alternate translation: "being right with God through trusting Jesus Christ"

##### For there is no distinction

Paul implies that God accepts all people in the same way. Alternate translation: "There is no difference at all between the Jews and the Gentiles"

#### Romans 23

##### come short of the glory of God

Here the "glory of God" is a metonym that refers to the image of God and his nature. Alternate translation: "have failed to be like God"

#### Romans 24

##### they are freely justified by his grace through the redemption that is in Christ Jesus

Here "justified" refers to being made right with God. You can translate this in an active form. Alternate translation: "God makes them right with himself as a free gift, because Christ Jesus sets them free"

##### they are freely justified

This means that they are justified without having to earn or merit being justified. God freely justifies them. Alternate translation: "they are made right with God without earning it"

#### Romans 25

##### in his blood

This is a metonym for the death of Jesus as a sacrifice for sins. Alternate translation: "in his death as a sacrifice for sins"

##### his disregard

Possible meanings are 1) his ignoring or 2) his forgiving.

#### Romans 26

##### This was to show his righteousness at this present time

"God did this to show at this present time that he is righteous"

##### so he might be just and the justifier of the one who has faith in Jesus

"By this he shows that he is both just and the the justifier of the one who has faith in Jesus"

##### the justifier of the one who has faith in Jesus

"the one who declares everyone righteous who has faith in Jesus"

#### Romans 27

##### Where then is boasting? It is excluded

Paul asks this question to show that there is no reason for people to boast about obeying the law. Alternate translation: "So there is no way that we can boast that God favors us because we obeyed those laws. Boasting is excluded"

##### It is excluded

This can be translated as a statement. Alternate translation: "God does not allow it"

##### Through what kind of law? Of works? No, but through a law of faith

You may need to fill in the words omitted in the ellipsis. Alternate translation: "Through what kind of law is boasting excluded? Is it excluded through a law of works? No, it is excluded through a law of faith" You can also translate using active forms. Alternate translation: "On what grounds does God exclude boasting? Does he exclude it through a law of works? No, he excludes it through a law of faith" or "Why does God exclude boasting? Is it because of something that we have done? No, it is because we have believed"

##### Through what kind of law? ... through a law of

"On what grounds? ... on the grounds of"

##### Through what kind of law? Of works?

Paul asks these questions to get his readers ready to receive the point he is making. Alternate translation: "Let me tell you what kind of law he excludes it through. It is not through a law of works."

#### Romans 28

##### a person is justified by faith

This can be translated in active form. Here the words "by faith" refers to either 1) the means by which God justifies a person. Alternate translation: "God justifies a person through that person's faith" Or 2) the reason for which God justifies a person. Alternate translation: "God justifies a person because he has faith" Faith is not the actor that justifies a person.

##### without works of the law

"even if he has done no works of the law"

#### Romans 29

##### Or is God the God of Jews only?

Paul asks this question for emphasis. Alternate translation: "You who are Jews certainly should not think that you are the only ones whom God will accept!"

##### Is he not also the God of Gentiles? Yes, of Gentiles also

Paul asks this question to emphasize his point. Alternate translation: "He will also accept non-Jews, that is, Gentiles"

#### Romans 30

##### he will justify the circumcision by faith, and the uncircumcision through faith

Here "circumcision" is a metonym that refers to Jews and "uncircumcision" is a metonym that refers to non-Jews. Alternate translation: "God will make both Jews and non-Jews right with himself through their faith in Christ"

#### Romans 31

##### Connecting Statement:

Paul confirms the law though faith.

##### Do we then nullify the law through faith?

Paul asks a question that one of his readers might have. Alternate translation: "Someone might say that we can ignore the law because we have faith."

##### May it never be

This expression gives the strongest possible negative answer to the preceding rhetorical question. You may have a similar express in your language that you could use here. Alternate translation: "This is certainly not true" or "Certainly not"

##### we uphold the law

"we obey the law"

##### we

This pronoun refers to Paul, other believers, and the readers.

## Chapter 4

# Romans 4 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 7-8 of this chapter, which is from the Old Testament.

### Special concepts in this chapter

#### The purpose of the law of Moses

Paul builds upon material from chapter 3. He explains how Abraham, the father of Israel, was justified. Even Abraham could not be justified by what he did. Obeying the law of Moses does not make a person right with God. Obeying God's commands is a way a person shows they believe in God. People have always been justified only by faith. (See: justice and lawofmoses and faith)

#### Circumcision

Circumcision was important to the Israelites. It identified a male as a descendant of Abraham. It was also a sign of the covenant between Abraham and Yahweh. However, no person was justified only by being circumcised. (See: circumcise and covenant)

### Important figures of speech in this chapter

#### Rhetorical Questions

Paul uses rhetorical questions in this chapter. It appears the intent of these rhetorical questions is to make the readers see their sin so they will trust in Jesus. (See: and guilt and sin)

#### Romans 01

##### What then will we say that Abraham, our forefather according to the flesh, found?

Paul uses the question to catch the attention of the reader and to start talking about something new. Alternate translation: "This is what Abraham our physical ancestor found."

#### Romans 02

##### General Information:

This page has intentionally been left blank.

#### Romans 03

##### For what does the scripture say?

Paul uses this question to call attention to what he is about to say, not to receive an answer. He speaks of the Scriptures as if they were alive and could talk. Alternate translation: "For this is what is in the scripture:"

##### it was counted to him as righteousness

You can translate this in an active form. Alternate translation: "God considered Abraham to be a righteous person because he believed"

#### Romans 04

##### his wage is not counted as a gift

"no one counts what his employer pays him as a gift from his employer"

##### but as what is owed

You can translate this in an active form. Alternate translation: "but as what his employer owes him"

#### Romans 05

##### in the one who justifies

"in God, who justifies"

##### his faith is counted as righteousness

You can translate this in an active form. Alternate translation: "God considers that person's faith as righteousness" or "God considers that person righteous because of his faith"

#### Romans 06

##### David also pronounces blessing on the man to whom God counts righteousness without works

"David also wrote about how God blesses the man whom God makes righteous without works"

#### Romans 07

##### whose lawless deeds are forgiven ... whose sins are covered

The same concept is stated in two different ways. You can translate this in an active form. Alternate translation: "who have broken the law, but the Lord has forgiven ... whose sins the Lord has covered"

#### Romans 08

##### General Information:

This page has intentionally been left blank.

#### Romans 09

##### Then is this blessing pronounced only on those of the circumcision, or also on those of the uncircumcision?

This remark appears in the form of a question to show that Paul is beginning a discussion about the relationship between blessing and circumcision. Alternate translation: "I want to show you how it is that God blesses not only those who are circumcised, but also those who are not circumcised"

##### those of the circumcision

This is a metonym that refers to the Jewish people. Alternate translation: "the Jews"

##### those of the uncircumcision

This is a metonym that refers to the people who are not Jews. Alternate translation: "the Gentiles"

##### For we say

Paul is going to show that because God counted Abraham as righteous by faith, we can infer that it is people who have faith that God counts righteous.

##### Faith was counted to Abraham as righteousness

You can translate this in an active form. Alternate translation: "God considered the faith of Abraham as righteousness"

#### Romans 10

##### How was it counted to him? Was it before or after he had been circumcised? It was not after, but before!

Paul asks two questions to introduce the third sentence. If your language does not allow speakers to use questions to introduce what they are talking about, you may need to translate these all as statements. Alternate translation: "This is when righteousness was counted to him: it was not after he had been circumcised, but before!"

##### How was it counted to him?

Paul is asking in a general way about the circumstances in which God considered Abraham righteous. He is not asking what procedure God followed to consider Abraham righteous. This can be stated in active form. Alternate translation: "How did God consider Abraham to be righteous?"

##### It was not after, but before

This can be stated with the words that have been omitted in the ellipsis. Alternate translation: "It happened before he was circumcised, not after he was circumcised"

#### Romans 11

##### a seal of the righteousness that he had by faith while he was still uncircumcised

Here "righteousness that he had by faith" means that God considered him to be righteous because he had faith. Alternate translation: "a visible sign that God considered him righteous because he had believed in God before he was circumcised"

##### so that righteousness would be counted to them

You can translate this in an active form. Alternate translation: "so that God would consider them righteous"

#### Romans 12

##### General Information:

Paul is saying that circumcision alone does not make a man a descendant of Abraham, that is, a true Jew. A true Jew is one who has been circumcised and who lives by faith the way Abraham did.

##### He is also the father of the circumcised

Here "the circumcision" refers to Jews.

##### who also walk in the footsteps of the faith that our father Abraham had

Here "walk in the footsteps of the faith" is an idiom that means to follow someone's example. Alternate translation: "who follow our father Abraham's example in the faith that he had" or "who have faith as our father Abraham did"

#### Romans 13

##### Connecting Statement:

Paul confirms that even in the past believers were made right with God by faith and not by the law.

##### law but through the righteousness of faith

The words "the promise came" are understood from the first phrase. You can translate this by adding these implied words. Alternate translation: "law, but the promise came through faith, which God considers as righteousness"

#### Romans 14

##### heirs

The people to whom God has made promises are spoken of as if they were to inherit property and wealth from a family member.

##### if those who live by the law are to be the heirs

Here "live by the law" refers to obeying the law. Alternate translation: "if those who obey the law are the ones who will inherit the earth"

##### faith is made empty, and the promise does nothing

"faith has no value, and the promise is meaningless"

#### Romans 15

##### there is no transgression

This can be restated to remove the abstract noun "transgression." Alternate translation: "no one has disobeyed the law" or "it is impossible to disobey the law"

#### Romans 16

##### For this reason

"So"

##### it is by faith

The word "it" refers to receiving what God had promised. Alternate translation: "it is by faith that we receive the promise" or "we receive the promise by faith"

##### in order that the promise may rest on grace

Here "the promise may rest on grace" represents God giving what he promised because of his grace. Alternate translation: "so that what he promised might be a free gift" or "so that his promise would be because of his grace"

##### those who are under the law

This refers to the Jewish people, who were obligated to obey the law of Moses.

##### those who share the faith of Abraham

This refers to those who have faith as Abraham did before he was circumcised. Alternate translation: "those who believe as Abraham did"

##### father of us all

Here the word "us" refers to Paul and includes all Jewish and non-Jewish believers in Christ. Abraham is the physical ancestor of the Jewish people, but he is also the spiritual father of those who have faith.

#### Romans 17

##### as it is written

Where it is written can be made explicit. You can also translate this in an active form. Alternate translation: "as someone has written in the Scriptures"

##### I have appointed you

Here the word "you" is singular and refers to Abraham.

##### Abraham was in the presence of him whom he trusted, that is, God, who gives life to the dead

Here "of him whom he trusted" refers to God. Alternate translation: "Abraham was in the presence of God whom he trusted, who gives life to those who have died"

##### calls the things that do not exist into existence

"creates everything from nothing"

#### Romans 18

##### In hope he believed against hope

This idiom means that Abraham hoped and believed even though what he hoped for seemed to be impossible. That is, Abraham trusted God to give him many descendants, even though it seemed to be impossible for him to have children. Alternate translation: "Even though it seemed that there was no reason to hope, Abraham hoped and believed" or "Even though it seemed to be impossible for him to have descendants, Abraham believed God and confidently expected"

##### according to what he had been told

You can translate this in an active form. Alternate translation: "just as God said to Abraham"

##### So will your descendants be

The full promise God gave to Abraham can be made explicit. Alternate translation: "You will have more descendants than you can count"

#### Romans 19

##### General Information:

This page has intentionally been left blank.

#### Romans 20

##### did not hesitate in unbelief. Instead, he

You can translate this double negative in a positive form. Alternate translation: "kept on acting in faith. He"

##### he was strengthened in faith

You can translate this in an active form. Alternate translation: "he became stronger in his faith"

#### Romans 21

##### He was fully convinced

"Abraham was completely sure"

##### he was also able to accomplish

"God was able to do"

#### Romans 22

##### Therefore this was also "counted to him as righteousness."

You can translate this in an active form. Alternate translation: "Therefore God counted Abraham's belief as righteousness" or "Therefore God considered Abraham righteous because Abraham believed him"

##### also "counted to him as righteousness."

"also, as the scripture says, 'counted to him as righteousness.'"

#### Romans 23

##### for his sake alone

"for Abraham only"

##### it was counted to him

You can translate this in an active form. Alternate translation: "God counted righteousness to him" or "God considered him righteous"

#### Romans 24

##### for us

The word "us" refers to Paul and includes all believers in Christ.

##### They were written also for us

You can translate this without the passive form "written." Alternate translation: "Those words were also for us"

##### it will be counted to us who believe in him

The word "it" refers to righteousness. You can translate this with an active form. Alternate translation: "God will count righteousness to us who believe in him" or "God will consider us righteous if we believe in him"

##### him who raised Jesus our Lord from the dead

"Raised ... from the dead" here is an idiom for "caused to live again." Alternate translation: "him who caused Jesus our Lord to live again"

#### Romans 25

##### who was delivered up for our trespasses and was raised for our justification

You can translate this in an active form. Alternate translation: "whom God gave over to enemies for our trespasses and whom God brought back to life so he could make us right with him"

## Chapter 5

# Romans 5 General Notes

### Structure and formatting

Many scholars view verses 12-17 as some of the most important, but difficult, verses in Scripture to understand. Some of their richness and meaning has likely been lost while being translated from how the original Greek was constructed.

### Special concepts in this chapter

#### Results of justification

How Paul explains the results of our being justified is an important part of this chapter. These results include having peace with God, having access to God, being confident about our future, being able to rejoice when suffering, being eternally saved, and being reconciled with God. (See: justice)

#### "All sinned"

Scholars are divided over what Paul meant in verse 12: "And death spread to all people, because all sinned." Some believe that all of mankind was present in the "seed of Adam." So, as Adam is the father of all mankind, all of mankind was present when Adam sinned. Others believe that Adam served as a representative head for mankind. So when he sinned, all of mankind "fell" as a result. Whether people today played an active or passive role in Adam's original sin is one way these views differ. Other passages will help one decide.

#### The second Adam

Adam was the first man and the first "son" of God. He was created by God. He brought sin and death into the world by eating the forbidden fruit. Paul describes Jesus as the "second Adam" in this chapter and the true son of God. He brings life and overcame sin and death by dying on the cross. (See: sonofgod and death)

#### Romans 01

##### Connecting Statement:

Paul begins to tell many different things that happen when God makes believers right with him.

##### Since we are justified

"Because we are justified"

##### we ... our

All occurrences of "we" and "our" refer to all believers and should be inclusive.

##### through our Lord Jesus Christ

"because of our Lord Jesus Christ"

##### Lord

Here "Lord" means that Jesus is God.

#### Romans 02

##### Through him we also have our access by faith into this grace in which we stand

Here "by faith" refers to our trust in Jesus, which allows us to stand before God. Alternate translation: "Because we trust in Jesus, God allows us to come into his presence"

##### we boast in the hope of the glory of God

Here the word "hope" is a person's confident expectation that what he desires really will happen. The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait" or "trust." Alternate translation: "we rejoice because we confidently expect to share in the glory of God"

#### Romans 03

##### Not only this

The word "this" refers to the ideas described in [Romans 5:1-2](./01.md).

##### we ... our ... We

These words refer to all believers and should be inclusive.

##### tribulation brings about perseverance

"suffering helps us learn to endure"

#### Romans 04

##### Perseverance produces character

Perseverance is an abstract noun that can be translated as a verb. Here it is a metonym for the person who endures. You may need to make explicit what it is that a person endures. Alternate translation: "We develop character when we endure hardship"

##### character

the desire and ability to do what is right

##### character produces hope

"having characer helps us to hope." Here the word "hope" is a person's confident expectation that what he desires really will happen, and it refers to the confident expectation that God will fulfill all his promises. The abstract noun "hope" can be translated here with the verbs "wait confidently" or "trust". Alternate translation: "character helps us to wait confidently" or "character helps us to trust God"

#### Romans 05

##### our ... us

These words refer to all believers and should be inclusive.

##### hope does not make ashamed

Paul uses personification here as he speaks of "hope" as if it were alive. "Hope" is an abstract noun that can be translated as a verb. Alternate translation: "we are very confident that we will receive the things that we wait for"

##### make ashamed

"make us ashamed"

##### because the love of God has been poured into our hearts

Here "hearts" represents a person's thoughts, feelings, or inner person. The phrase "the love of God has been poured into our hearts" is a metaphor for God showing love to his people. This can be stated in active form. Alternate translation: "because he has loved us greatly" or "because God has shown us how much he loves us"

#### Romans 06

##### we

The word "we" here refers to all believers and so should be inclusive.

#### Romans 07

##### For one will hardly die for a righteous person

"It is hard to find someone who is willing to die, even for a righteous person"

##### though perhaps someone would dare to die for a good person

"but you might find someone who is willing to die for such a good person"

#### Romans 08

##### proves

You can translate this verb in past tense using "demonstrated" or "showed."

##### us ... we

All occurrences of "us" and "we" refer to all believers and should be inclusive.

#### Romans 09

##### Much more, then, now that we are justified by his blood, we will be saved

Paul is saying that because we are justified by Christ's blood, we can be much more certain that Christ will save us. Alternate translation: "Now that we are justified by his blood, we will more certainly be saved"

##### now that we are justified by his blood

Here "justified" means that God puts us in a right relationship with himself. You can translate this in an active form. Alternate translation: "now that God has made us right with himself because of Christ's death"

##### blood

This is a metonym for the sacrificial death of Jesus on the cross.

##### saved

God forgives us and rescues us from being punished in hell for our sin.

##### the wrath of God

Here "wrath" is a metonym that refers to God's punishment of those who have sinned against him. Alternate translation: "God's punishment"

#### Romans 10

##### we were

All occurrences of "we" refer to all believers and should be inclusive.

##### his Son ... his life

"God's Son ... the life of God's Son"

##### we were reconciled to God through the death of his Son

The death of the Son of the God has provided eternal forgiveness and made all who believe in Jesus friends with God. You can translate this in an active form. Alternate translation: "God allowed us to have a peaceful relationship with him because his Son died for us"

##### Son

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

##### after having been reconciled

You can translate this in an active form. Alternate translation: "now that God has made us his friends again"

#### Romans 11

##### General Information:

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#### Romans 12

##### Connecting Statement:

Paul explains why death happened even before God gave the law to Moses.

##### through one man sin entered ... death entered through sin

Paul describes sin as a dangerous thing that came into the world through the actions of "one man," Adam. This sin then became an opening through which death, pictured here as another dangerous thing, also came into the world.

#### Romans 13

##### For until the law, sin was in the world

This means that the people sinned before God gave the law. Alternate translation: "People in the world sinned before God gave his law to Moses"

##### but there is no accounting for sin when there is no law

This means that God did not charge the people with sinning before he gave the law. Alternate translation: "but God recorded no sin against the law before he gave the law"

#### Romans 14

##### Nevertheless, death

"Even though what I have just said is true, death" or "There was no written law from the time of Adam to the time of Moses, but death" (Romans 5:13).

##### death reigned from Adam until Moses

Paul is speaking of death as if it were a king who ruled. Alternate translation: "people continued to die from the time of Adam until the time of Moses as a consequence of their sin"

##### Moses, even over those who did not sin like Adam's disobedience, who is

"Moses. Even people whose sins were different from Adam's continued to die, Adam being"

##### who is a pattern of him who was to come

Adam was a pattern of Christ, who appeared much later. He had much in common with him.

#### Romans 15

##### how much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound for the many

Here "grace" refers to God's free gift that he made available to everyone through Jesus Christ. Alternate translation: "even more through the man Jesus Christ, who died for us all, did God kindly offer us this gift of everlasting life, although we do not deserve it"

#### Romans 16

##### For the gift is not like the outcome of that one man's sin

Here "the gift" refers to God's freely erasing the record of our sins. Alternate translation: "The gift is not like the result of Adam's sin"

##### The judgment followed one trespass and brought condemnation

The abstract nouns "judgment," "trespass," and "condemnation," can be expressed with verbs. Alternate translation: "After one man trespassed, God judged all people and condemned them to be punished" or "God declared that all people deserved to have him punish them because one man committed one sin"

##### but the gift followed many trespasses and brought justification

The abstract nouns "gift," "trespass," and "justification" can be expressed as verbs. It is implied that God's gift of justification is greater than his judgement. Alternate translation: "but after people trespassed many times, God gave the gift and justified them" or "but the gift is greater because he gave it after many people had committed many sins, and by giving the gift he justified them"

#### Romans 17

##### trespass of the one

This refers to the sin of Adam.

##### death ruled

Here Paul speaks of "death" as a king who ruled. The "rule" of death causes everyone to die. Alternate translation: "everyone died"

#### Romans 18

##### as one trespass led to condemnation for all people

The abstract nouns "trespass" and "condemnation" can be expressed with the verbs "sin" and "condemn." Alternate translation: "as one trespass caused all people to be condemned" or "as all people are condemned because one person sinned against God"

##### one trespass

This refers to Adam's sin.

##### condemnation for all people

Here "condemnation" refers to God's punishment. Alternate translation: "all people deserve God's punishment for sin"

##### through the one act of righteousness came justification and life for all people

The abstract nouns "justification" and "life" can be expressed with the verbs "justify" and "live." Alternate translation: "one act of righteousness allows all people to be justified and live" or "all people can be justified and live because one person did that one righteous act"

##### the one act of righteousness

This refers to Jesus's obedience to God in dying for our sins.

#### Romans 19

##### one man's disobedience

the disobedience of Adam

##### the many were made sinners

You can translate this in an active form. Alternate translation: "many people sinned"

##### the obedience of the one

the obedience of Jesus

##### of the one will the many be made righteous

You can translate this in an active form. Alternate translation: "of the one, God will make many people right with him"

#### Romans 20

##### the law came in

Here Paul speaks of the law as if it were a person. Alternate translation: "God gave his law to Moses"

##### sin abounded

"sin increased"

##### grace abounded even more

Here "grace" refers to God's undeserved blessings. Alternate translation: "God continued to act even more kindly toward them, in a way that they did not deserve"

#### Romans 21

##### sin reigned in death ... grace might reign through righteousness for everlasting life

Here Paul speaks of sin as if it were a king who ruled over people and made them unable to obey God and ultimately killing them, and he speaks of grace as if it were a king who might rule over people and enable them to be right with God. Alternate translation: "as people obeyed their desire to sin and therefore had to die ... God might show grace to people and allow them to be right with him, resulting in everlasting life"

##### our Lord

Paul includes himself, his readers, and all believers.

## Chapter 6

# Romans 6 General Notes

### Structure and formatting

Paul begins this chapter by answering how someone might object to what he taught in Chapter 5.

### Special concepts in this chapter

#### Against the Law

In this chapter, Paul refutes the teaching that Christians can live however they want after they are saved. Scholars call this "antinomianism" or being "against the law." To motivate godly living, Paul recalls the great price Jesus paid for a Christian to be saved. (See: save and godly)

#### Servants of sin

Before they believe in Jesus, people are servants of sin, that is, they are unable to resist their desire to sin. God frees Christians from serving sin. They are able to choose to serve Christ in their lives. Paul explains that when Christians choose to sin, they willingly choose to sin. (See: faith and sin)

#### Fruit

This chapter uses the imagery of fruit. The image of fruit usually refers to a person's faith producing good works in their life. (See: fruit and righteous)

### Important figures of speech in this chapter

#### Rhetorical Questions

Paul uses rhetorical questions in this chapter. It appears the intent of these rhetorical questions is to make the readers see their sin so they will trust in Jesus. (See: and guilt and sin)

### Other possible translation difficulties in this chapter

#### Death

Paul uses "death" to refer to many different things in this chapter: physical death, spiritual death, sin reigning in the heart of man, and the end of something. He contrasts sin and death with the new life provided by Christ and the new way Christians are supposed to live after they are saved. (See: death)

#### Romans 01

##### Connecting Statement:

Under grace, Paul tells those who believe in Jesus to live a new life as though dead to sin and alive to God.

##### What then will we say? Should we continue in sin so that grace may abound?

Paul asks these rhetorical questions to get the attention of his readers. Alternate translation: "So, what should we say about all of this? We certainly should not keep on sinning so that God will give us more and more grace!

##### we say

The pronoun "we" refers to Paul, his readers, and other people.

#### Romans 02

##### We who died to sin, how can we still live in it?

Here "We who died to sin" refers to those who follow Jesus, who are now like dead people who cannot be affected by sin. Paul uses this rhetorical question to add emphasis. Alternate translation: "We are now like dead people on whom sin has no effect! So we certainly should not keep on sinning!"

#### Romans 03

##### Do you not know that as many as were baptized into Christ Jesus were baptized into his death?

Paul uses this question to add emphasis. Alternate translation: "Remember, when someone baptized us to show that we have a relationship with Christ, this also shows that we died with Christ on the cross!

#### Romans 04

##### We were buried, then, with him through baptism into death

Here Paul speaks of a believer's baptism in water as if it were a death and burial. Alternate translation: "When someone baptized us, it is just like that person buried us with Christ in the tomb"

##### just as Christ was raised from the dead by the glory of the Father, so also we might walk in newness of life

To raise from the dead is an idiom for causing a person to live again. This compares a believer's new spiritual life to Jesus coming back to life physically. The believer's new spiritual life enables that person to obey God. You can translate this in an active form. Alternate translation: "just as the Father brought Jesus back to life after he died, we might have new spiritual life and obey God"

##### the dead

All those who have died. This expression describes all dead people together in the underworld. To be raised from among them speaks of becoming alive again.

#### Romans 05

##### become united with him in the likeness of his death ... be united with his resurrection

Paul compares our union with Christ to death. Those who are joined with Christ in death will share in his resurrection. You can translate this in an active form. Alternate translation: "died with him ... come back to life with him"

#### Romans 06

##### our old man was crucified with him

The "old man" is a metaphor that refers to the person before he believes in Jesus. Paul describes our old sinful person as dying on the cross with Jesus when we believe in Jesus. You can translate this in an active form. Alternate translation: "our sinful person died on the cross with Jesus"

##### old man

This means the person who once was, but who does not exist now.

##### the body of sin

This is a metonym that refers to the whole sinful person. Alternate translation: "our sinful nature"

##### might be destroyed

You can translate this in an active form. Alternate translation: "might die"

##### we should no longer be enslaved to sin

This can be stated in active form. Alternate translation: "sin should no longer enslave us" or "we should no longer be slaves to sin"

##### we should no longer be enslaved to sin

Slavery to sin is a metaphor meaning having such a strong desire to sin that one is unable to stop himself from sinning. It is as if sin controls the person. Alternate translation: "we should no longer be controlled by sin"

#### Romans 07

##### He who has died is declared righteous with respect to sin

Here "righteous" refers to being right with God. You can translate this in an active form. Alternate translation: "When God declares a person right with him, that person is no longer controlled by sin"

#### Romans 08

##### we have died with Christ

Here "died" refers to the fact that believers are no longer controlled by sin.

#### Romans 09

##### We know that since Christ has been raised from the dead

Here to raise up is an idiom for causing someone who has died to become alive again. You can translate this in an active form. Alternate translation: "We know since God brought Christ back to life after he died"

##### the dead

All those who have died. This expression describes all dead people together in the underworld. To be raised from among them is to become alive again.

##### death no longer rules over him

Here "death" is described as if it were a king or ruler that has power over people. Alternate translation: "He cannot ever die again"

#### Romans 10

##### he died once for all

Possible meanings are 1) he died once, and he will not die again, nor will anyone else need to die, or 2) it is true now and will be true for all time that he died.

#### Romans 11

##### In the same way, you also must consider

"For this reason consider"

##### consider yourselves to be

"think of yourselves as" or "see yourselves as"

##### dead to sin

Just as one cannot force a corpse to do anything, sin has no power to force believers to dishonor God. Alternate translation: "as if you were dead to the power of sin"

##### dead to sin, but alive to God

"dead to the power of sin, but living to honor God"

##### alive to God in Christ Jesus

"living to honor God through the power Christ Jesus gives you"

#### Romans 12

##### Connecting Statement:

Paul reminds us that grace rules over us, not the law; we are not sin's slaves, but God's slaves.

##### do not let sin rule in your mortal body

Paul speaks of people sinning as if sin were their master or king that controlled them. Alternate translation: "Do not let sinful desires control you"

##### your mortal body

This phrase refers to the physical part of a person, which will die. Alternate translation: "you"

##### so that you obey its lusts

Obeying the mortal body's lusts would be the result of letting sin rule in the body. That is why Paul commands people not to let sin rule in their mortal body—so they they do not obey its lusts. Paul speaks of people doing the evil things they desire as if the body had evil desires and commanded people to do what it desires.

#### Romans 13

##### Do not present the members of your bodies to sin, to be tools used for unrighteousness

The picture is of the sinner offering his "members," the parts of his body to his master or king. One's "members" are a synecdoche for the whole person. Alternate translation: "Do not offer yourselves to sin so that you do what is not right"

##### But present yourselves to God as those who have been brought from death to life

Here the words "brought ... to life" refer to the believer's new spiritual life. Alternate translation: "But offer yourselves to God because he has given you new spiritual life" or "But offer yourselves to God as those who had died and are now alive"

##### present the members of your bodies to God as tools to be used for righteousness

Here "members" is a synecdoche that refers to the whole person. Alternate translation: "let God use you for what is pleasing to him"

#### Romans 14

##### Do not allow sin to rule over you

Paul speaks of "sin" here as if it were a king who rules over people. Alternate translation: "Do not let sinful desires control what you do" or "Do not allow yourselves to do the sinful things you want to do"

##### For you are not under law

To be "under law" means to be subject to its limitations and weaknesses. You can make the full meaning explicit in your translation. Alternate translation: "For you are no longer bound to the law of Moses, which could not give you the power to stop sinning"

##### but under grace

To be "under grace" means that God's free gift provides the power to keep from sinning. You can make the full meaning explicit in your translation. Alternate translation: "but you are bound to God's grace, which does give you the power to stop sinning"

#### Romans 15

##### What then? Are we to sin because we are not under law, but under grace? May it never be

Paul is using a question to emphasize that living under grace is not a reason to sin. Alternate translation: "However, just because we are bound to grace instead of the law of Moses certainly does not mean we are allowed to sin"

##### May it never be

"We would never want that to happen!" or "May God help me not to do that!" This expression shows an extremely strong desire that this does not take place. You may have a similar expression in your language that you could use here. See how you translated it in Romans 3:31.

#### Romans 16

##### Do you not know that if you present yourselves as slaves, you are slaves to the one whom you obey?

Paul uses a question to scold anyone who may think God's grace is a reason to keep sinning. You can translate this as a strong statement. Alternate translation: "You should know that if you present yourselves as slaves to anyone, you are slaves to whomever you obey!"

##### which leads to death ... which leads to righteousness

"which results in death ... which results in righteousness"

#### Romans 17

##### But thanks be to God!

"But I thank God!"

##### For you were slaves of sin

Being "slaves of sin" is a metaphor meaning they have such a strong desire to sin that they are unable to keep from sinning. It is as if sin controls the person. Alternate translation: "you were like slaves of sin" or "you were unable to keep from sinning"

##### but you have obeyed from the heart

Here the word "heart" refers to having sincere or honest motives for doing something. Alternate translation: "but you truly obeyed"

##### the pattern of teaching that you were given

Here "pattern" refers to the way of living that leads to righteousness. The believers change their old way of living to match this new way of living that Christian leaders teach to them. You can translate this in an active form. Alternate translation: "the teaching that Christian leaders gave you"

#### Romans 18

##### You have been made free from sin

Here "free from sin" is a metaphor for them no longer having a strong desire to sin and therefore being able to stop themselves from sinning. You can translate this in an active form. Alternate translation: "Christ has freed you from sin" or "Your strong desire to sin has been taken away" or "You have been made free from sin's control over you" (See: and )

##### you have been made slaves of righteousness

Slavery of righteousness is a metaphor meaning having a strong desire to do what is right. It is as if righteousness controls the person. Alternate translation: "you have been made like slaves of righteousness" or "you are now controlled by righteousness"

##### you have been made slaves of righteousness

This can be stated in active form. Alternate translation: "Christ has made you slaves of righteousness" or "Christ has changed you so that now you are controlled by righteousness"

#### Romans 19

##### I speak like a man

Paul may have expected his readers to wonder why he was speaking of slavery and freedom. Here he is saying that he is using these ideas from their everyday experience to help them understand that people are controlled either by sin or by righteousness. Alternate translation: "I am speaking about this in human terms" or "I am using examples from everyday life"

##### because of the weakness of your flesh

Often Paul uses the word "flesh" as the opposite of "spirit." Alternate translation: "because you do not fully understand spiritual things"

##### presented the members of your bodies as slaves to uncleanness and to lawlessness

Here, the word "members" refers to the whole person. Alternate translation: "offered yourselves as slaves to everything that is evil and not pleasing to God"

##### present the members of your bodies as slaves to righteousness for sanctification

Here the word "members" refers to the whole person. Alternate translation: "offer yourselves as slaves to what is right before God so that he might set you apart and give you the power to serve him"

#### Romans 20

##### you were free from righteousness

Here "free from righteousness" is a metaphor for not having to do what is righteous. The people were living as though they thought that they did not have to do what was right. Alternate translation: "it was as though you were free from righteousness" or "you behaved as though you did not have to do what was right" or

#### Romans 21

##### At that time, what fruit then did you have of the things of which you are now ashamed?

"Fruit" here is a metaphor for "result" or "outcome." Paul is using a question to emphasize that sinning results in nothing good. Alternate translation: "Nothing good came from those things that now cause you shame." or "You gained nothing by doing those things that now cause you shame."

#### Romans 22

##### But now that you have been made free from sin and are enslaved to God

This can be stated in active form. Alternate translation: "But now that you have become free from sin and have become God's slaves" or "But now that God has freed you from sin and made you his slaves"

##### But now that you have been made free from sin

Being "free from sin" is a metaphor for being able not to sin. Alternate translation: "But now that God has made you able not to sin"

##### and are enslaved to God

Being "enslaved" to God is a metaphor for being able to serve and obey God. Alternate translation: "and God has made you able to serve him"

##### you have your fruit for sanctification

Here "fruit" is a metaphor for "result" or "benefit." Alternate translation: "the benefit is your sanctification" or "the benefit is that you live in a holy way"

##### The result is eternal life

"The result of all of this is that you will live forever with God"

#### Romans 23

##### For the wages of sin are death

The word "wages" refers to a payment given to someone for their work. "For if you serve sin, you will receive spiritual death as payment" or "For if you continue sinning, God will punish you with spiritual death"

##### but the gift of God is eternal life in Christ Jesus our Lord

"but God gives eternal life to those who belong to Christ Jesus our Lord"

## Chapter 7

# Romans 7 General Notes

### Structure and formatting

#### "Or do you not know"

Paul uses this phrase to discuss a new topic and connects what follows with the previous teaching.

### Special concepts in this chapter

#### "We have been released from the law"

Paul explains that the law of Moses is no longer in effect. While this is true, the timeless principles behind the law reflect the character of God. (See: lawofmoses)

### Important figures of speech in this chapter

#### Marriage

Scripture commonly uses marriage as a metaphor. Here Paul uses it to describe how the church relates to the law of Moses and now to Christ.

### Other possible translation difficulties in this chapter

#### Flesh

This is a complex issue. "Flesh" is possibly a metaphor for our sinful nature. Paul is not teaching that our physical bodies are sinful. Paul appears to be teaching that as long as Christians are alive ("in the flesh"), we will continue to sin. But our new nature will be fighting against our old nature. (See: flesh and sin)

#### Romans 01

##### Connecting Statement:

Paul explains how the law controls those who want to live under the law.

##### Or do you not know, brothers ... that the law rules over a person for whatever time he lives?

Paul asks this question to add emphasis. Alternate translation: "So you certainly know brothers ... that people have to obey laws only while they are alive"

##### brothers

Here this means fellow Christians, including both men and women.

#### Romans 02

##### Connecting Statement:

This verse begins a description of what Paul means by "the law controls a person for as long as he lives" ([Romans 7:1](./01.md)).

##### the married woman is bound by law to the husband

Here "bound by law to the husband" is a metaphor for a woman being united to her husband according to the law of marriage. Alternate translation: "according to the law, the married woman is united to the husband"

##### the married woman

This refers to any woman who is married.

#### Romans 03

##### Connecting Statement:

This verse ends a description of what Paul means by "the law controls a person for as long as he lives" ([Romans 7:1](./01.md)).

##### she will be called an adulteress

You can translate this in an active form. Alternate translation: "God will consider her an adulteress" or "people will call her an adulteress"

##### she is free from the law

Here being free from the law means not having to obey the law. In this case, the woman does not have to obey the law that says that a married woman cannot marry another man. Alternate translation: "she does not have to obey that law"

#### Romans 04

##### Therefore, my brothers

This relates back to Romans 7:1.

##### brothers

Here this means fellow Christians, including both men and women.

##### you were also made dead to the law through the body of Christ

You can translate this in an active form. Alternate translation: "you also died to the law when through Christ you died on the cross"

##### to him who was raised from the dead

"Raised" here is an idiom for "caused to live again." This can be translated in active form. Alternate translation: "to him who was caused to live again" or "to him whom God raised from the dead" or "to him whom God caused to live again"

##### we might produce fruit for God

Here "fruit" is a metaphor for actions that please God. Alternate translation: "we might be able to do things pleasing to God"

#### Romans 05

##### to bear fruit for death

Here "fruit" is a metaphor for a "result of one's actions" or "outcome of one's actions." Alternate translation: "which resulted in spiritual death" or "the outcome of which was our own spiritual death"

#### Romans 06

##### Connecting Statement:

Paul reminds us that God does not make us holy by the law.

##### we have been released from the law

You can translate this in an active form. Alternate translation: "God has released us from the law"

##### we

This pronoun refers to Paul and the believers.

##### to that by which we were bound

This refers to the law. You can translate this in an active form. Alternate translation: "to the law, which bound us"

##### the letter

This refers to the law of Moses. Alternate translation: "the law of Moses"

#### Romans 07

##### What will we say then?

Paul is introducing a new topic.

##### May it never be

"Of course that is not true!" This expression gives the strongest possible negative answer to the preceding rhetorical question. You may have a similar expression in your language that you could use here. See how you translated this in Romans 9:14.

##### I would never have known sin, if it were not through the law

Paul is speaking of sin as if it were a person who can act.

##### sin

"my desire to sin"

#### Romans 08

##### But sin took the opportunity ... produced every kind of coveting

Paul continues comparing sin to a person who can act.

##### coveting

This word includes both the desire to have what belongs to other people and wrong sexual desire.

##### apart from the law, sin was dead

"if there were no law, there would be no breaking of the law, so there would be no sin"

#### Romans 09

##### sin regained life

This can mean 1) "I realized that I was sinning" or 2) "I strongly desired to sin"

#### Romans 10

##### The commandment that was to bring life turned out to be death for me

Paul speaks of God's condemnation as if it resulted primarily in physical death. Alternate translation: "God gave me the commandment so I would live, but it killed me instead"

#### Romans 11

##### For sin took the opportunity through the commandment and deceived me. Through the commandment it killed me

As in [Romans 7:7-8]

##### sin

"my desire to sin"

##### took the opportunity through the commandment

Paul is comparing sin to a person who can act. See how you translated this in [Romans 7:8]

##### it killed me

Paul speaks of God's condemnation on sinners as if it resulted primarily in physical death. Alternate translation: "it separated me from God"

#### Romans 12

##### the law is holy

Possible meanings are that it is holy because 1) it comes from God or 2) it reveals God's true nature.

#### Romans 13

##### Connecting Statement:

Paul talks about the struggle inside his inner man between sin in his inner man and his mind with the law of God—between sin and good.

##### So

Paul is introducing a new topic.

##### did what is good become death to me?

Paul uses this question to add emphasis.

##### what is good

This refers to God's law.

##### become death to me

"cause me to die"

##### May it never be

This expression gives the strongest possible negative answer to the preceding rhetorical question. You may have a similar expression in your language that you could use here. Alternate translation: "Of course that is not true"

##### sin ... brought about death in me

Paul speaks of sin as though it were a person who could act.

##### brought about death in me

Paul speaks of being separated from God as if he were literally dead. Alternate translation: "separated me from God"

##### through the commandment

"because I disobeyed the commandment"

#### Romans 14

##### General Information:

This page has intentionally been left blank.

#### Romans 15

##### Connecting Statement:

Paul talks about the struggle inside his inner man between his flesh and the law of God—between sin and good.

##### For what I do, I do not really understand

"I am not sure why I do some of the things that I do"

##### For what I do

"Because what I do"

##### what I want to do, I do not do

The words "I do not do" are an exaggeration to emphasize that Paul does not do what he wants to do as often as he would like or that he does what he does not want to do too often. Alternate translation: "I do not always do what I want to do"

##### what I hate, I do

The words "I do," which implies that he always does what he hates to do, are an exaggeration to emphasize that Paul does what he does not want to do too often. Alternate translation: "the things that I know are not good are the things that I sometimes do"

#### Romans 16

##### But if I do

"However, if I do"

##### I agree with the law that the law is good

To agree with the law here is to agree with God about the law. Alternate translation: "I agree with God that the law is good"

#### Romans 17

##### the sin that lives in me

Paul describes sin as a living being that has the power to influence him.

#### Romans 18

##### my flesh

Here "flesh" is a metonym for the sinful nature. Alternate translation: "my sinful nature"

#### Romans 19

##### the good

"the good deeds" or "the good actions"

##### the evil

"the evil deeds" or "the evil actions"

#### Romans 20

##### rather sin that lives in me

Paul speaks of "sin" as if it were alive and living inside him.

#### Romans 21

##### this law: When I want to do good, evil is present with me

The words "this law" refer to the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.

##### evil is present with me

Paul speaks of evil here as if it were alive and living with him.

#### Romans 22

##### with my inner person

Here the phrase "inner person" refers to the personality, heart, or soul. Alternate translation: "with my heart" or "with my soul"

#### Romans 23

##### a different law in the members of my body ... fights against that new law in my mind

Paul has a desire to obey God, but at times he also has a desire to do things that God hates. He writes of the two desires he has as if they were two men fighting each other.

##### a different law

These words refer to the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.

##### in the members of my body

The phrase "the members of my body" is another way of saying "my flesh"

##### that new law in my mind

These words refer to the law of Moses, which was God's commands in written form ([Romans 7:22](./22.md)).

##### the law of sin that is in the members of my body

This "law of sin" is the same as the "different law," the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.

#### Romans 24

##### Who will deliver me from this body of death?

Paul uses this question to express great emotion. If your language has a way of showing great emotion through an exclamation or a question, use it here. Alternate translation: "I want someone to set me free from the control of what my body desires!"

##### deliver me

"rescue me"

##### this body of death

This is a metaphor that means a body that will experience physical death.

#### Romans 25

##### But thanks be to God through Jesus Christ our Lord

This is the answer to the question in [7:24](./24.md).

##### So then, I myself serve the law of God with my mind. However, with the flesh I serve the law of sin

The law of God and the law of sin are spoken of as if they were masters whom Paul serves as a slave. With the mind or intellect Paul chooses to please and obey God, and with the flesh or physical nature he chooses to disobey God and to sin. Alternate translation: "My mind chooses to please God by obeying the law of Moses, but my flesh chooses to disobey God and sin"

##### the law of God

These words refer to the law of Moses, which was God's commands in written form.

##### the law of sin

These words refer to the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.

## Chapter 8

# Romans 8 General Notes

### Structure and formatting

The first verse of this chapter is a transitional sentence. Paul concludes his teaching of Chapter 7 and leads into the words of Chapter 8.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with verse 36. Paul quotes these words from the Old Testament.

### Special concepts in this chapter

#### Indwelling of the Spirit

The Holy Spirit is said to live inside a person or inside their heart. If the Spirit is present, this signifies that a person is saved. (See: save)

#### "These are sons of God"

Jesus is the Son of God in a unique way. God also adopts Christians to be his children. (See: sonofgod and adoption)

#### Predestination

Twice in verses 29-30 Paul uses the word "predestined." Some take this to indicate that God has, from before the foundation of the world, chosen his own people to be eternally saved. Christians have different views on what the Bible teaches on this subject. So translators need to take extra care when translating this chapter, especially with regards to elements of causation. (See: predestine and save)

### Important figures of speech in this chapter

#### Metaphor

Paul poetically presents his teaching in verses 38 and 39 in the form of an extended metaphor. He explains that nothing can separate a person from the love of God in Jesus.

### Other possible translation difficulties in this chapter

#### No condemnation

This phrase must be translated carefully to avoid doctrinal confusion. People are still guilty of their sin. God disapproves of sinful acts, even those that believers in Jesus commit. God still punishes the sins of believers, but Jesus has paid the punishment for their sin. This is what Paul expresses here. The word "condemn" has several possible meanings. Here Paul emphasizes that people who believe in Jesus are no longer punished eternally for their sin by being "condemned to hell." (See: guilt and faith and condemn)

#### Flesh

This is a complex issue. "Flesh" is possibly a metaphor for our sinful nature. Paul is not teaching that our physical bodies are sinful. Paul appears to be teaching that as long as Christians are alive ("in the flesh"), we will continue to sin. But our new nature will be fighting against our old nature. (See: flesh)

#### Romans 01

##### Connecting Statement:

Paul gives the answer to the struggle he has with sin and good.

##### There is therefore now no condemnation for those who are in Christ Jesus

Here "condemnation" refers to the punishment of people. Alternate translation: "God will not condemn and punish those who are joined to Christ Jesus"

##### There is therefore now

"For that reason, there is now" or "Because what I have just told you is true, there is now"

#### Romans 02

##### the law of the Spirit of life in Christ Jesus

This refers to God's Spirit. Alternate translation: "God's Spirit in Christ Jesus"

##### has set you free from the law of sin and death

Being free from the law of sin and death is a metaphor for not being controlled by the law of sin and death. Alternate translation: "has caused the law of sin and death to no longer control you"

##### the law of sin and death

Possible meanings are that this refers to 1) the written law, which provokes people to sin, which in turn causes them to die. Alternate translation: "the law which causes sin and death" or 2) the "different law" (see Romans 7:23) that people sin and die.

#### Romans 03

##### For what the law was unable to do because it was weak through the flesh, God did

Here the law is described as a person who could not break the power of sin. Alternate translation: "For the law did not have the power to stop us from sinning, because the power of sin within us was too strong. But God did stop us from sinning"

##### through the flesh

"because of people's sinful nature"

##### He ... sent his own Son in the likeness of sinful flesh ... an offering for sin ... he condemned sin

The Son of God forever satisfied God's holy anger against our sin by giving his own body and human life as the eternal sacrifice for sin.

##### Son

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

##### in the likeness of sinful flesh

"who looked like a sinful human being"

##### to be an offering for sin

"so that he could die as a sacrifice for our sins"

##### he condemned sin in the flesh

Possible meanings are 1) "flesh" refers to our human nature or lives. Alternate translation: "he destroyed sin in our human nature" or 2) "flesh" refers to Christ's body, and "in the flesh" refers to Christ's death. Alternate translation: "in Christ's flesh God condemned sin" or "by Christ's death God condemned sin."

##### he condemned sin

In this verse, "condemned" is a metonym for "destroyed." Alternate translation: "he destroyed sin" or "he broke the power of the sin"

#### Romans 04

##### the requirements of the law might be fulfilled in us

You can translate this in an active form. Alternate translation: "we might fulfill what the law requires"

##### we who walk not according to the flesh

Walking on a path is a metaphor for how a person lives his life. The flesh is an idiom for sinful human nature. Alternate translation: "we who do not obey our sinful desires"

##### but according to the Spirit

"but who obey the Holy Spirit"

#### Romans 05

##### General Information:

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#### Romans 06

##### Connecting Statement:

Paul continues to contrast the flesh with the Spirit we now have.

##### the mind set on the flesh ... the mind set on the Spirit

Here Paul speaks of both the "flesh" and the "spirit" as if they were living persons. Alternate translation: "the way sinful people think ... the way people who listen to the Holy Spirit think"

##### death

Here this means the separation of a person from God.

#### Romans 07

##### General Information:

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#### Romans 08

##### Those who are in the flesh

This refers to people who do what their sinful nature tells them to do.

#### Romans 09

##### in the flesh

"acting according to your sinful natures." See how "the flesh" was translated in Romans 8:5.

##### in the Spirit

"acting according to the Holy Spirit"

##### Spirit ... God's Spirit ... Spirit of Christ

These all refer to the Holy Spirit.

##### if indeed

This phrase does not mean Paul doubts that some of them have God's Spirit. Paul wants them to realize that they all have God's Spirit. Alternate translation: "since" or "because"

#### Romans 10

##### If Christ is in you

How Christ lives in a person could be made explicit. Alternate translation: "If Christ lives in you through the Holy Spirit"

##### the body is dead with respect to sin

Possible meanings are 1) a person is spiritually dead to the power of sin or 2) the physical body will still die because of sin.

##### the spirit is alive with respect to righteousness

Possible meanings are 1) a person is spiritually alive because God has given him power to do what is right or 2) God will bring the person back to life after he dies because God is righteous and gives believers eternal life.

#### Romans 11

##### If the Spirit ... lives in you

Paul assumes that the Holy Spirit lives in his readers. Alternate translation: "Since the Spirit ... lives in you"

##### of him who raised ... from the dead lives

"of God, who raised ... from the dead, lives"

##### raised Jesus

Here to raise is an idiom for causing someone who has died to become alive again. Alternate translation: "caused Jesus to live again"

##### mortal bodies through his Spirit

"physical bodies through his Spirit" or "bodies, which will die someday, through his Spirit"

#### Romans 12

##### So then

"Because what I have just told you is true"

##### brothers

Here this means fellow Christians, including both men and women.

##### we are debtors, but not to

Paul is speaking of obedience as if it were paying back a debt. Alternate translation: "we need to obey, but not"

##### but not to the flesh to live according to the flesh

Again Paul speaks of obedience as if it were paying back a debt. You can include the implied word "debtors." Alternate translation: "but we are not debtors to the flesh, and we do not have to obey our sinful desires"

#### Romans 13

##### For if you live according to the flesh

"Because if you live only to please your sinful desires"

##### you are about to die

"you will certainly be separated from God"

##### but if by the Spirit you put to death the body's actions

Paul speaks of the "old man," crucified with Christ, as the person who is responsible for his sinful desires. Alternate translation: "but if by the power of the Holy Spirit you stop obeying your sinful desires"

#### Romans 14

##### For as many as are led by the Spirit of God

You can translate this in an active form. Alternate translation: "For all the people whom the Spirit of God leads"

##### sons of God

Here this means all believers in Jesus and is often translated as "children of God."

#### Romans 15

##### by which we cry

"who causes us to cry out"

##### Abba, Father

"Abba" is "Father" in the Aramaic language.

#### Romans 16

##### General Information:

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#### Romans 17

##### heirs of God

Paul speaks of the Christian believers as if they will inherit property and wealth from a family member. Alternate translation: "and we also will one day receive what God has promised us"

##### we are joint heirs with Christ

Paul speaks of the Christian believers as if they will inherit property and wealth from a family member. God will give to us what he gives to Christ. Alternate translation: "we will also receive what God has promised us and Christ together"

##### that we may also be glorified with him

God will honor Christian believers when he honors Christ. You can translate this in an active form. Alternate translation: "that God may glorify us along with him"

#### Romans 18

##### Connecting Statement:

Paul begins to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

##### For

This emphasizes "I consider." It does not mean "because."

##### I consider that ... are not worthy to be compared with

You can translate this in an active form. Alternate translation: "I cannot compare ... with"

##### will be revealed

You can translate this in an active form. Alternate translation: "God will reveal" or "God will make known"

#### Romans 19

##### Connecting Statement:

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

##### the eager expectation of the creation waits for

Paul describes everything that God created as a person who eagerly waits for something.

##### for the revealing of the sons of God

You can translate this in an active form. Alternate translation: "for the time when God will reveal his children"

##### sons of God

Here this means all believers in Jesus. You can also translate this as "children of God."

#### Romans 20

##### Connecting Statement:

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

##### For the creation was subjected to futility

You can translate this in an active form. Alternate translation: "For God caused what he had created to be unable to achieve what he intended"

##### not of its own will, but because of him who subjected it

Here Paul describes "creation" as a person who can desire. Alternate translation: "not because this is what the created things wanted, but because it is what God wanted"

##### in hope

Here the word "hope" is confident expectation that what one desires really will happen. The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait." God could be absolutely sure that what he intended would happen. Alternate translation: "confidently expecting" or "confidently waiting"

#### Romans 21

##### Connecting Statement:

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

##### the creation itself will be delivered

You can translate this in an active form. Alternate translation: "God will save creation"

##### from slavery to decay

Here being in slavery to decay is a metaphor for being certain to decay. Alternate translation: "from being like a slave to decay"

##### that it will be brought into the freedom of the glory of the children of God

"Freedom" here is in contrast with slavery to decay. It is a metaphor meaning that the creation will not decay. Alternate translation: "that it will become gloriously free from decay like the children of God"

#### Romans 22

##### Connecting Statement:

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

##### For we know that the whole creation groans and labors in pain together even now

The creation is compared to a woman groaning while giving birth to a baby. Alternate translation: "For we know that everything that God created wants to be free and groans for it the way a woman giving birth groans for her baby to be born"

#### Romans 23

##### Connecting Statement:

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

##### as we wait eagerly for our adoption, the redemption of our body

The abstract nouns "adoption" and "redemption" can be stated as verbs. Alternate translation: "as we wait eagerly for God to adopt us and redeem our bodies"

#### Romans 24

##### Connecting Statement:

Paul continues to remind the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

##### For in this hope we were saved

This can be stated in active form. Possible meanings are 1) "For God saved us so that we might have this hope" 2) "For God saved us because we have this hope"

##### in this hope we were saved

Here the word "hope" is a person's confident expectation that what he desires really will happen. The abstract noun "hope" can be translated here with the verbs "confidently expect" or "confidently wait" or "trust." Alternate translation: "it was so that we might confidently wait for this that we were saved" or "we were saved that we might trust God to do this"

##### this hope

The phrase "this hope" refers to the hope of our adoption, the redemption of our bodies (8:23).

##### Now hope that is seen is not hope

"Hope that is seen" is hope that has already been fulfilled. Alternate translation: "If we already have what we hope for, that is not hope" or "If we have what we want, we would not say that we hope for it"

##### For who hopes for what he can see?

Paul uses a question to help his audience understand what "hope" is. Alternate translation: "No one hopes for what he already has." or "No one waits for what has already happened."

#### Romans 25

##### Connecting Statement:

Paul finishes reminding the believers in Rome that sometime in the future, God will change their bodies in a glorious way.

##### if we hope for what we do not see

Here the word "hope" means confidently expect that what one desires will happen. The person who hopes in this way believes that what he desires will happen. Alternate translation: "If we confidently expect to receive what we do not see" or "if we trust God for what we do not see"

##### what we do not see

Not seeing what we hope for represents not yet having it or experiencing it. Alternate translation: "what we do not yet have" or "what has not yet happened"

##### we wait for it with patience

"we wait for it patiently"

#### Romans 26

##### Connecting Statement:

Though Paul has been emphasizing that there is a struggle in believers between the flesh and the Spirit, he affirms that the Spirit is aiding us.

##### inexpressible groans

"groanings that we cannot express in words"

#### Romans 27

##### He who searches out the hearts knows

Here "He" refers to God. Here "hearts" is a metonym for a person's thoughts and emotions. The phrase "searches out the hearts" is a metaphor for examining thoughts and emotions. Alternate translation: "God, who knows what all our thoughts and feelings are, knows"

#### Romans 28

##### Connecting Statement:

Paul reminds the believers that nothing can separate them from God's love.

##### for those who are called

You can translate this in an active form. Alternate translation: "for those whom God chose"

#### Romans 29

##### those whom he foreknew

"those whom he knew before he even created them"

##### he also predestined to be conformed

"he also planned in advance that they would be conformed"

##### to be conformed to the image of his Son

You can translate this in an active form. Alternate translation: "that he would change them to be like his Son"

##### Son

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

##### that he might be the firstborn

"so that his Son would be the firstborn"

##### among many brothers

Here "brothers" refers to all believers, both male and female. Alternate translation: "among many brothers and sisters who belong to the family of God"

#### Romans 30

##### Those whom he predestined

"Those whom God made plans for in advance"

##### these he also justified

Here "justified" is in the past tense to emphasize that this will certainly happen. Alternate translation: "these he also put right with himself"

##### these he also glorified

The word "glorified" is in the past tense to emphasize that this will certainly happen. Alternate translation: "these he will also glorify"

#### Romans 31

##### What, therefore, can we say about these things? If God is for us, who is against us?

Paul uses questions to emphasize the main point of what he said previously. Alternate translation: "This is what we should know from all of this: since God is helping us, no one can defeat us."

#### Romans 32

##### He who did not spare his own Son

God the Father sent the Son of God, Jesus Christ, to the cross as the holy, infinite sacrifice necessary to satisfy God's infinite, holy nature against the sin of humanity. Here "Son" is an important title for Jesus, the Son of God.

##### but delivered him up

"but put him under the control of his enemies"

##### how will he not also with him freely give us all things?

Paul is using a question for emphasis. Alternate translation: "he will certainly and freely give us all things!"

##### freely give us all things

"kindly give us all things"

#### Romans 33

##### Who will bring any accusation against God's chosen ones? God is the one who justifies

Paul uses a question for emphasis. Alternate translation: "No one can accuse us before God because he is the one who makes us right with him"

#### Romans 34

##### Who is the one who condemns?

Paul uses a question for emphasis. He does not expect an answer. Alternate translation: "No one will condemn us!"

##### who is at the right hand of God

To be at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "who is at the place of honor beside God"

#### Romans 35

##### Who will separate us from the love of Christ?

Paul uses this question to teach that nothing can separate us from the love of Christ. Alternate translation: "No one will ever separate us from the love of Christ!" or "Nothing will ever separate us from the love of Christ!"

##### Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword?

The words "shall separate us from the love of Christ" are understood from the previous question. Alternate translation: "Shall tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword separate us from the love of Christ?"

##### Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword?

Paul uses this question to emphasize that even these things cannot separate us from the love of Christ. Alternate translation: "Even tribulation, distress, persecution, hunger, nakedness, danger, and sword cannot separate us from the love of Christ."

##### Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword?

The abstract nouns can be expressed with verb phrases. Here "sword" is a metonym that represents being killed violently. Alternate translation: "Even if people cause us trouble, hurt us, take away our clothes and food, or kill us, they cannot separate us from the love of Christ."

##### Tribulation, or distress

These words both mean the same thing.

#### Romans 36

##### For your benefit

Here "your" is singular and refers to God. Alternate translation: "For you"

##### we are killed all day long

Here "we" refers to the writer and to other people, but not his audience, who was God. The phrase "all day long" is an exaggeration to emphasize how much danger they are in. Paul uses this part of Scripture to show that all who belong to God should expect difficult times. This can be translated in an active form. Alternate translation: "our enemies continually seek to kill us"

##### We were considered as sheep for the slaughter

Here Paul compares to livestock those whom people kill because they are loyal to God. You can translate this in an active form. Alternate translation: "Our lives have no more value to them than the sheep they kill"

#### Romans 37

##### we are more than conquerors

"we have complete victory"

##### through the one who loved us

You can make explicit the kind of love that Jesus showed. Alternate translation: "because of Jesus, who loved us so much he was willing to die for us"

#### Romans 38

##### I have been convinced

"I am convinced" or "I am confident"

##### governments

Possible meanings are 1) demons or 2) human kings and rulers.

##### nor powers

Possible meanings are 1) spiritual beings with power or 2) human beings with power.

#### Romans 39

##### General Information:

This page has intentionally been left blank.

## Chapter 9

# Romans 9 General Notes

### Structure and formatting

In this chapter, Paul changes what he is teaching about. In Chapters 9-11, he focuses on the nation of Israel.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 25-29 and 33 of this chapter. Paul quotes all of these words from the Old Testament.

### Special concepts in this chapter

#### Flesh

Paul uses the word "flesh" in this chapter only to refer to Israelites, people physically descending from Abraham through Jacob, whom God named Israel. (See: flesh)

In other chapters, Paul uses the word "brother" to mean fellow Christians. However, in this chapter, he uses "my brothers" to mean his kinsmen the Israelites.

Paul refers to those who believe in Jesus as "children of God" and "children of the promise."

#### Important figures of speech in this chapter

#### Stone of stumbling

Paul explains that while some Gentiles accepted Jesus as their savior by believing in him, most Jews were trying to earn their salvation and so rejected Jesus. Paul, quoting the Old Testament, describes Jesus as a stone that the Jews stumble over when walking. This "stone of stumbling" causes them to "fall."

### Other possible translation difficulties in this chapter

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

Paul uses the word "Israel" in this verse with two different meanings. The first "Israel" means the physical descendants of Abraham through Jacob. The second "Israel" means those who are God's people through faith. The UDB reflects this.

#### Romans 01

##### Connecting Statement:

Paul tells of his personal desire that the people of the nation of Israel will be saved. Then he emphasizes the different ways in which God has prepared them to believe.

##### I tell the truth in Christ. I do not lie

These two expressions mean basically the same thing. Paul uses them to emphasize that he is telling the truth.

##### my conscience bears witness with me in the Holy Spirit

"the Holy Spirit controls my conscience and confirms what I say"

#### Romans 02

##### that for me there is great sorrow and unceasing pain in my heart

Here "unceasing pain in my heart" is an idiom that Paul uses to share his emotional distress. Alternate translation: "that I grieve very greatly and deeply"

##### great sorrow and unceasing pain

These two expressions mean basically the same thing. Paul uses them together to emphasize how great his emotions are.

#### Romans 03

##### For I could wish that I myself would be cursed and set apart from Christ for the sake of my brothers, my kinsmen according to the flesh

You can translate this in an active form. Alternate translation: "I personally would be willing to let God curse me and keep me apart from Christ forever if that would help my fellow Israelites, my own people group, to believe in Christ"

#### Romans 04

##### They are Israelites

"They, like me, are Israelites. God chose them to be Jacob's descendants"

##### They have adoption, the glory

Here Paul uses the metaphor of "adoption" to indicate that the Israelites are like God's children. Alternate translation: "They have God as their father, and they have the glory"

#### Romans 05

##### General Information:

This page has intentionally been left blank.

#### Romans 06

##### Connecting Statement:

Paul emphasizes that those who are born in the family of Israel can really only be a true part of Israel through faith.

##### But it is not as though the word of God has failed

The word "word" is a metonym for the promise that God used the words to make. Alternate translation: "But we should not think that God has failed to keep his promises" or "We should know that God has kept his promises"

##### For it is not everyone in Israel who truly belongs to Israel

God did not make his promises to all the physical descendants of Israel (or Jacob), but to his spiritual descendants, that is, those who trust in Jesus.

#### Romans 07

##### Neither are all Abraham's descendants truly his children

"Nor are they all children of God just because they are Abraham's descendants"

#### Romans 08

##### the children of the flesh are not

Here "children of the flesh" is a metonym that refers to the physical descendants of Abraham. Alternate translation: "not all of Abraham's descendants are"

##### children of God

This is a metaphor that refers to people who are spiritual descendants, those who have faith in Jesus.

##### children of the promise

This refers to people who will inherit the promises that God gave to Abraham.

#### Romans 09

##### this is the word of promise

"these are the words God used when he made the promise"

##### a son will be given to Sarah

You can translate this in an active form to express that God will give a son to Sarah. Alternate translation: "I will give Sarah a son"

#### Romans 10

##### our father

Paul refers to Isaac as "our father" because Isaac was the ancestor of Paul and of the Jewish believers in Rome.

##### had conceived

"had become pregnant"

#### Romans 11

##### for the children were not yet born and had not yet done anything good or bad

"before the children were born and before they had done anything, whether good or bad"

##### so that the purpose of God according to choice might stand

"so that what God wants to happen according to His choice will happen"

##### for the children were not yet born

"before the children were born"

#### Romans 12

##### Connecting Statement:

It may be necessary in your language to place this verse between verse 10 and verse 11: "... our father Isaac, it was said to her, 'The older will serve the younger.' For the children were not yet born and had not yet done anything good or bad, but so that the purpose of God according to choice might stand—not because of actions, but because of him who calls. It is just...."

##### because of him

because of God

##### it was said to her, "The older will serve the younger."

"God said to Rebekah, 'The older son will serve the younger son'"

#### Romans 13

##### Jacob I loved, but Esau I hated

The word "hated" is an exaggeration. God loved Jacob much more than he loved Esau. He did not literally hate Esau.

#### Romans 14

##### What then will we say?

Paul is using the question to get the attention of his readers.

##### Is there unrighteousness with God?

"Is God unrighteous?" or "Is God unjust?"

##### May it never be

"That is not possible!" or "Certainly not!" This expression strongly denies that this could happen. You may have a similar expression in your language that you could use here.

#### Romans 15

##### For he says to Moses

Paul speaks about God's talking with Moses as if it is being done in the present time. Alternate translation: "For God said to Moses"

#### Romans 16

##### it is not because of him who wills, nor because of him who runs

"it is not because of what people want or because they try hard"

##### nor because of him who runs

Paul speaks of a person who does good things in order to gain God's favor as if that person were running a race.

#### Romans 17

##### For the scripture says

Here the scripture is personified as if God were talking to Pharaoh. Alternate translation: "The scripture records that God said"

##### I ... my

God is referring to himself.

##### you

The word "you" in this verse is singular.

##### I raised you up

"Raised" here is an idiom for "caused something to be what it is." Alternate translation: "I made you the powerful man that you are"

##### so that my name might be proclaimed

You can translate this in an active form. Alternate translation: "that people might proclaim my name"

##### my name

This metonym refers either 1) to God in all of his being. Alternate translation: "who I am" or 2) To his reputation. Alternate translation: "how great I am"

##### in all the earth

"wherever there are people"

#### Romans 18

##### whom he wishes, he makes stubborn

God makes stubborn whomever he wishes to make stubborn.

#### Romans 19

##### You will say then to me

Paul is talking to the critics of his teaching as though he were only talking to one person. You may need to use the plural here.

##### Why does he still find fault? For who has ever withstood his will?

These rhetorical questions are complaints against God. You can translate them as strong statements. Alternate translation: "He should not find fault with us. No one has ever been able to withstand his will."

##### he ... his

The words "he" and "his" here refer to God.

##### has ... withstood his will

"has ... stopped him from doing what he wanted to do"

#### Romans 20

##### Will what has been molded say to the one who molds it, "Why ... way?"

Paul uses the potter's right to make any kind of container he wants from the clay as a metaphor for the creator's right to do whatever he wants with his creation. Paul asks questions to emphasize his point. This can be translated as a strong statement. Alternate translation: "What a person has molded should never say to the one who molds it, 'Why ... way?'"

##### Why did you make me this way?

This question is a rebuke and can be translated as a strong statement. Alternate translation: "You should not have made me this way!"

#### Romans 21

##### Does the potter not have the right ... for dishonorable use?

This rhetorical question is a rebuke. Alternate translation: "The potter certainlly has the right ... for dishonorable use."

##### honorable use ... dishonorable use

Some modern translations read, "special use ... daily use."

#### Romans 22

##### containers of wrath prepared for destruction

Paul speaks of people as if they were containers. This can be translated in active form. Alternate translation: "people to whom he would show wrath and whom he will certainly destroy"

#### Romans 23

##### he ... his

The words "he" and "his" here refer to God.

##### containers of mercy, which

Paul speaks of people as if they were containers. Alternate translation: "those to whom he would show mercy, whom"

##### the riches of his glory upon

Paul compares God's wonderful actions here to great "riches." Alternate translation: "his glory, which is of great value, upon"

##### which he had previously prepared for glory

Here "glory" refers to life in heaven with God. Alternate translation: "whom he prepared ahead of time in order that they might live with him"

#### Romans 24

##### also for us

The word "us" here refers to Paul and fellow believers.

##### called

Here "called" means God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.

#### Romans 25

##### Connecting Statement:

In this section Paul explains how Israel's unbelief as a nation was told ahead of time by the prophet Hosea.

##### As he says also in Hosea

Here "he" refers to God. Alternate translation: "As God says also in the book that Hosea wrote"

##### Hosea

Hosea was a prophet.

##### I will call them 'my people' who were not my people

"I will choose those who were not my people to be my people"

##### her 'beloved' who was not beloved

Here "her" refers to Hosea's wife, Gomer, who represents the nation of Israel. You can translate this in an active form. Alternate translation: "I will choose her whom I did not love to be one whom I love"

#### Romans 26

##### sons of the living God

The word "living" may refer to the fact that God is the only true God, and not like the false idols. Alternate translation: "children of the true God"

#### Romans 27

##### cries out

"calls out"

##### as the sand of the sea

Here Paul compares the number of the people of Israel to the number of grains of sand in the sea. Alternate translation: "too many to count"

##### will be saved

Paul uses the word "saved" in a spiritual sense. If God saves a person, it means that through believing in Jesus's death on the cross, God has forgiven him and rescued him from being punished for his sin. You can translate this in an active form. Alternate translation: "God will save"

#### Romans 28

##### the Lord will execute his word on the earth

"the Lord will punish people on the earth as he has said he will"

#### Romans 29

##### us ... we

Here the words "us" and "we" refer to Isaiah and those to whom he spoke.

##### we would be like Sodom, and we would have become like Gomorrah

God killed all of the people of Sodom and Gomorrah because of their sin. Alternate translation: "we all would have been destroyed like the people of Sodom and Gomorrah" or "God would have destroyed all of us as he destroyed the people in the cities of Sodom and Gomorrah"

#### Romans 30

##### What will we say then?

Paul uses this question to get the attention of his readers. Alternate translation: "So this is what we must say."

##### That the Gentiles

"We will say that the Gentiles"

##### who were not pursuing righteousness

"who were not trying to get righteousness" or "who were not trying to be righteous"

##### righteousness, the righteousness by faith

Here "by faith" refers to placing one's trust in Christ. You can make this explicit in your translation. Alternate translation: "righteousness because God made them right with him when they trusted in Christ"

#### Romans 31

##### who did pursue a law of righteousness

"who tried to obey a law in order to get righteousness" or "who tried to be righteous by obeying a law"

##### did not arrive at that law

"could not keep that law" or "did not succeed at keeping that law"

#### Romans 32

##### Why not? Because they

You can translate this rhetorical question as a statement and include the words from the ellipsis in your translation. Paul asks this question to get the attention of his readers. Alternate translation: "Why could they not attain righteousness? Because they" or "This is why they could not attain righteousness: they"

##### by works

This refers to things that people do to try to please God. You can make this explicit in your translation. Alternate translation: "by trying to do things that would please God" or "by keeping the Law"

#### Romans 33

##### as it has been written

You can indicate that Isaiah wrote this. You can also translate it in an active form. Alternate translation: "as Isaiah the prophet wrote"

##### in Zion

Here Zion is a metonym that represents Israel. Alternate translation: "in Israel"

##### stone of stumbling and a rock of offense

These phrases mean basically the same thing and are metaphors that refer to Jesus and his death on the cross. It was as if the people stumbled over a stone because they were disgusted when they considered Jesus's death on the cross.

##### believes in it

Because the words "stone" and "rock" are a metaphors for a person, you may need to translate this as "believes in him."

## Chapter 10

# Romans 10 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 18-20 of this chapter. These lines of poetry are from the Old Testament.

Some translations also set prose quotations from the Old Testament farther to the right than the rest of the text. The ULB does this with the quoted words in verse 8.

### Special concepts in this chapter

#### God's righteousness

Paul teaches here that while many Jews earnestly tried to be righteous, they did not succeed. We cannot earn God's righteousness. God gives us Jesus's righteousness when we believe in him. (See: righteous and faith)

### Important figures of speech in this chapter

#### Rhetorical questions

Paul uses many rhetorical questions in this chapter. He does this to convince his readers that God does not save only the Hebrew people, so Christians must be ready to go and share the gospel with the whole world. (See: and save)

### Other possible translation difficulties in this chapter

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

Paul uses this prophecy to explain that God will use the church to make the Hebrew people jealous. This is so they will seek God and believe the gospel.

#### Romans 01

##### Connecting Statement:

Paul continues stating his desire for Israel to believe but emphasizes that both those who are Jews and those who are not can only be saved by faith in Jesus.

##### Brothers

Here this means fellow Christians, including both men and women.

##### my heart's desire

Here "heart" is a metonym for a person's emotions or inner being. Alternate translation: "my greatest desire"

##### is for them, for their salvation

"is that God will save the Jews"

#### Romans 02

##### I testify about them

"I declare truthfully about them"

#### Romans 03

##### For, failing to understand the righteousness that comes from God

Here "righteousness refers to the way God puts people right with himself. You can make this explicit in the translation. Alternate translation: "For because they did not know how God puts people right with himself"

##### they did not submit to God’s righteousness.

"they did not accept God's way of putting people right with himself"

#### Romans 04

##### For Christ is the fulfillment of the law

"For Christ completely fulfilled the law"

##### law for righteousness for everyone who believes

Here "believes" means "trusts." Alternate translation: "law, and he makes everyone who trusts in him right before God"

#### Romans 05

##### the righteousness that comes from the law

Paul speaks of "righteousness" as if it were alive and able to move. Alternate translation: "how the law makes a person right before God"

##### "The man who does these things will live by them."

In order to be made right with God through the law, a person would have to keep the law perfectly, which is not possible. Alternate translation: "The person who perfectly obeys the law will live because the law will make him right before God"

##### will live

The words "will live" can refer to 1) eternal life or 2) mortal life in fellowship with God.

#### Romans 06

##### But the righteousness that comes from faith says this

Here "righteousness" is described as a person who can speak. Alternate translation: "But Moses writes this about how faith makes a person right before God"

##### Do not say in your heart

Moses was addressing the people as if he were speaking to only one person. Here "heart" is a metonym for a person's mind or inner being. Alternate translation: "Do not say to yourself"

##### Who will ascend into heaven?

Moses uses a question to teach his audience. His previous instruction of, "Do not say" requires a negative answer to this question. You can translate this question as a statement. Alternate translation: "No one is able to go up to heaven"

##### that is, to bring Christ down

"in order that they might have Christ come down to earth"

#### Romans 07

##### Who will descend into the abyss?

Moses uses a question to teach his audience. His previous instruction of, "Do not say" requires a negative answer to this question. You can translate this as a statement. Alternate translation: "No person can go down and enter the place where the spirits of dead persons are."

##### the dead

All those who have died. This expression describes all dead people together in the underworld. To be brought up from among them is to become alive again.

##### dead

This word speaks of physical death.

#### Romans 08

##### But what does it say?

The word "it" refers to the scripture. Alternate translation: "But this is what Moses says"

##### The word is near you, in your mouth and in your heart

Paul speaks of God's message as if it were a person who can move. The word "mouth" is a metonym that refers to what a person says. The phrase "in your heart" is metonym that refers to what a person thinks and believes. Alternate translation: "You have heard the message. You know how to speak it, and you know what it means"

##### the word of faith

"God's message that tells us that we must believe in him"

#### Romans 09

##### if with your mouth you confess Jesus as Lord

"if you confess that Jesus is Lord"

##### believe in your heart

Here "heart" is a metonym for a person's mind or inner person. Alternate translation: "believe in your mind" or "truly believe"

##### raised him from the dead

"Raised" here is an idiom for "caused to live again." Alternate translation: "caused him to live again"

##### you will be saved

You can translate this in an active form. Alternate translation: "God will save you"

#### Romans 10

##### For with the heart one believes and has righteousness, and with the mouth one confesses and is saved

Here "heart" is a metonym that represents the mind or will. Alternate translation: "For it is with the mind that a person trusts and is right before God, and it is with the mouth that a person confesses so that God saves him"

##### with the mouth

Here "mouth" is a synecdoche that represents a person's capacity to speak.

#### Romans 11

##### For scripture says

Paul speaks of the scripture as if it were alive and had a voice. You can make explicit who wrote the scripture that Paul uses here. Alternate translation: "For Isaiah wrote in the scripture"

##### Everyone who believes on him will not be put to shame

This is equivalent to: "If a person believes, then that person will not be shamed." The negative is used here for emphasis. You can translate this in an active form. Alternate translation: "God will honor everyone who believes in him" or "God will shame only those who do not believe in Jesus"

#### Romans 12

##### For there is no difference between Jew and Greek

Paul implies that God will treat all people the same. You can make this explicit in your translation. Alternate translation: "In this way, God treats the Jews and the non-Jews the same"

##### he is rich to all who call upon him

Here "he is rich" means that God blesses richly. You can make this explicit in your translation. Alternate translation: "he richly blesses all who trust in him"

#### Romans 13

##### For everyone who calls on the name of the Lord will be saved

Here the word "name" is a metonym for Jesus. You can translate this in an active form. Alternate translation: "The Lord will save everyone who trusts in him"

#### Romans 14

##### How then can they call on him in whom they have not believed?

Paul uses a question to emphasize the importance of taking the good news of Christ to those who have not heard. The word "they" refers to those who do not yet belong to God. Alternate translation: "Those who do not believe in God cannot call on him!"

##### How can they believe in him of whom they have not heard?

Paul uses another question for the same reason. Alternate translation: "And they cannot believe in him if they have not heard his message!" or "And they cannot believe in him if they have not heard the message about him!"

##### believe in

trust and desire to obey

##### How can they hear without a preacher?

Paul uses another question for the same reason. Alternate translation: "And they cannot hear the message if someone does not tell them!"

#### Romans 15

##### How beautiful are the feet of those who proclaim good news

Paul uses "feet" to represent those who travel and take the message to those who have not heard it. The feet were considered a dirty and ugly part of the body, so the idea of beautiful feet would have seemed odd to Paul's readers. Alternate translation: "How beautiful are even the feet of those who proclaim good news" or "It is wonderful when messengers go and tell others the good news"

#### Romans 16

##### not all of them obeyed

Here "they" refers to the Jews. "not all of the Jews obeyed"

##### Lord, who has believed our report?

Paul is using this question, which Isaiah prophesied in the Scriptures, to emphasize that many Jews would not believe in Jesus. You can translate this as a statement. Alternate translation: "Lord, so many of them do not believe our message!"

##### our report

Here, "our" refers to God and Isaiah and so is inclusive.

#### Romans 17

##### So faith comes from hearing

The abstract noun "faith" can be stated as the verb "believes." There are also words that Paul left out, but they are understood. Alternate translation: "So a person believes in Christ by hearing the message about Christ

##### and hearing by the word of Christ

Here "word" is a metonym that means "message." There are also words that Paul left out, but they are understood. Alternate translation: "and a person hears the message by someone preaching the message about Christ"

#### Romans 18

##### But I say, "Did they not hear?" Yes, most certainly

Paul uses a question for emphasis. You can translate this as a statement. Alternate translation: "But, I say the Jews certainly have heard the message about Christ"

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

Both of these statements mean basically the same thing and Paul uses them for emphasis. The word "their" refers to the sun, moon, and stars. Here they are described as human messengers that tell people about God. This refers to how their existence shows God's power and glory. You can make explicit that Paul is quoting Scripture here. Alternate translation: "As the Scriptures record, 'The sun, moon, and the stars are proof of God's power and glory, and everyone in the world sees them and knows the truth about God.'"

#### Romans 19

##### Moreover, I say, "Did Israel not know?"

Paul uses a question for emphasis. The word "Israel" is a metonym for the people who lived in the nation of Israel. Alternate translation: "Again I tell you the people of Israel did know the message."

##### First Moses says, "I will provoke you ... I will stir you up

This means that Moses wrote down what God said. "I" refers to God, and "you" refers to the Israelites. Alternate translation: "First Moses says that God will provoke you ... God will stir you up"

##### by what is not a nation

"by those you do not consider to be a real nation" or "by people who do not belong to any nation"

##### By means of a nation without understanding

Here "without understanding" means that the people do not know God. Alternate translation: "By a nation with people who do not know me or my commands"

##### I will stir you up to anger

"I will make you angry" or "I will cause you to become angry"

##### you

This refers to the nation of Israel.

#### Romans 20

##### General Information:

Here the words "I" and "me" refer to God.

##### Then Isaiah was very bold when he says

This means the prophet Isaiah wrote what God had said.

##### I was found by those who did not seek me

Prophets often speak of things in the future as if they have already happened. This emphasizes that the prophecy will certainly come true. You can translate this in an active form. Alternate translation: "Even though the Gentile people will not look for me, they will find me"

##### I appeared

"I made myself known"

##### he says

"He" refers to God, who is speaking through Isaiah.

#### Romans 21

##### General Information:

Here the word "my" refers to God.

##### All the day long I

This phrase is used to emphasize God's continual effort. "I continually"

##### I reached out my hands to a disobedient and stubborn people

"I tried to welcome you and to help you, but you refused my help and continued to disobey"