

Romans 3

written and compiled by Gary Kukis

Romans 3:1–31

Jews and Greeks/Righteousness Through Faith

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Romans 3 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Romans, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface:

*Bible Summary: The Jews were given the oracles of God. But no one is justified by the law. All have sinned and are justified through faith in Jesus.*¹

This should be the most extensive examination of Romans 3 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

Date	Events	Historical Events	Rome
57 AD	Paul wrote 2Corinthians (from Macedonia); Romans (from Corinth) End of his 3 rd Missionary Journey Acts 20:1–21:14	Felix was the procurator of Judæa until A.D. 59, when Festus replaces him	Nero (54–68 A.D.)
Paul wrote the book of Romans.			

Quotations:

Outline of Chapter 3:

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Introduction

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v.
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v.
v.

Chapter Summary
Addendum

Charts, Graphics and Short Doctrines:

¹ From <https://biblesummary.info/romans> accessed March 21, 2024.

² Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

v.
v.
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v. 14
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v.
v.

[The Additional text of Psalm 13:3 from the Septuagint](#)

[Sins of the Tongue](#)

[High School Students 1962 and 2022 \(a meme\)](#)

[The Mercy Seat and Ark \(a graphic\)](#)

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Summary

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[Thayer on Heôs \(G2193\)](#)
[The Slave Market of Sin \(by R. B. Thieme, Jr.\)](#)
[The Blood of Christ \(by R. B. Thieme, Jr.\)](#)

[A Complete Translation of Romans 3](#)
[Doctrinal Teachers Who Have Taught Romans 3](#)
[Word Cloud from the Kukis Paraphrase of Romans 3](#)
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Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org		Exegetical Studies in Romans

Doctrines Covered or Alluded To			
Chart of Jesus in the Old and New Testaments	Jesus in the Old Testament	Progressive Revelation	The Sins of the Tongue

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
	Psalm 51		

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

The links allow you to go back and forth between the definition and the first occurrence of this word. So, in some documents, where going back and forth is not as straightforward, here it is easy. One-click to get to the definition; and one click to get back where you were in the exegetical study.

In the book of Romans, this tends to be a long list.

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).

Some of these definitions are taken from
<https://www.gotquestions.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

Chapter Outline	Charts, Graphics and Short Doctrines
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An Introduction to Romans 3

Introduction: Romans 3 is all about the Law, about faith, about gentiles and about Jews. But most of all, it is about righteousness and it deals with the question, *how is a man declared righteous?* What is the Law to Jews and gentiles; what is righteousness to Jews and gentiles? How does God figure into all of this?

First Paul deals with the advantage of being Jewish, and there are certainly advantages here. But, it is also clear that the Jews have been unfaithful at various points in their history. How should we understand that? Romans 3:1–8.

Even though there are advantages in having been born a Jew, are they any better off when standing before God? Do Jews have more of an *in* with God? If God is looking at a person, and maybe He will accept them and maybe not; will being a Jew be enough to push someone over that line? The Scriptures tell us that all have sinned and come short of God's glory. Romans 3:9–20.

Then Paul gives us a short summary of God, the Jew and the gentile, of being declared righteous, of faith and of the Law. Romans 3:21–31.

A title or one or two sentences which describe Romans 3.

Titles and/or Brief Descriptions of Romans 3 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Romans 3 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Romans 3

Some of these questions may not make sense unless you have read Romans 3. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

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It is important to understand what has gone before.

The Prequel to Romans 3

[Chapter Outline](#)

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We need to know who the people are who populate this chapter.

The Principals of Romans 3

Characters

Biographical Material

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We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Romans 3

Place

Description

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By the Numbers

Item

Date; duration; size; number

By the Numbers

Item

Date; duration; size; number

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At this point, we begin to gather up more details on this chapter.

A Synopsis of Romans 3

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The ESV (capitalized) is used below:

Outlines and Summaries of Romans 3 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Romans 3 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Romans 3 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Romans 1–24)

Scripture	Text/Commentary
Romans 1	
Romans 2	
Romans 3A	
Romans 3B	
Romans 4A	
Romans 4B	
Romans 5A	
Romans 5B	

Chapter Outline

Charts, Graphics and Short Doctrines

Changes—additions and subtractions:

I began to include Benjamin Brodie's original expanded translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Romans, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I have begun to include two translations from doctrinal teachers: James Allen and Bill Puryear (when such are available).

I came across an odd translation called the *Revised Standard Version New Testament, Electronic Text Center, University of Virginia Library; Blue Line Bolded Text expanded corrected translations according to Col. R. B. Thieme Jr. or R. B. Thieme III.*³ I took my translation by R. B. Thieme, Jr. directly from his series on Romans. What editor Dr. Frank P. Ferraro appears to have done is, simply replaced certain words and phrases in the RSV with words or phrases that Bob would have used. So, instead of *called*, Ferraro inserts the words *called or appointed and privileged*. He ends up with a translation which sounds very much like R. B. Thieme, Jr., but not something that R. B. Thieme, Jr. actually produced. I simply call this R. B. Thieme, Jr. trans2.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to write and assemble this document.

³ Link <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal translation:

What, therefore, [is] the excellence of the Judæan? Or what [is] the benefit of the circumcision? The [advantages are] many, in every way. For first indeed [is] that they have been entrusted [with] the oracles of the God.

Romans
3:1–2

Kukis mostly literal translation:

What, therefore, [is] the advantage of the Jew? Or what [is] the benefit of the circumcision? [There are] many [advantages] in every way. For indeed first [is] that they have been entrusted [with] the words of the God.

Kukis paraphrase

You may be wondering, *is there any advantage to being a Jew?* Or, you may ask, *is there any benefit at all to being circumcised?* There are many advantages to being a Jew. Most importantly, God has entrusted them with His Word.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁴ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	What, therefore, [is] the excellence of the Judæan? Or what [is] the benefit of the circumcision? The [advantages are] many, in every way. For first indeed [is] that they have been entrusted [with] the oracles of the God.
Complete Apostles' Bible	What then is the superiority of the Jew, or what is the profit of circumcision? Much in every way! First of all, that they were entrusted with the oracles of God.
Douay-Rheims 1899 (Amer.)	What advantage then hath the Jew: or what is the profit of circumcision? Much every way. First indeed, because the words of God were committed to them.
Holy Aramaic Scriptures ⁵ Original Aramaic NT ⁶	. What therefore is the excellence of the Jews, or what is the advantage of circumcision? Much in everything; first, that they were entrusted with the words of God.
Lamsa Peshitta (Syriac)	.

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	How then is the Jew better off? or what profit is there in circumcision? Much in every way: first of all because the words of God were given to them.
Bible in Worldwide English	Then what does a Jew have that others do not have? Or what good is it if a person has been circumcised? It is much better in every way. First, Gods law was given to the Jews.
Easy English Easy-to-Read Version–2008	. So, do Jews have anything that others don't have? Do they get any benefit from being circumcised? Yes, the Jews have many benefits. The most important one is this: God trusted the Jews with his teachings.
God's Word™	Is there any advantage, then, in being a Jew? Or is there any value in being circumcised? There are all kinds of advantages. First of all, God entrusted them with his word.
Good News Bible (TEV)	Do the Jews then have any advantage over the Gentiles? Or is there any value in being circumcised? Much, indeed, in every way! In the first place, God trusted his message to the Jews.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

⁵ From <https://theholyscriptures.weebly.com/>

⁶ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Casual English Bible ⁷	.
Contemporary English V.	What good is it to be a Jew? What good is it to be circumcised? It is good in a lot of ways! First of all, God's messages were spoken to the Jews.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	So then what is the importance of circumcision, and what advantage is there of being a Jew? Actually, there are numerous advantages. Most important, <i>God distinguished the Jews from all other people</i> by entrusting them with the revelation of his prophetic promises.
Plain English Version ⁸	.
UnfoldingWord Simplified T.	Someone might say then, "If that is true, then it appears that there is no advantage to be a Jew over a non- Jew, and being circumcised does not benefit us Jews at all." But I tell you that being Jews has many benefits. First of all because it was to their ancestors that God spoke his words, words that show us who he is.
Williams' New Testament ⁹	What special privilege, then, has a Jew? Or, what benefit does circumcision confer? They are great from every point of view. In the first place, the Jews are entrusted with the utterances of God.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So what <i>is</i> the much better <i>quality</i> of the Jewish <i>person</i> ? Or what <i>is</i> the benefit of the circumcision? <i>There is</i> much in every way. You see, first <i>is</i> certainly that they were trusted with the utterances of God.
Common English Bible	.
Len Gane Paraphrase ¹⁰	So what advantage has the Jew, or what profit is there in circumcision? Much in every way, foremost because the utterances of God were committed to them.
A. Campbell's Living Oracles	What is the pre-eminence of the Jew, then? or what profit is there of circumcision? Much, in every respect: chiefly, indeed, because they were entrusted with the Oracles of God.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	What is the advantage, then, of being a Jew? or what is the good of circumcision? Great in every way. First of all, because the Jews were entrusted with God's utterances.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	. Place a footnote here
Free Bible Version ¹¹	So does a Jew have any advantage? Does circumcision have any benefits?

⁷ The Casual English Bible is found here: <https://www.casualenglishbible.com/>

⁸ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

⁹ William's New Testament - 1937 by Charles B. Williams.

¹⁰ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

¹¹ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

International Standard V	Yes, there are many benefits! First of all, God's message was entrusted to them. Everyone is a Sinner What advantage, then, does the Jew have, or what value is there in circumcision? There are all kinds of advantages! First of all, the Jews [Lit. they] have been entrusted with the utterances of God.
Lexham Bible	Jews Still Have an Advantage Therefore, what is the advantage of the Jew, or what is the use of circumcision? Much in every way. For first, that they were entrusted with the oracles of God.
Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT The Spoken English NT ¹² UnfoldingWord Literal Text Urim-Thummim Version	.
Weymouth New Testament	What advantage then has the Jew? or what profit is there of circumcision? Much every way: chiefly, because that to them was entrusted The Divine Oracle [Urim- Thummim] of Elohim. What special privilege, then, has a Jew? Or what benefit is to be derived from circumcision? The privilege is great from every point of view. First of all, because the Jews were entrusted with God's truth.
Wikipedia Bible Project	So what advantage does a Jew have? What is the benefit of circumcision? Lots—in many ways! First of all, they were entrusted with God's words.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):¹³

Christian Community (1988) ¹⁴	.
The Heritage Bible	.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible ¹⁵	What then is the superiority of the Jew? Or what is the profit of circumcision? Much in every way. For first indeed, that they were entrusted with the words of YAHWEH.
Holy New Covenant Trans.	So what does a Jew have that a non-Jew doesn't have? What good is circumcision? It is worth much in many ways! First, Jews were entrusted with messages from God.
The Scriptures 2009	What then is the advantage of the Yehu?i, or what is the value of the circumcision? Much in every way! Because firstly indeed, that they were entrusted with the Words of Elohim. ^a ^a See Romans 2:20.

¹² The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹³ Much as I have problems with many Catholic doctrines, over the past 30 or more years, they have given the imprimatur to many excellent Bible translations. Also, bear in mind, some people are in Catholic churches.

¹⁴ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹⁵ There are two slightly different versions of the HRB. The basic text can be found as a **module** for the e-sword Bible. **Online**, there is nearly the same text, but with the addition of many footnotes.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁶	...What? so {is} The [Thing] Much [of] the Jew or Who? {is} The Profit [of] the circumcision [It] Much {is} in every way firstly certainly for for [They] are believed the words [of] the god...
Alpha & Omega Bible	THEN WHAT ADVANTAGE HAS THE JEW? OR WHAT IS THE BENEFIT OF CIRCUMCISION? GREAT IN EVERY RESPECT. FIRST OF ALL, THAT THEY WERE ENTRUSTED WITH THE ORACLES OF THEOS (<i>The Alpha & Omega</i>).
Awful Scroll Bible	What is the advantage then of the Jew? Or what is the benefit of cutting-around? Much along every turning! Chiefly surely, for that they are being consigned to the Utterances of God.
Concordant Literal Version	What, then, is the prerogative of the Jew, or what the benefit of circumcision? Much in every manner. For first, indeed, that they were entrusted with the oracles of God."
exeGesés companion Bible	<u>THE SUPERABUNDANCE OF THE YAH HUDIY</u> So what superabundance has the Yah Hudy? Or what is the benefit of circumcision? Much every manner: first indeed, because the oracles of Elohim were entrusted to them.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	What then is the advantage of the Yehudi? Or what is the value of the bris milah? Much in every way! For, koidem kol (in the first place), they are entrusted with the Divrei Hashem (the oracles, the words of G-d).
Rotherham's Emphasized B.	What, then, is the preëminence of the Jew? Or what, the profit of his circumcision? Much, every way:— First indeed, that they were entrusted with the oracles of God.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	What advantage then does the Jew have [<i>i.e., over the Gentile</i>]? Or what value is there in circumcision? Much in every way! First of all, the Jews were entrusted with the messages of God [<i>i.e., their prophets received divine revelations</i>].
Benjamin Brodie's trans. ¹⁷	What, therefore, is the advantage of <i>being</i> a Jew? Or what is the profit of circumcision? Much, in every way! Most important, to be sure, <i>is</i> that they [Israel] were entrusted with the oracles of God.
The Expanded Bible Jonathan Mitchell NT	. What then [is] the advantage (the thing given by the surplus of abundance which results in pre-eminence, prerogative and superiority) of the Jew, or what [is] the furthering benefit of the circumcision? Much, in accord with every turn (i.e., from every angle, or, in every way), for first [of all] (or: in the first place; foremost; mainly), indeed, that they were (or: are) entrusted with God's brief utterances (little words; [note: the diminutive of Logos; often translated: "oracles"]).

¹⁶ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

¹⁷ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .
 The Spoken English NT¹⁸ .

The Blessings of Being a Jew-And the Problem That Jews Share with All of Humanity

Given all this,^a what's the advantage of being a Jew? Or what's the benefit of circumcision?^b

It's a great benefit in every way! In the first place, the Jews have been entrusted with God's revelations.^c

- a. Lit. "So" or "Therefore."
- b. See "Bible Words."
- c. Lit. "with the oracles of God."

Wilbur Pickering's New T. .

Advantage

So what advantage does the Jew have, or what is the profit of circumcision? Much in every way!¹ First of all, because they were entrusted with the oracles of God.²

(1) For a fuller list of the advantages, see 9:1-5.

(2) Job was written by a pre-Jew, but all the rest of the Old Testament, which is what Paul is referring to, was written by Jews. For that matter, all the books of the New Testament were also written by Jews (with the possible exception of Luke).

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

What then is the advantage of the Jew, or what is the profit of circumcision? Much in every way. Primarily, in that they were entrusted with the oracles of God.

Analytical-Literal Translation .

What then [is] the advantage of the Jew? Or what [is] the benefit of circumcision? Much in every way! For indeed first that they were entrusted with the oracles of God.

Berean Literal Bible .

Bill Puryear translation¹⁹ .

Therefore, what [is] the advantage to the Jew? Or what [is] the benefit of circumcision?

Much in every way. For example, in the first place because they were entrusted with the teachings from God.

C. Thomson updated NT .

Charles Thomson NT .

What then is the superior privilege of the Jew, or what the advantage of circumcision?

Much every way. First indeed that they were intrusted with the oracles of God.

Context Group Version .

What advantage then has the Judean? Or what is the profit of circumcision? Much in every way: first of all, because they were entrusted with the oracles of God.

English Standard Version .

¹⁸ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁹ From <http://www.amadorbiblestudies.org/Translations/index.html>

Far Above All Translation ²⁰	What, then, <i>is</i> special about the Jew? Or what <i>is</i> the benefit to the circumcision? Much in every respect. Firstly, then, because the oracles of God were entrusted to <i>him</i> .
Green's Literal Translation	.
Holy Bible Improved Edition	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore what is the supremacy of the Jew? Or what is the profit of circumcision? Much, according-to every manner! For* indeed, first, that they were entrusted with the oracles of God.
New American Standard B.	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	God's Judgment Defended; Justification by Faith, Not by the Law What advantage then has the Jew? Or what profit is there in circumcision? Much in every way; chiefly because unto them were committed the oracles of God.
R. B. Thieme, Jr. translation	What therefore is the advantage of the Jew? Or what is the benefit from circumcision? Much in every way: for in the first place since they [the Jews] were entrusted with the doctrines from God.
R. B. Thieme, Jr. trans ²¹	What therefore is the extraordinary more than sufficient advantage or preeminence of the Jew? Or what profit, advantage or benefit is there from circumcision? Much in every way. For since in the first place, because unto the true regenerate Jews, are entrusted the doctrines of the Old Testament Scripture from the God.
Revised Geneva Translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	What, then, is the superiority of the Jew, or what is the profit of circumcision? Much in every way: chiefly because they were entrusted with the Words of God.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
The gist of this passage:	Paul asks if there is any advantage to being a Jew or to circumcision. Then, in v. 2, he begins to answer these questions.

Romans 3:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	who, what [one], which, how; whether, why	neuter singular interrogative pronoun; nominative case	Strong's #5101
oun (οὐν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767

²⁰ Online: <http://www.faraboveall.com/> by Graham Thomason.

²¹ From <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

Romans 3:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
perissos (περισσός, ἢ, ὄν) [pronounced <i>pair-ihs-SOSS</i>]	<i>extraordinary, remarkable; abundant, profuse, superfluous, unnecessary; superior, surpassing, more eminent [remarkable, excellent]</i>	neuter singular comparative adjective; nominative case	Strong's #4053
Thayer definitions: 1) exceeding some number or measure or rank or need; 1a) over and above, more than is necessary, superadded; 1a1) exceeding abundantly, supremely; 1a2) something further, more, much more than all, more plainly; 1b) superior, extraordinary, surpassing, uncommon; 1b1) pre-eminence, superiority, advantage, more eminent, more remarkable, more excellent.			
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Ioudaίος (Ἰουδαίος) [pronounced <i>ee-ou-DYE-oss</i>]	<i>Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion</i>	masculine singular adjective; acts as a proper noun; genitive/ablative case	Strong's #2453

Translation: What, therefore, [is] the advantage of the Jew?

In the previous chapter, Paul has really gone after the Jews at the Roman church. "You teach that you shouldn't do thus and so; but then you just turn around and do thus and so. You hold to the Law, but then you take a point of view that appears to set aside the Law."

Paul hit them so hard, that he needs to go back and look at this from a different vantage point.

What Paul is going to say is as much for the gentiles in Rome as it is the for Jews.

Paul asks straight out, "Based upon what I just said in the previous chapter, is there any advantage to being a Jew?"

Romans 3:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	feminine singular, interrogative pronoun; nominative case	Strong's #5101

Romans 3:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
ōphéleia (ὠφέλεια) [pronounced o-FEHL-i-ah]	<i>use, usefulness, advantage, profit, benefit</i>	feminine singular noun; nominative case	Strong's #5622
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
peritomê (περιτομή) [pronounced per-it-om-AY]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, genitive/ablative case	Strong's #4061

Translation: Or what [is] the benefit of the circumcision?

Paul has, in the final verses of Romans 2, explored the idea of circumcision. He concluded, "If you are not following the Law, your circumcision means nothing! And if gentiles, by nature, do the things of the Law, can't their uncircumcision be counted as circumcision?"

Based upon the final verses of Romans 2, it does not appear that there is any advantage to being born a Jew.

Romans 3:1 **What, therefore, [is] the advantage of the Jew? Or what [is] the benefit of the circumcision?** (Kukis mostly literal translation)

Romans 3:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter singular adjective; nominative case	Strong's #4183
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
panta (πάντα) [pronounced PAN-ta]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, accusative case	Strong's #3956
tropos (τρόπος) [pronounced TROP-oss]	<i>a manner, way, fashion; as, even as, like as; manner of life, character, deportment</i>	masculine singular noun; accusative case	Strong's #5158

Translation: [There are] many [advantages] in every way.

So Paul comes back and explains what he just said. "Listen, I know that I was hard on you Jews in the previous chapter, but you have many advantages having been born a Jew. Let's not discount those advantages."

Romans 3:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prōton (πρῶτον) [pronounced PRO-ton]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 rd person plural, aorist passive indicative	Strong's #4100
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
logia (λόγια) [pronounced LOHG-ee-ah]	<i>oracles, words (of God), utterances; reference to Old Testament Law</i>	neuter plural noun, accusative case	Strong's #3051
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: For indeed first [is] that they have been entrusted [with] the words of the God. (Kukis mostly literal translation)

Paul then give the first and most important advantage. Every born again person needs to pay attention to this. The Jews were given the oracles of God. The Jews were given the words of God (which words make up the Old Testament). Nothing can be more important than that.

This should help you determine your own personal scale of values of your own personal assets. What is #1? The Word of God! (I am speaking to believers here; just as Paul is writing to believers). The most important thing in your life, whether Jew or gentile, is the Word of God.

Romans 3:2 [There are] many [advantages] in every way. For indeed first [is] that they have been entrusted [with] the words of the God. (Kukis mostly literal translation)

Romans 3:1–2 What, therefore, [is] the advantage of the Jew? Or what [is] the benefit of the circumcision? [There are] many [advantages] in every way. For indeed first [is] that they have been entrusted [with] the words of the God. (Kukis mostly literal translation)

Romans 3:1–2 You may be wondering, *is there any advantage to being a Jew?* Or, you may ask, *is there any benefit at all to being circumcised?* There are many advantages to being a Jew. Most importantly, God has entrusted them with His Word. (Kukis paraphrase)

For what if they have not believed certain ones? [Does] not the unfaithfulness of them the faith of the God will be rendered useless? May it not be! Now let become the God true and but every man a liar. Just as it stands written: In order that, whenever you might have been justified in the words of you, and will prevail by the being judged you. (Psalm 51:4)

Romans
3:3–4

For what if certain ones have not believed? [Does] not their unfaithfulness render useless [or, *neutralize*] the faith of God? Absolutely not! Let God be true and every man a liar. Just as it stands written, That You [God] should be vindicated through Your words and that You will prevail in Your judgment. (Psalm 51:4)

For the sake of argument, what if certain people do not believe? Does their lack of faithfulness somehow damage the truth of God? Absolutely not! God is always true while men lie all of the time. It stands written in Psalm 51:4, You, God, are vindicated through Your words; and that under any objective evaluation, You will always prevail.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For what if they have not believed certain ones? [Does] not the unfaithfulness of them the faith of the God will be rendered useless? May it not be! Now let become the God true and but every man a liar. Just as it stands written: In order that, whenever you might have been justified in the words of you, and will prevail by the being judged you. (Psalm 51:4)
Complete Apostles Bible	For what if some did not believe? Surely their unbelief will not nullify the faithfulness of God? Certainly not! Indeed, let God be true but every man a liar, just as it is written: "That You may be justified in Your words, and You may overcome when You are judged."
Douay-Rheims 1899 (Amer.)	For what if some of them have not believed? Shall their unbelief make the faith of God without effect? God forbid! But God is true and every man a liar, as it is written: That thou mayest be justified in thy words and mayest overcome when thou art judged.
Holy Aramaic Scriptures Original Aramaic NT	. For if some of them did not believe, did they nullify the faith of God by not believing? God forbid! For God is true, and every person lies, just as that which is written: "You will be upright in your words and you will be victorious when they judge you."
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if some have no faith, will that make the faith of God without effect? In no way; but let God be true, though every man is seen to be untrue; as it is said in the Writings, That your words may be seen to be true, and you may be seen to be right when you are judged.
Bible in Worldwide English	But some Jews did not keep his law. Does that mean that God cannot be trusted? No, it does not mean that. God must be true, even if every man is not true. The holy writings say this about God: People will see that you are right in what you say. You will be without fault when you are judged.
Easy English Easy-to-Read Version–2008	. It is true that some Jews were not faithful to God. But will that stop God from doing what he promised? No, even if everyone else is a liar, God will always do what he says. As the Scriptures say about him, "You will be proved right in what you say, and you will win when people accuse you."
<i>God's Word</i> TM	What if some of them were unfaithful? Can their unfaithfulness cancel God's faithfulness? That would be unthinkable! God is honest, and everyone else is a liar, as Scripture says, "So you hand down justice when you speak, and you win your case in court."
Good News Bible (TEV)	But what if some of them were not faithful? Does this mean that God will not be faithful? Certainly not! God must be true, even though all human beings are liars. As the scripture says, "You must be shown to be right when you speak; you must win your case when you are being tried."
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	It is true that some of them did not believe the message. But does this mean that God cannot be trusted, just because they did not have faith? No, indeed! God tells the truth, even if everyone else is a liar. The Scriptures say about God, "Your words will be proven true, and in court you will win your case."
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	But what if some were unfaithful to their divine calling? Does their unbelief weaken God's faithfulness? Absolutely not! God will always be proven faithful and true to his word, while people are proven to be liars. This will fulfill what was written in the Scriptures: Your words will always be vindicated and you will rise victorious when you are being tried by your critics!
Plain English Version	.
UnfoldingWord Simplified T.	Does the Jews not being faithful mean that God will not bless as he promised that he would? No, it certainly does not mean that! God always does what he has promised, even though people do not. All those who accuse God of not keeping his promises to us

Jews are very mistaken. King David wrote about this:" So everyone must acknowledge that what you have said about them is true, and that you will always win the case when anyone accuses you of doing wrong."

Williams' New Testament What then, if some of them have proved unfaithful? Can their unfaithfulness make null and void God's faithfulness?

Not at all. Let God prove true, though every man be false! As the Scripture says, "That you may prove yourself upright in words you speak, and win your case when you go into court."

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version You see, what if some did not trust? Their lack of trust won't make the trust of God useless, will it?
 It could not happen. God must become true, but every person a liar, just as it has been written *in Psalm 51:4*, "in order that You (God) might be shown to be right in Your messages and will conquer in the *thing* to be decided by You."

Common English Bible .
 Len Gane Paraphrase But what if some did not believe, will their unbelief invalidate God's system of religion?
 Absolutely not! Let God be found true but every person a liar, as it is written, "That you might be shown to be right in what you said and might prevail when you are condemned."

A. Campbell's Living Oracles For, what if some did not believe-will not their unbelief destroy the faithfulness of God?
 By no means. But let God be true, and every man a liar; as it is written, "That thou mayest be justified in thy sayings, and mayest overcome when thou judgest."

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament What follows then? Some, no doubt, showed a want of faith; but will their want of faith make God break faith? Heaven forbid!
 God must prove true, though every man prove a liar! As Scripture says of God-'That thou mayest be pronounced righteous in what thou sayest, and gain thy cause when men would judge thee.'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 Free Bible Version What if some of them didn't trust in God? Does their lack of trust in God obliterate the trustworthiness of God?
 Of course not! Even if everyone else is proved to be lying, God always tells the truth. As Scripture says, "What you say will be proved right, and you will win your case* when you are judged."*

International Standard V What if some of the Jews [Lit. of them] were unfaithful? Their unfaithfulness cannot cancel God's faithfulness, can it?
 Of course not! God is true, even if everyone else is a liar. As it is written,
 "You are right when you speak, [Lit. are justified in your words]
 and win your case when you go into court." [Ps 51:4]

Lexham Bible .

Montgomery NT	Supposing some of them have proved faithless? By no means! Be sure that God is ever true, though all mankind prove false. As it is written, That thou mayest be found just in thine argument, And gain thy cause when thou contendest.
NIV, ©2011 Riverside New Testament	. For what if some were faithless, will their faithlessness prevent the faithfulness of God? Never. Let God be true, but every man a liar, as it is written, "That thou mayest be proved right in thy words and triumph when thou art judged."
Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text	. For what if some Jews were without faith? Will their unbelief abolish God's faithfulness? May it never be. Instead, let God be found to be true, even though every man is a liar. As it has been written, " That you might be shown to be righteous in your words, and that you might prevail when you come into judgment."
Urim-Thummim Version	For what if some did not believe? will their unbelief make the Faith of Elohim without effect? Elohim forbid: yes, let Elohim be true, but everyone a liar; as it is written, That you might be rendered righteous in your words, and might prevail when you are judged.
Weymouth New Testament	For what if some Jews have proved unfaithful? Shall their faithlessness render God's faithfulness worthless? No, indeed; let us hold God to be true, though every man should prove to be false. As it stands written, "THAT THOU MAYEST BE SHOWN TO BE JUST IN THE SENTENCE THOU PRONOUNCEST, AND GAIN THY CAUSE WHEN THOU CONTENDEST."
Wikipedia Bible Project	Yes, some of them did not trust in God—but does their lack of trust in God destroy the trustworthiness of God? Absolutely not! Even if everyone is a liar, God is truthful. As the scripture says, "Your words will proved to be right, and you will win your case when you come to court."
Worsley's New Testament	For what if some did not believe? shall their incredulity make the faithfulness of God of no effect? God forbid: yea, let God be acknowledged true, though every man be a liar; as it is written, That thou mightest be justified in thy words, and mightest overcome, when thou judgest.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2011) .
New Catholic Bible .
New Jerusalem Bible .
NRSV (Anglicized Cath. Ed.) .
Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Hebraic Roots Bible .
For what if some did not believe? Will their unbelief nullify the faith of YAHWEH? Let it not be! But let YAHWEH be true, and every man false; even as it has been written, "That You should be justified in Your words, and will overcome in Your being judged." (Psa. 51:4)

Holy New Covenant Trans. However, some Jews became unbelievers. Will their lack of faith cancel God's loyalty?
Never! Even though every man is a liar, God will be true. This is written: "When You speak, You will be just. When You judge, You will conquer."

The Scriptures 2009 .

Tree of Life Version .

Weird English, English, Anachronistic English Translations:

Accurate New Testament ...What? for {is} if (not) believe (Some) Ones not? The Unbelief [of] them the faith [of] the god will release not [It] may become become! but The God True {become!} Every but Man Liar as [It] has been written so ever [You] may be justified in the words [of] you and [You] will overcome in the+ to be judged you...

Alpha & Omega Bible WHAT THEN? IF SOME DID NOT BELIEVE, THEIR UNBELIEF WILL NOT NULLIFY THE FAITHFULNESS OF THEOS (*The Alpha & Omega*), will it? MAY IT NEVER BE! RATHER, LET THEOS (*The Alpha & Omega*) BE FOUND TRUE, THOUGH EVERY MAN A LIAR, AS IT IS WRITTEN, "THAT YOU ARE RIGHT IN YOUR WORDS, AND PREVAIL WHEN YOU ARE JUDGED." †(*Psalm 51:4; Psalm 116:11*)

Awful Scroll Bible For what if some are un-persuaded? Will not their un-confiding make the Confidence of God, accordingly-idle?

Would it not be came about! But God is come about Un-concealed and every man a liar! Accordingly-as-to it has been written, "How that you shall be made Righteous from-within your words, and shall be victorious by-within you to be judged."

Concordant Literal Version For what if some disbelieve? Will not their unbelief nullify the faithfulness of God? May it not be coming to that! Now let God be true, yet every man a liar, even as it is written: "That so Thou shouldst be justified in Thy sayings, And shalt be conquering when Thou art being judged."

exeGeses companion Bible So what if some distrusted?
does their distrust inactivate the trust of Elohim?

So be it not:

yes - so be it: Elohim is true and every human a liar;
exactly as scribed,

That you ever be justified in your words
and triumph in being judged.

Psalm 51:4

God's Truth (Tyndale) .

Orthodox Jewish Bible

So, where does that leave us? If some have disbelieved, has their lack of emunah annulled the ne'emanut (faithfulness, trustworthiness, reliability) of Hashem?

Chas v'shalom (G-d forbid!) Let G-d be true and KOL HAADAM KOZEV ("every man a liar" TEHILLIM 116:11). Even as it is written, L'MA'AN TITZDAK B'DAVRECHA ("in order that you might be vindicated when you speak" and shall overcome when you judge TEHILLIM 51:6[4]).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version But what if some [of the Jews] were unfaithful? Does their lack of faith nullify the faithfulness of God? Certainly not!

But let God be truthful, [even if] everyone [else] is a liar. For it is written [Psa. 51:4], "[God], you should be proven right when you speak, and win [your case] when put on trial."

Brodie's Expanded Trans. But what if some people remain unfaithful? Will not their unfaithfulness cancel the faithfulness of God?
May it never happen! Rather, let God continue to be true, while every man is a liar [basically dishonest], just as it stands written: So that You might be pronounced righteous by Your doctrines and so You will prevail when You are being judged by it [the law & promises].

The Expanded Bible
Jonathan Mitchell NT

.
For what if certain ones refuse (or: some at one point refused) to believe (or: disbelieved; are unfaithful or disloyal; were without faith; are faithless)? Will not their unbelief (faithlessness; lack of trust; disloyalty) proceed in causing God's faith (or: faithfulness; trustworthiness; loyalty; trust) to be idled-down (rendered useless and unproductive)?

Certainly not! (May it not come to be!) Now God must repeatedly come to be true (or: let God continually be birthed genuine and real), though every man [is] a liar – even as it has been written: "So that You should be justified (seen as fair and equitable – in accord with the way pointed out) within Your words (or: sayings), and You will repeatedly overcome (conquer) within the [situation or time for] You to be periodically judged and decided about (or: You will be winning the case when You are tried)." [Ps. 51:4 & 6]

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

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Bible Translations with Many Footnotes:

Lexham Bible

What is the result [Literally "for what"] if some refused to believe? Their unbelief will not nullify the faithfulness of God, will it ?

May it never be! But let God be true but every human being a liar, just as it is written,

"In order that you may be justified in your words,

and may prevail when you are [*Or, if the form is understood as middle voice,

"when you yourself judge"] judged." [A quotation from Ps 51:4]

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

.
For what? <If some distrusted> shall their distrust make ||the trust of God|| void?

Far be it! But let |God| prove to be |true|, albeit

|every' man| be false!^a

Even as it is written—

That thou mightest be declared righteous in thy words,

And overcome when thou art in judgment.^b

^a Ps. cxvi. 11.

^b Ps. ii. 4.

The Spoken English NT

So, what if some were unfaithful to that trust? Can their lack of faith cancel out God's faithfulness?

Never!^d God has to remain true even if every human being is a liar. As scripture says,^e

And so you're justified in saying the things you said, and you'll prevail if you're criticized.^f

d. Or "May God strike me down if I should ever say that," or, even closer, "May God not strike me down—for even putting that thought into words."

e. Lit. "just as it is written."

f. Or “tried” (in court). This is a quote from Psalm 51:4, which follows David’s admission that he has lied and done wrong.

Wilbur Pickering’s New T.

So, what if some did not believe? Their unbelief will not nullify God’s faithfulness, will it?

Of course not! Rather, let God be found true, but every man a liar; just as it is written: “That you may be justified in your words, and may overcome when you are judged.”³

(3) See Psalm 51:4. “If we are faithless, He remains faithful—He is incapable of denying Himself” (2Timothy2:13).

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation For what if some were unfaithful [or, refused to believe]? Their unfaithfulness [or, unbelief] will not make the faithfulness of God useless, will it?

Absolutely not! But let God become true, but every person a liar! Just as it has been written, “In order that You shall be justified [or, declared righteous] in Your words and prevail in Your being judged.” [Psalm 51:4]

Berean Literal Bible .

Bill Puryear translation

What, then, is the situation? If certain ones refuse to believe [and they do], their unbelief will not nullify the faithfulness of God, will it?

Emphatically not! Rather God must be proved truthful, but every man a liar, just as it stands written, ‘In order that You might be vindicated by means of Your doctrines and might be victorious while You are being criticized.’

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

What then? If some were without trust, shall their lack of trust make of no effect the trustworthiness of God? Absolutely not: yes, let God be found true, but every man a liar; according to as it is written, That you might be vindicated in your words, And might prevail when you come into judgment.

English Standard Version .

Far Above All Translation

For what if some have disbelieved? Their disbelief does not make God’s faithfulness void, does it?

May it not be so. But let God be true and every man a liar, as it stands written, “In order that you may be justified with your words and that you may be vindicated when you are judged.”

Green’s Literal Translation .

Holy Bible Improved Edition .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

For* what if some disbelieved? Their unbelief will be not doing-away-with the faithfulness of God, will it?

Let it not happen! Now, let God become true*, but every man a liar; just-as it has been written, ‘*That you should be made righteous in your words and may overcome while* you were being judged.’ {Psa 51:4}

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible For what if some did not believe? Shall their unbelief make the faithfulness of God without effect?
 God forbid! Yea, let God be true, but every man a liar. As it is written: "That You(s) mightest be justified in Your(s) sayings, and mightest overcome when You(s) are judged."

R. B. Thieme, Jr. translation Well then how stands the case with regard to the alternatives? If certain ones [the Jews] refuse to believe [in Christ] (and they do), shall their lack of faith cancel the integrity of God? No.
 Emphatically not: rather, let the God be proved reliable, though every man a liar; as it stands written, In order that you might be demonstrated [or *vindicated*] just by means of your doctrines, and that you might prevail when you are being slandered.

R. B. Thieme, Jr. trans2 For what, or Well then how stands the case with regard to the two alternatives, if certain ones refused to Believe in Jesus of Nazareth, the Christ and they do, shall their lack of faith or unbelief as maladjustment to the Justice of God at salvation, cancel the reliability or the faithfulness of the Integrity of God? No, No, No. Definitely Emphatically Not or HELL NO! Rather let the Integrity of The God be proved or demonstrated constant, valid, trustworthy or reliable even though every man or person be proved a dishonest liar; As it stands written in the past with the result that it stands written forever in Ps 54:1, 116:11 "In order or for the purpose that your eternal integrity, God, may be vindicated and demonstrated just or right, by means or because of your doctrines, that you, God, might prevail and overcome and be the victor when you are slanderously judged for judging."

Revised Geneva Translation .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:
 3-4

Romans 3:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	who, what [one], which, how; whether, why	neuter singular interrogative pronoun; nominative case	Strong's #5101
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
ei (εἰ) [pronounced I]	if; whether; that; though; suppose; when	conditional conjunction	Strong's #1487
apistéō (ἄπιστέω) [pronounced ap-is-TEH-oh]	to be unbelieving, to have no belief (faith), (transitively) to disbelieve, (by implication) to disobey, to betray a trust, to be unfaithful	3 rd person plural, aorist active indicative	Strong's #569

Romans 3:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tines (τινες) [pronounced <i>tihn-ehs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>ones, some, certain ones; any, any of those; some things; some times, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100

Translation: For what if certain ones have not believed?

One problem, which is clearly taught in the book of Acts, is the rejection of Jesus Christ by many Jews. What does that mean if the people of God have rejected His Son?

Romans 3:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
hê (ή) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
apistia (ἀπιστία) [pronounced <i>ap-is- TEE-ah</i>]	<i>unfaithfulness, faithless; want of faith, unbelief; weakness of faith; disobedience</i>	feminine singular noun; nominative case	Strong's #570
autôn (αὐτῶν) [pronounced <i>ow- TOHN</i>]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/ genitive case	Strong's #846
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
pistis (πίστις) [pronounced <i>PIHS- tihs</i>]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; accusative case	Strong's #4102
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh- OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Romans 3:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katargeō (καταργέω) [pronounced kaht-ahrg-EH-oh]	to be idle, to render inactive, to be useless, ineffective, to make inoperative; to deprive of power	3 rd person singular, future active indicative	Strong's #2673

Translation: [Does] not their unfaithfulness render useless [or, neutralize] the faith of God?

Paul asks, *is there a problem when the Jewish people, the people of God, reject Him? How are we to understand that?*

The word *pistis* (πίστις) [pronounced PIHS-tihs], generally translated *faith*, also means, *faith, assurance, belief, believe; the content of what is believed, doctrine*. Strong's #4102. What is being rejected is the entire teaching of God. When the Jews do this, doesn't that somehow invalidate the doctrines of God?

Romans 3:3 For what if certain ones have not believed? [Does] not their unfaithfulness render useless [or, neutralize] the faith of God? (Kukis mostly literal translation)

Romans 3:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]	adverb; a qualified negation	Strong's #3361
gínomai (γίνομαι) [pronounced GHIN-oh-mī]	to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place	3 rd person singular, aorist (deponent) middle/passive optative	Strong's #1096

These two words are variously translated: *by no means, let it not happen, let it not be, may it never be; may it not be so, no by no means, absolutely not, never, no; in no way; not at all; no it does not mean that; never may it be; God forbid; certainly not; it could not happen, no indeed; of course not, that would be unthinkable; be it not so, no indeed*. Most of these are presented as stand alone sentences followed by an exclamation point. These examples were taken from Romans 3:4, but they are not exhaustive. The ones at the beginning were found three or more times.

Translation: Absolutely not!

The two word above I believe are best translated with a strong negation, such as, *absolutely not!*

Romans 3:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	be, become [something it was not before]; come to be [about], happen; be born; arise; be made, be created	3 rd person singular, present (deponent) middle/passive imperative	Strong's #1096

Romans 3:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
alēthês (ἀληθής) [pronounced al-ay-THACE]	<i>true (as not concealing), truly, (loving the, speaking the) truth; real</i>	masculine singular adjective, nominative case	Strong's #227
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-poss]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
pseustês (ψεύστης, ου, ὁ) [pronounced psyooç-TACE]	<i>a liar; one who breaks faith; a false and faithless man</i>	masculine singular noun, nominative case	Strong's #5583

Translation: Let God be true and every man a liar.

God is truth; God speaks the truth, His doctrines are truth. So, no matter who rejects Him, He is still the truth.

Paul write, *Let God be true and every man a liar.*

Romans 3:4a-b **Absolutely not!** Let God be true and every man a liar. (Kukis mostly literal translation)

Romans 3:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katháper (καθάπερ) [pronounced kath-AP-emotional revolt]	<i>just as, according as, even as, as well as, exactly as</i>	adverb	Strong's #2509
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, perfect passive indicative	Strong's #1125

Romans 3:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopôs (ὅπως) [pronounced HOP-oce]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
άν (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle, often untranslated; sometimes found with the relative pronoun	Strong's #302
Strong's Enhanced Exhaustive Concordance: άν is an <i>untranslatable particle</i>)..., denoting a supposition, wish, possibility or uncertainty...[this particle is] usually unexpressed [= untranslated] except by the subjunctive or potential mood. ²²			
dikairoō (δικαίω) [pronounced dik-ah-YOH-oh]	<i>to render (declare, determine, acknowledge, make, show or regard as, vindicate as) righteous (just or innocent); to be free, to justify, to be righteous, to show (do) justice; to validate</i>	2 nd person singular, aorist passive subjunctive	Strong's #1344
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
logoi (λόγοι) [pronounced LOHG-oy]	<i>words; conceptions, ideas; matters; things; remarks; decrees, mandates; doctrines, teachings; acts of speaking, speeches; reasons, accounts; revelations</i>	masculine plural noun, accusative case	Strong's #3056
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: Just as it stands written, That You [God] should be vindicated through Your words...

Then Paul quote a verse from the Psalms. Even though Paul is writing primarily to a gentile audience, he has already quoted the Old Testament Scriptures twice (Romans 1:17 2:6). The entire Bible, the Old Testament and New Testament make up the Word of God. Even though the Jews were the ones who wrote most of the Old Testament, it is still the Word of God, applicable to all mankind.

For more information on this, see [Psalm 51 \(HTML\)](#) ([PDF](#)) ([WPD](#)).

²² From e-sword, from the SECE+ dictionary module, Strong's #302.

Romans 3:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
nikáō (νικάω) [pronounced <i>nihk-AH-oh</i>]	<i>to conquer, to subdue, to prevail (over), to be victorious (over)</i>	2 nd person singular, future active indicative	Strong's #3528
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
krinō (κρίνω) [pronounced <i>KREE-no</i>]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	present passive infinitive	Strong's #2919
se (σέ) [pronounced <i>seh</i>]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...and that You will prevail in Your judgment. (Psalm 51:4) (Kukis mostly literal translation)

Paul tells the Romans, Jews and Greeks alike, that God's judgment will prevail and God will be vindicated by His judgment of all mankind.

Romans 3:4c-d **Just as it stands written, That You [God] should be vindicated through Your words and that You will prevail in Your judgment.** (Psalm 51:4) (Kukis mostly literal translation)

Paul's choice here from the Old Testament is interesting. The portion of this verse which is better known is not quoted; what follows is what Paul quotes. Psalm 51:4 **Against You, You only, I have sinned, and done evil in Your eyes; that You might be justified in Your speaking and be clear when You judge.** (ESV) Paul is praying to God, recognizing his sin against God. His admitting this is rebound. In this specific context, it was Nathan who came to David and spoke God's words to him. God is vindicated by what He said to David through Nathan. From the Kukis paraphrase: **Therefore, You are both righteous in your declaration (of my discipline) and You are justified in Your judgment (of my sins).** (Psalm 51:4b) David recognizes that God is just to judge him as He did.

Although Paul quoted the Septuagint (which is Psalm 50:6) and even though he uses the same words found in the LXX, instead of using the aorist active subjunctive of nikáō (νικάω) [pronounced *nihk-AH-oh*], he expresses this with the future active indicative. Paul takes this phrase and shift God's judgment into the future; and this will be the judgment of all those who do not believe (in context, David was writing about being fairly judged by God for his sin). So Paul, under the guidance of God the Holy Spirit, is not writing as though this is a fulfillment of Psalm 51, but he is taking the principle found in Palm 51 and applying it to this particular question/accusation.

Romans 3:3–4 For what if certain ones have not believed? [Does] not their unfaithfulness render useless [or, *neutralize*] the faith of God? Absolutely not! Let God be true and every man a liar. Just as it stands written, **That You [God] should be vindicated through Your words and that You will prevail in Your judgment.** (Psalm 51:4) (Kukis mostly literal translation)

Romans 3:3–4 For the sake of argument, what if certain people do not believe? Does their lack of faithfulness somehow damage the truth of God? Absolutely not! God is always true while men lie all of the time. It stands written in Psalm 51:4, **You, God, are vindicated through Your words; and that under any objective evaluation, You will always prevail.** (Kukis paraphrase)

Now if the injustice of us of God, righteousness keeps on standing with, what will we say? Not unrighteous the God, the One bringing forward the wrath? (According to man, I keep on speaking.) May it not be. Otherwise, how will judge the God the world?

Romans
3:5–6

But if our unrighteousness commends the righteousness of God, what will we say? [Is] the God unrighteous, the One bringing forth wrath? (I speak according to human [viewpoint].) Absolutely not! Otherwise, how will the God judge the world?

But if our unrighteousness somehow commends God's righteousness, to what conclusion are we forced? Is God unrighteous if He inflicts His wrath upon man? Absolutely not! Otherwise, how will God ultimately judge the world?

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)

Complete Apostles Bible

But if our unrighteousness demonstrates the righteousness of God, what shall we say? Surely God, the One inflicting wrath is not unrighteous, is He? (I speak as a man.)

Certainly not! For otherwise how shall God judge the world?

Douay-Rheims 1899 (Amer.)

But if our injustice commend the justice of God, what shall we say? Is God unjust, who executeth wrath?

(I speak according to man.) God forbid! Otherwise how shall God judge this world?

Holy Aramaic Scriptures

Original Aramaic NT

But if our evil establishes the justice of God, what shall we say? Is God doing evil by bringing forth his wrath? I am speaking as a man.

God forbid! Otherwise, how will God judge the universe?

Lamsa Peshitta (Syriac)

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But if the righteousness of God is supported by our wrongdoing what is to be said? is it wrong for God to be angry *as men may say*?

In no way: because if it is so, how is God able to be the judge of all the world?

Bible in Worldwide English

When we do wrong things, we show that God is right. What shall we say about that? Does God do wrong when he punishes us? (I speak the way people would think about it.)

	No, he does not. If he did wrong, how could he judge the world?
Easy English Easy-to-Read Version–2008	. When we do wrong, that shows more clearly that God is right. So can we say that God does wrong when he punishes us? (That's the way some people think.)
<i>God's Word</i> ™	Of course not. If God could not punish us, how could he judge the world? But if what we do wrong shows that God is fair, what should we say? Is God unfair when he vents his anger on us? (I'm arguing the way humans would.)
Good News Bible (TEV)	That's unthinkable! Otherwise, how would God be able to judge the world? But what if our doing wrong serves to show up more clearly God's doing right? Can we say that God does wrong when he punishes us? (This would be the natural question to ask.)
J. B. Phillips <i>The Message</i>	By no means! If God is not just, how can he judge the world?
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	If our evil deeds show how right God is, then what can we say? Is it wrong for God to become angry and punish us? What a foolish thing to ask. But the answer is, "No." Otherwise, how could God judge the world?
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	But what if our wrong shows how right God is? Doesn't our bad serve the purpose of making God look good? (Of course, I'm only speaking from a human viewpoint.) Would that infer that God is unfair when he displays his anger against wrongdoing? Absolutely not! For if that were the case, how could God be the righteous judge of all the earth?
Plain English Version	.
UnfoldingWord Simplified T.	So if God did not bless because we were wicked, can we say that he acted unfairly? That he was wrong to punish us out of anger?(I am speaking as ordinary humans speak.) We should certainly not conclude that God should not judge, because if God did not judge, it could not possibly be right for him to judge the world!
Williams' New Testament	But if our wrongdoing brings to light the uprightness of God, what shall we infer? Is it wrong (I am using everyday human terms) for God to inflict punishment? Not at all! If that were so, how could He judge the world?

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	If our wrong way endorses God's right way, what will we state? God is not wrong bringing up the punishment, is He? (I am talking in line with a person.) It could not happen. Otherwise, how will God judge the world?
Common English Bible	.
Len Gane Paraphrase	For if our iniquity commends God's righteousness, what can we say? [Is] God unrighteous to mete out vengeance? (I speak as a man).

A. Campbell's Living Oracles	Absolutely not! For then how will God judge the world? But if our unrighteousness display the justice of God, what shall we say? Is not God unjust, who inflicts vengeance? (I speak after the manner of men.) By no means: otherwise, how shall God judge the world?
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	But what if our wrong-doing makes God's righteousness all the clearer? Will God be wrong in inflicting punishment? (I can but speak as a man.) Heaven forbid! Otherwise how can God judge the world?

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	But if our unrighteousness highlights the righteousness of God, what shall we say? That God is unjust to inflict His wrath on us? I am speaking in human terms. Certainly not! In that case, how could God judge the world?
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	But if the fact that we're wrong helps to show that God is right, what should we conclude? That God is wrong to pronounce judgment on us? (I'm talking from a human perspective here). Of course not! How else could God judge the world?
International Standard V	But if our unrighteousness serves to confirm God's righteousness, what can we say? God is not unrighteous when he vents his wrath on us, is he? (I am talking in human terms.) Of course not! Otherwise, how could God judge the world?
Lexham Bible	But if our unrighteousness demonstrates the righteousness of God, what shall we say? God, who inflicts wrath, <i>is</i> not unjust, <i>is he</i> ? (I am speaking according to a human perspective.) May it never be! For otherwise, how will God judge the world?
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	But if our unrighteousness shows the righteousness of God, what can we say? Is God unrighteous for bringing his wrath upon us? (I am speaking according to human argument.) May it never be! For then how would God judge the world?
Urim-Thummim Version	And if our unrighteousness, Elohim's righteousness does establish, what will we say? is Elohim unrighteous who is inflicting the wrath? (as men might say) Elohim forbid: for then how will Elohim judge the world?
Weymouth New Testament	But if our unrighteousness sets God's righteousness in a clearer light, what shall we say? (Is God unrighteous--I speak in our everyday language-- when He inflicts punishment? No indeed; for in that case how shall He judge all mankind?)
Wikipedia Bible Project	But if the fact that we are not right demonstrates the rightness of God, can we say that God is not right to punish? (I am talking in human terms here). Of course not! How else can God judge the world?
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible . But if our unrighteousness serves to establish the righteousness of YAHWEH, what shall we say? Is YAHWEH unjust when He inflicts His righteous indignation? I speak according to man.
 Let it not be! Otherwise, how will YAHWEH judge the world?
 Holy New Covenant Trans. Now if our wrong makes God's justice look better, what should we say? God would be wrong to punish us, wouldn't He? (I am thinking as a human being.)
 Never! If that were true, how could God condemn the world?
 The Scriptures 2009 .
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...if but The Wrong [of] us [of] god right stands (together) what? [We] will say not? Wrong {is} The God The [One] Inflicting the anger in man [I] say {him} not [It] may become since how? will judge The God the world...

Alpha & Omega Bible BUT IF OUR UNRIGHTEOUSNESS DEMONSTRATES THE RIGHTEOUSNESS OF THEOS (*The Alpha & Omega*), WHAT SHALL WE SAY? THE THEOS (*The Alpha & Omega*) WHO INFLICTS WRATH IS NOT UNRIGHTEOUS, IS HE? I AM SPEAKING IN HUMAN TERMS.
 MAY IT NEVER BE! FOR OTHERWISE, HOW WILL THEOS (*The Alpha & Omega*) JUDGE THE WORLD?

Awful Scroll Bible What is more, if our un-justness, sets-together the Virtuosity of God, but what will we say? God is un-just bringing-upon wrath? (I speak out accordingly as a man.)
 Would it not come about! Whether-upon how will God judge the world.

Concordant Literal Version Now if our injustice is commending God's righteousness, what shall we declare? Not that God Who is bringing on indignation is unjust! (As a man am I saying it.)"
 May it not be coming to that! Else how shall God be judging the world?

exeGeses companion Bible **OUR UNJUSTNESS**
 But if our unjustness
 commends the justness of Elohim,
 what say we?
 Is Elohim, who brings wrath, unjust?
 I word as a human.
 So be it not:
 otherwise how judges Elohim the cosmos?

God's Truth (Tyndale) .
 Orthodox Jewish Bible . But if our unrighteousness brings out and highlights the Tzedek Olamim, the Tzidkat Hashem (the righteousness of G-d), what shall we say? Rhetorically speaking, is G-d unjust in inflicting Charon Af Hashem (1:18)? (I speak from a human standpoint.)
 Chas v'shalom! (G-d forbid!) For then how could Hashem be HaShofet kol ha'Aretz? [BERESHIS 18:25]

Rotherham's Emphasized B. But <if ||our unrighteousness|| commendeth |God's' righteousnes|> what shall we say?

Surely ||not unrighteous|| is God who visiteth with his anger?
 ||After the manner of men|| I am speaking,—
 Far be it! Else how shall God judge the world?

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .
 Now if our wrongdoing serves to emphasize more clearly that God does what is right, what should we say about that? Is God being unjust for sending [*His*] wrath [*on the world*]? (I am raising a human objection).
 Certainly not, for then how could He judge the world?

Brodie's Expanded Trans. But if our unrighteousness promotes the righteousness of God, what shall we conclude? Is the God Who inflicts judgment unrighteous? I am speaking as a man.

May it never happen! Otherwise, how shall God judge the world?

The Expanded Bible
 Jonathan Mitchell NT

.
 However (or: But; Now) if our injustice (disregard for what is right; behavior contrary to the Way pointed out) continues to stand together with (is jointly establishing; habitually commends) God's solidarity in fair and equitable dealings ([covenantal] justice; Way pointed out; rightwised direction), what shall we continue saying (or: declaring)? God, the One continuously bringing the personal emotion (inherent fervor; impulse; or: wrath; anger; indignation), [is] not unjust! – after the manner of a man (down from [my] humanity) I normally say, "Certainly not (May it not come to be)!" (or: [Is] not God, the One repeatedly bringing on the personal emotion against mankind or anger in correspondence to humanity, unjust? I repeatedly say, "It can't happen!"; or: God [is] not unfair by being the one constantly bringing this inherent fervor and impulse against a person. I am now saying, "It could not occur!")
 Else (or: Otherwise), how is God constantly making decisions about and repeatedly judging (or, as a future: how will God separate, evaluate and be judging) the ordered System (the controlling world of society, economy, government and religion; human aggregate

P. Kretzmann Commentary
 Syndein/Thieme
 Translation for Translators
 The Voice

Bible Translations with Many Footnotes:

Lexham Bible

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

The Spoken English NT

.
 .
 .
 .
 .
 But let's say that our injustice does bring out God's justice. Isn't God unjust for expressing wrath? (I'm thinking in human terms.⁹)
 Never! Otherwise, how can God judge the world?
 g. Lit. "I'm talking according to humankind."

Wilbur Pickering's New T.

A conundrum

Now if our unrighteousness highlights God's righteousness, what shall we say? God is not unrighteous for inflicting His wrath, is He? (I speak as a man.)
 Of course not! Otherwise, how will God judge the world?

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version	But if our unrighteousness brings to reality God's righteousness, what shall we say? Is God unrighteous to inflict His wrath? (I am speaking according to man's view.) MAY IT NEVER BE! Otherwise, how shall God judge the world?
Analytical-Literal Translation	But if our unrighteousness demonstrates God's righteousness, what will we say? God, the One inflicting the wrath, is not unrighteous, is He? (I speak according to human [standards].) Absolutely not! Otherwise [or, In that case], how will God judge the world?
Berean Literal Bible	.
Bill Puryear translation	But if our unrighteousness demonstrates God's righteousness [and it does], what are we to conclude? God, who inflicts wrath, is not unrighteous, is He? No. (I am presenting human viewpoint.) Emphatically not! For otherwise [if this were true] how will God judge the world?
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	But if our decadence {or injustice} commends God's vindication, what shall we say? Is God decadent {or condemned, unreliable} who visits with retaliation? (I speak after the manner of men.) Absolutely not: for then how shall God judge the world?
English Standard Version	.
Far Above All Translation	And if our unrighteousness commends the righteousness of God, what shall we say? Surely God who brings wrath is not unjust? I speak humanly. May it not be so. Otherwise, how will God judge the world?
Green's Literal Translation	.
Holy Bible Improved Edition	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But if our unrighteousness is establishing the righteousness of God, what will we say? The God who brings upon us wrath is not unrighteous, is he? (I speak according-to the manner of man.) Let it not happen! Otherwise how will God judge the world?
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	But if our unrighteousness promotes the integrity of God [and we assume it does], to what conclusion are we forced? The God Who inflicts wrathful punishment is not unrighteous, is He? No, of course not. I am presenting the human viewpoint. Emphatically not. Otherwise if it were true how shall God judge the world?
R. B. Thieme, Jr. trans2	Now if, our (Self Righteous Arrogant Ignorant Jews) unrighteousness, wrongdoing, wickedness, injustice, lack of integrity demonstrates, recommends or promotes The Perfect Integrity of God, and we assume it does, what shall we say meaning to what conclusion are we forced? Is The God who inflicts wrathful punishment on us unrighteous? NO! According to the standards of man or Human Viewpoint Self Righteousness I am speaking. Emphatically Not or Hell NO! Since if it were true or Otherwise how shall God judge the world at the last judgment for the Lake of Fire?
Revised Geneva Translation	.
Updated Bible Version 2.17	.

A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:

Romans 3:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
adikia (ἀδικία) [pronounced ah-dih-KEE-ah]	<i>injustice [of a judge], unjust; fraud, deceit, guile; unrighteousness; a deed violating law and justice, act of unrighteousness</i>	feminine singular noun, nominative case	Strong's #93
hêmôn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
dikaiosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-ā or dik-ah-yos-OO-nay]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343
sunistaō/sunistanō/sunistēmi (συνιστάω/συνιστάνω/συνίστημι) [pronounced soon-ihs-TAH-oh/soon-ohs-tah-AHN-oh/soon-ohs-TAH-ay-mee]	<i>to stand (with), to set together, (by implication): to introduce (favorably), or (figuratively): to exhibit; intransitively: to stand near, or (figuratively): to constitute; also: to approve, commend, consist, make</i>	3 rd person singular, present active indicative	Strong's #4921
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101

Romans 3:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eréō (ἐρέω) [pronounced eh-REH-oh]	<i>to say, to speak, to utter, to declare</i>	1 st person plural, future active indicative	Strong's #2046

Translation: *But if our unrighteousness commends the righteousness of God, what will we say?*

Consider our own unrighteousness. Can we say that our unrighteousness reveals the righteousness of God? Could we say that it stands with God's righteousness, as the two must somehow be together? Could we say that our unrighteousness somehow promotes or approves of God's righteousness?

Romans 3:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ádikos (ἄδικος) [pronounced AHD-ee-koss]	<i>unrighteous, unjust, sinful; of one who deals fraudulently with others, deceitful</i>	masculine singular adjective, nominative case	Strong's #94
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
epiphérō (ἐπιφέρω) [pronounced ep-ee-FEHR-oh]	<i>bringing on, bringing forward; used of accusers; laying upon, inflicting; bringing upon, that is, in addition, adding, increasing; putting upon, casting upon, imposing</i>	masculine singular, present active participle; nominative case	Strong's #2018
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
orgê (ὀργή) [pronounced ohr-GAY]	<i>anger, indignation, wrath; vengeance; violent passion; indignation</i>	feminine singular noun; accusative case	Strong's #3709

Translation: *[Is] the God unrighteous, the One bringing forth wrath?*

If somehow, our unrighteousness commends God's righteousness, then how can God bring His wrath against us? Wouldn't that make Him unrighteous?

Romans 3:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-poss]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, present active indicative	Strong's #3004

Translation: (I speak according to human [viewpoint].)

Paul parenthetically points out that he is taking the viewpoint of a man; he is reasoning as a man would.

Romans 3:5 **But if our unrighteousness commends the righteousness of God, what will we say? [Is] the God unrighteous, the One bringing forth wrath? (I speak according to human [viewpoint].)** (Kukis mostly literal translation)

I don't think that I have truly wrapped my brain around Paul's logic here. I checked my notes from R. B. Thieme, Jr.'s teaching, and this is roughly what he says as well.

From where did Paul get these questions? That is, what led to him asking this, logically? And do I have his nuance right?

Romans 3:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
gínomai (γίνομαι) [pronounced GHIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive optative	Strong's #1096

These two words are variously translated: *by no means, let it not happen, let it not be, may it never be; may it not be so, no by no means, absolutely not, never, no; in no way; not at all; no it does not mean that; never may it be; God forbid; certainly not; it could not happen, no indeed; of course not, that would be unthinkable; be it not so, no indeed.* Most of these are presented as stand alone sentences followed by an exclamation point. These examples were taken from Romans 3:4, but they are not exhaustive. The ones at the beginning were found three or more times.

Translation: Absolutely not!

Paul answers his question, saying, *no way!* Our unrighteousness does not somehow commend, reveal, or stand with God's righteousness. Therefore, He is righteous to judge us, not unrighteous.

Romans 3:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
επεὶ (ἐπεῖ) [pronounced ehp-IH]	regarding time: <i>as, when, since, after that</i> ; regarding cause: <i>since, seeing that, because, inasmuch as; otherwise, else</i>	conjunction; preposition	Strong's #1893
πῶς (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
κρινῶ (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	3 rd person singular, future active indicative	Strong's #2919
ὁ (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
θεός (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
κόσμος (κόσμος) [pronounced KOSS-moss]	<i>world, world order, arrangement, order, organized world system, cosmic system</i>	masculine singular noun, accusative case	Strong's #2889

Translation: Otherwise, how will the God judge the world? (Kukis mostly literal translation)

How can God possibly judge the world—which is a given to all Jews and to many Romans? We all expect a final reckoning. We all expect God to put all things right.

Romans 3:6 Absolutely not! Otherwise, how will the God judge the world? (Kukis mostly literal translation)

Romans 3:5–6 But if our unrighteousness commends the righteousness of God, what will we say? [Is] the God unrighteous, the One bringing forth wrath? (I speak according to human [viewpoint].) Absolutely not! Otherwise, how will the God judge the world? (Kukis mostly literal translation)

Romans 3:5–6 But if our unrighteousness somehow commends God's righteousness, to what conclusion are we forced? Is God unrighteous if He inflicts His wrath upon man? Absolutely not! Otherwise, how will God ultimately judge the world? (Kukis paraphrase)

This was quite difficult to translate; and I kept a close eye on other translations in order to do my own.

Now if the truth of the God by the lie mine abounded to the glory of Him, [then] why yet [do] I also as sinful keep on being judged? And not (just as we keep being blasphemed and just as are making known certain ones to us to keep saying that) we might have done the evil [things] so that might come the good [things], of which [things] the judgment keeps on being just.

Romans
3:7–8

Now, if the truth of the God, by my lie, abounded to His glory, [then] why yet [do] I also keep on being judged as sinful? And [why should we] not (just as we are being vilified and just as certain ones keep on declaring to us to say that) do evil (things) so that good (things) might come (about)? (Concerning which, the judgment [of God] keeps on being just.)

Now, let's say that my lie causes the truth of God to result in His glory. If that is the case, why am I judged as being sinful for lying. Did not my lie lead to a good thing? And why shouldn't we keep doing bad things so that good things come about as a result? (For you know that certain people, attempting to vilify us, claim that is what we say.) To be clear, the judgment of God is just.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now if the truth of the God by the lie mine abounded to the glory of Him, [then] why yet [do] I also as sinful keep on being judged? And not (just as we keep being blasphemed and just as are making known certain ones to us to keep saying that) we might have done the evil [things] so that might come the good [things], of which [things] the judgment keeps on being just.
Complete Apostles Bible	For if by my lie the truth of God has abounded to His glory, why am I also still judged as a sinner? And why not say, "Let us do evil so that good may come"--just as we are slandered, and just as some affirm that we say. The judgment of whom is just.
Douay-Rheims 1899 (Amer.)	For if the truth of God hath more abounded through my lie, unto his glory, why am I also yet judged as a sinner? And not rather (as we are slandered and as some affirm that we say) let us do evil that there may come good? Whose damnation is just.
Holy Aramaic Scriptures Original Aramaic NT	. For if the truth of God is made to superabound for his glory by my lies, why therefore am I judged as a sinner? Or is it as those, whose judgment is reserved for justice*, slander us and report that we say, "Let us practice evil that good may come?"
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But if, because I am untrue, God being seen to be true gets more glory, why am I to be judged as a sinner? Let us not do evil so that good may come <i>a statement which we are falsely said by some to have made</i> , because such behaviour will have its right punishment.
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Bible in Worldwide English	Maybe I say what is not true. And that makes people praise God more because he is true. Then why does God still judge me and say I have done wrong? Some people say wrong things about us. They say that we say, Let us do wrong things so that good things will happen. People who say such things should be punished.
Easy English Easy-to-Read Version–2008	. Someone might say, "When I lie, it really gives God glory, because my lie makes his truth easier to see. So why am I judged a sinner?" It would be the same to say, "We should do evil so that good will come." Many people criticize us, saying that's what we teach. They are wrong, and they should be condemned for saying that.
God's Word™	If my lie increases the glory that God receives by showing that God is truthful, why am I still judged as a sinner? Or can we say, "Let's do evil so that good will come from it"? Some slander us and claim that this is what we say. They are condemned, and that's what they deserve.
Good News Bible (TEV)	But what if my untruth serves God's glory by making his truth stand out more clearly? Why should I still be condemned as a sinner? Why not say, then, "Let us do evil so that good may come"? Some people, indeed, have insulted me by accusing me of saying this very thing! They will be condemned, as they should be.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version Contemporary English V.	. Since your lies bring great honor to God by showing how truthful he is, you may ask why God still says you are a sinner. You might as well say, "Let's do something evil, so that something good will come of it!" Some people even claim that we are saying this. But God is fair and will judge them as well.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	So, if my lie brings into sharp contrast the brightness of God's truth, and if my lie accentuates his glory, then why should I be condemned as a sinner? Is it proper for us to sin, just so we can be forgiven? May it never be! Yet there are some who slander us and claim that is what we teach. They deserve to be condemned for even saying it!
Plain English Version UnfoldingWord Simplified T.	. But someone might answer, "The fact that God truly keeps his promises becomes very clear because for example, I told a lie and the result is that people praise God because he has mercy! So God should no longer say that I should be punished on account of my having sinned, since people are praising him because of it! If what you, Paul, say is true, then we might as well do evil things in order that good things like that will result!" Some people speak evil about me because they accuse me of speaking like this. God will punish people who say such things about me, and they will deserve for him to punish them!

Williams' New Testament But, as you say, if the truthfulness of God has redounded to His glory because of my falsehood, why am I still condemned as a sinner?
Why should we not say, as people abusively say of us, and charge us with actually saying, "Let us do evil that good may come from it"? Their condemnation is just.

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .
Breakthrough Version If the truth of God overflowed in my lie to His magnificence, why am I still even judged as a sinful *person*? And *it is* not (just as the hurtful words spoken about us and just as some declare us to be saying) "we should do the bad *things* so that the good *things* might come," is it? Whose judgment (*that it is not good to do bad*) is right.

Common English Bible .
Len Gane Paraphrase For if God's truth has increased because of my lie for his glory. Why am I yet judged as a sinner? And not as we are slanderously reported and as some affirm that we say, "Let us do evil, so good can come?" (Their damnation is just!)

A. Campbell's Living Oracles Still, if the truth of God has, through my lie, more abounded to his glory, why am I also yet condemned as a sinner—and not because we have done evil that good may come, as we are slandered, and as some affirm that we teach-whose condemnation is just?

New Advent (Knox) Bible .
NT for Everyone .
20th Century New Testament But, if my falsehood redounds to the glory of God, by making his truthfulness more apparent, why am I like others, still condemned as a sinner?
Why should we not say—as some people slanderously assert that we do say—"Let us do evil that good may come"? The condemnation of such men is indeed just!

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
Berean Study Bible However, if my falsehood accentuates God's truthfulness, to the increase of His glory, why am I still condemned as a sinner?
Why not say, as some slanderously claim that we say, "Let us do evil that good may result?" Their condemnation is deserved!

Christian Standard Bible .
Conservapedia Translation .
Revised Ferrar-Fenton Bible .
Free Bible Version Someone could say, "Why am I still condemned as a sinner if my lies make the truth of God and his glory more obvious in contrast?"
Is it a case of, "Let's sin to bring about good"? That's what some people have slanderously accused us of saying. They should be rightly condemned!

International Standard V For [Other mss. read But] if through my falsehood God's truthfulness glorifies him even more, why am I still being condemned as a sinner?
Or can we say—as some people slander us by claiming that we say—"Let's do evil that good may result"? They deserve to be condemned!

Lexham Bible .
Montgomery NT But if by a falsehood of mine the truthfulness of God has been made to redound to his glory, why am I still tried as a sinner?
And why not say (as I myself am slanderously reported to say), "Let us do evil that good may come out of it"? Such arguments are rightly condemned.

NIV, ©2011 .
Riverside New Testament . such people

Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	But if the truth of God through my lie provides abundant praise for him, why am I still being judged as a sinner? Why not say, as we are falsely reported to say, and as some affirm that we say, "Let us do evil, so that good may come"? The judgment on them is just.
Urim-Thummim Version	.
Weymouth New Testament	If, for instance, a falsehood of mine has made God's truthfulness more conspicuous, redounding to His glory, why am I judged all the same as a sinner? And why should we not say--for so they wickedly misrepresent us, and so some charge us with arguing-- "Let us do evil that good may come"? The condemnation of those who would so argue is just.
Wikipedia Bible Project	But if the truth of God is gloriously contrasted by my lies, why am I still condemned as a sinner? Is it a case of "Let us sin to bring about good"? (as some people have slanderously alleged that we say. They deserved to be condemned).
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible--1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	For if in my lie the truth of YAHWEH abounded to His glory, why am I yet judged as a sinner? And not (as we are wrongly accused, and as some report us to say), Let us do bad things so that good things may come, their condemnation is reserved for eternal justice.
Holy New Covenant Trans.	But if my lie makes God's truth look better and gives God more glory, why am I still being condemned as a sinner? Perhaps we should say, "Let's do evil things so that good things will happen." (Some people are saying awful things about us. They claim that we said this. They deserve to be condemned.)
The Scriptures 2009	For if the truth of Elohim has increased through my lie, to His esteem, why am I also still judged as a sinner? And why not say, "Let us do evil so that the good might come"? -- as we are wrongly accused and as some claim that we say. Their judgment is in the right.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...if but The Truth [of] the god in the mine lie exceeds to the recognition [of] him why? still (And) I as [Man] Offending am judged and not {It is} as [We] are profaned and as say (Some) Ones us to say for [We] may make the [things] bad that may come The [Things] Good [of] whom* The Judgment Right is...
Alpha & Omega Bible	.

Awful Scroll Bible	For if that Un-concealed of God, abounds from-within my lie to His Splendor, why still I-even am being judged as he missing-the-mark? And not accordingly-as-to, we are being harmed-of- our -enlightened-exposure, and accordingly-as-to some expose-to-light, that we are to instruct certainly-of-which, "Let us do perniciousness, in order that good shall come?", whose condemnation is from-within-just.
Concordant Literal Version	Yet if the truth of God superabounds in my lie, for His glory, why am I also still being judged as a sinner, and why not say, according as we are calumniated and according as some are averring that we are saying, that "We should be doing evil that good may be coming"? - whose judgment is fair."
exeGesés companion Bible	For if the truth of Elohim superabounds to his glory in my lie; why am I yet also judged as a sinner? And not, exactly as we are blasphemed, and exactly as some say that we word, Do evil, so that good comes? - whose judgment is just.
God's Truth (Tyndale) Orthodox Jewish Bible	. "But if the Emes Hashem (truth of G-d) has by my sheker overflowed to His kavod (glory), why am I still judged as a rashah (an evildoer)?" Why do we not say, as some speakers of lashon hora slanderously report us to say, "Let us do rah that tov might come of it"? The gezar din (verdict) of ashem (guilty) on them is well deserved.
Rotherham's Emphasized B.	But <if the truth of God by my' falsehood hath the more abounded unto his glory> Why [any longer] am even I [as a sinner] to be judged? And why not <according as we are injuriously charged_ {and} according as some affirm that we say> Let us do the bad things_ that the good ones may come'? whose sentence' is just .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. But if my "lie" [<i>i.e., as you Jews call it</i>] would result in God's truthfulness [<i>about you Jews</i>] increasing the honor He receives, why am I also still judged to be a sinner [<i>by you</i>]? And why should we not say, "Let us do what is wrong so something good will come from it," as some people slanderously claim that we are saying? These people deserve to be condemned.
Brodie's Expanded Trans.	For if the Truth of God has greatly abounded unto His glory by means of my lying, why am I in particular still being judged as a sinner? In fact, not true, as we have been slandered and as some [self-righteous, arrogant legalists] continually insist that we are saying: Let us do evil things, so that good things may come [accused Paul of teaching "the ends justify the means"]. Their condemnation is deserved .
The Expanded Bible Jonathan Mitchell NT	. But [other MSS: For] if in the result of my lie (or: falsehood-effect) God's truth and reality encircles (or: surrounds) for superabundance into His glory (or: [leading] unto His enhanced reputation and a manifestation which calls forth praise), why am I also still being continually separated (judged; evaluated) as one failing to hit the target (as a sinner or an outcast)? And [it is] not according as we are constantly being slandered (abusively spoken of so as to hinder the Light) and according as certain folks – of whom the result of the judgment (or: whose evaluation-effect and separation) is fair (equitable; in accord with justice) – habitually affirm us to be continually saying, "We should constantly

be doing (or: producing) the bad things (the ugly, worthless and evil things) so that the good things may come [of it]!"

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible But if by my lying, the truth of God abounded to his glory, why am I also still condemned as a sinner? And why not (as we are slandered, and as some affirm that we say), "Let us do evil, in order that good may come of it ? Their [Literally "whose"] condemnation is just!

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .
 The Spoken English NT Well, you may say,^h if God's truth becomes even greater, and God ends up getting glory because of my lie, why am I still being condemned as a sinner? By the way,ⁱ aren't we slandered by just that accusation—certain people claiming that we say, "We're going to do bad things, so that good things will come out of it"? If we actually said that, their criticism would be^j totally justified.

h. An equal number of ancient mss have "Because," not "Well" (lit. "And"). The ancient versions (i.e. the translations from Greek into other languages such as Aramaic and Latin) are also split evenly. I think Paul has switched back into the voice of his hypothetical questioner, rather than speaking in his own voice here.

i. Lit. "And."

j. Lit. "is." Paul is saying that their criticism of the position is justified—it's just that it's a mischaracterization of his teaching.

Wilbur Pickering's New T. Still, if the truth of God abounded to His glory by my falsehood, just why am I still judged as a sinner?⁴
 However, we must not say, "Let us do evil so that good may come" (as some people slanderously claim that we do)—their condemnation is well deserved!
 (4) If I choose falsehood, it is an evil choice, and I deserve to be punished, quite apart from any highlighting of God's righteousness.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version For if, by my falsehood, the truth of God has shown itself *to be* supremely great, to His glory, why am I still being judged as a sinner?
 But not, according as we are being blasphemously charged, and according as some are affirming *that* we say, "Let us practice evil things in order that good things may come." Their condemnation is deserved.

Analytical-Literal Translation For if the truth of God by my lie [or, deceitfulness] abounded to His glory, why am I still also judged as a sinner?
 And [why] not [say] (just as we are slandered and just as some imply us to be saying), "Let us do evil [things] so that good [things] shall come?" whose condemnation is deserved.

Berean Literal Bible .
 Bill Puryear translation But if the truth of God by means of my promotion of what is untrue as true is caused to increase resulting in His glory, why, for instance, am I still judged as sinful?

	In fact, [it is] not as we have been slandered and as certain ones are alleging that we say, 'Let us do evil things, in order that good things may come.' With reference to whom, their condemnation and punishment is deserved.
C. Thomson updated NT Charles Thomson NT	. For if by my falsehood the truth of God hath abounded to his glory, why am I yet condemned as a sinner? And will you, (as we are calumniated and as some affirm that we) say, that we should do evil that good may come, you whose condemnation is just?
Context Group Version	But if the truth of God through my lie abounded to his public honor, why am I also still judged as a disgracer [of God]? and why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is vindicated.
English Standard Version Far Above All Translation	. For if God's truth has abounded to his glory in <i>the face of</i> my untruth, why am I for my part still judged as a sinner? – and not according to how we are slanderously spoken of, and as some also claim that we say, "Let us do evil <i>things</i> so that good <i>things</i> may come," whose judgment is merited.
Green's Literal Translation	For if in my lie the truth of God abounded to His glory, why am I yet judged as a sinner? And not (as we are wrongly accused, and as some report us to say), Let us do bad things so that good things may come, the judgment of whom is just.
James Allen translation Legacy Standard Bible Literal New Testament Literal Standard Version Modern English Version Modern Literal Version 2020 For* if the truth of God in my lie abounded to his glory, why am I also still being judged like a sinner? And not (just-as we are blasphemed and just-as some say us to speak) Let us do* evil things, in-order-that good things should come? Whose condemnation is just!
New American Standard New European Version New King James Version New Matthew Bible NT (Variant Readings) Niobi Study Bible R. B. Thieme, Jr. translation But if the doctrine of the God has shown itself to be extremely great for the purpose of his glory [and we assume that it has]; why therefore am I also still being judged as sinful? In fact, not true (as we have been slandered), and certain arrogant (self-righteous) ones (legalists) keep alleging that we say, "Let us do evil things that good things may come." Their condemnation and punishment is deserved.
R. B. Thieme, Jr. trans2	But, If, the accurate Doctrine of The God, the verbalization of the Integrity of God, has shown itself to be extremely great or more prominent for the purpose of his glory, we assume it is has, by means of my lie, untruthfulness, falsehood, why am I also still being judged as sinful? In fact not true (as we have been in the past continuing to the present, slandered or reviled, and certain arrogant Self Righteous legalists keep alleging that we say), "Let us do evil things that good things may come", Their factual condemnation and punishment from the Integrity of God is deserved.
Revised Geneva Translation Updated Bible Version 2.17 A Voice in the Wilderness Webster's Translation World English Bible

Worrell New Testament

The gist of this passage:

7-8

Romans 3:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced <i>ī</i>]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Some ancient manuscripts (the Byzantine Greek text and the Scrivener Textus Receptus), instead of dé, have this:			
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
alêtheia (ἀλήθεια, ας, ῆ) [pronounced <i>ahl-Ā-thi-ah</i>]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; nominative case	Strong's #225
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; locative, dative, or instrumental case	Strong's #3588
emô (ἐμῷ) [pronounced <i>ehm-OH</i>]	<i>of me, mine (own), my, to me, for me, by me, with me</i>	1 st person masculine singular, emphatic possessive pronoun; locative, dative or instrumental case	Strong's #1699

Romans 3:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pseûsma (ψεῦσμα) [pronounced PSYOOOS-mah]	<i>a falsehood, a lie; the perfidy by which a man by sinning breaks faith with God; a fabrication; lying</i>	neuter singular noun; dative, locative or instrumental case	Strong's #5582
perisseuô (περισσεύω) [pronounced per-iss- SUE-oh]	<i>to have in abundance, to have in excess, to exceed in number or measure, to have or to be more than enough</i>	3 rd person singular, aorist active indicative	Strong's #4052
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
doxa (δόξα) [pronounced DOHX- ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; nominative case	Strong's #1391
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

Translation: Now, if the truth of the God, by my lie, abounded to His glory,...

What appears to me to be the case is, there were several objections and/or questions conveyed to Paul from the church at Rome.

Paul himself has not told some lie to the people at Rome, where the truth of God was increased as a result of that lie. This appears to be a special case of v. 5, where man's unrighteousness served to reveal the righteousness of God.

What if I tell a lie, Paul queries, with the result that my lie brings forth the truth of God (whether this be by contrast between the truth and the lie; or if this is because of a correction of the lie using the truth).

Romans 3:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089

Romans 3:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kagô/kamoi/kame (κάγω/κάμοι/κάμέ) [pronounced <i>kag-OH</i>]	<i>and I; I also, even I, I as well, I likewise, in like manner I; even I, this selfsame I; me, me also</i>	conjunction; 1 st person singular, nominative case	Strong's #2504
hôs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
hamartôlos (ἁμαρτωλός) [pronounced <i>ham-ar-to-LOSS</i>]	<i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; a fallen wicked man; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i>	masculine singular adjective, nominative case	Strong's #268
krinô (κρίνω) [pronounced <i>KREE-no</i>]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	1 st person singular, present passive indicative	Strong's #2919

Translation: ...[then] why yet [do] I also keep on being judged as sinful?

The assertion is, *if my lie leads to something good (that is, revealing the truth of God), then how can I be judged as being sinful?* Quite obviously, Paul is not posing this as a question that he has doubts about, but probably as a question raised by someone in the Roman church. Maybe several people.

Romans 3:7 **Now, if the truth of the God, by my lie, abounded to His glory, [then] why yet [do] I also keep on being judged as sinful?** (Kukis mostly literal translation)

The question from Paul is, *If I speak a lie that results in the truth of God being uplifted, how can God view me as a sinner?*

What Paul is arguing here is, *don't the ends justify the means?* So Paul is saying, *If we have a good result, does it make any difference how we got to that good result?*

Romans 3:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

Romans 3:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
blasphêmeō (βλασφημέω) [pronounced <i>blahs-fay-MEH-oh</i>]	<i>to vilify; to speak impiously; to blaspheme, to speak blasphemies, to defame, to rail (against, on), to revile, to speak evil</i>	1 st person plural, present passive indicative	Strong's #987
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
kathōs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
phêmi (φημί) [pronounced <i>fay-MEE</i>]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person plural, present indicative	Strong's #5346
tines (τινες) [pronounced <i>tihn-ehs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>ones, some, certain ones; any, any of those; some things; some times, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
hêmas (ἡμᾶς) [pronounced <i>hay-MASS</i>]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	present active infinitive	Strong's #3004
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
poiēō (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	1 st person plural, aorist active subjunctive	Strong's #4160
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
kakós (κακός) [pronounced <i>kak-OSS</i>]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter plural adjective, accusative case	Strong's #2556

Romans 3:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, aorist active subjunctive	Strong's #2064
The singular verb is throwing me. However, there are certain situations when the neuter plural might take on a singular verb.			
ta (τά) [pronounced tau]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter plural adjective; nominative case	Strong's #18

Translation: And [why should we] not (just as we are being vilified and just as certain ones keep on declaring to us to say that) do evil (things) so that good (things) might come (about)?

This was the very difficult portion of this passage to unravel, and this is where I paid close attention to what many translators had done before me. Some in the church at Rome are claiming that Paul and his associates are suggesting that doing some evil things is good, as long as the end result is good. Again, the argument of, *the end justifies the means*.

Romans 3:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōn (ὧν) [pronounced hown]	<i>from whom, of which, from what, of that; wherein, whose</i>	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
krima (κρίμα) [pronounced KREE-mah]	<i>a decree, judgment; condemnation of wrong; judgement of fault in another; sentence of a judge; legal punishment; condemnatory sentence; a matter to be judicially decided, a lawsuit, a court case</i>	neuter singular noun; nominative case	Strong's #2917
éndikos (ἐνδικός) [pronounced EHN-dee-koss]	<i>righteous; according to right, in the right, just</i>	neuter singular adjective; nominative case	Strong's #1738

Romans 3:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: (Concerning which, the judgment [of God] keeps on being just.) (Kukis mostly literal translation)

Paul affirms at the end that God's judgment continues to be just. If Paul told a lie in order for the truth to come out; or if he suggest evil be done so that good might result, Paul says that God's judgment in such a case would be reasonable.

Romans 3:8 And [why should we] not (just as we are being vilified and just as certain ones keep on declaring to us to say that) do evil (things) so that good (things) might come (about)? (Concerning which, the judgment [of God] keeps on being just.) (Kukis mostly literal translation)

Romans 3:7–8 Now, if the truth of the God, by my lie, abounded to His glory, [then] why yet [do] I also keep on being judged as sinful? And [why should we] not (just as we are being vilified and just as certain ones keep on declaring to us to say that) do evil (things) so that good (things) might come (about)? (Concerning which, the judgment [of God] keeps on being just.) (Kukis mostly literal translation)

Romans 3:7–8 Now, let's say that my lie causes the truth of God to result in His glory. If that is the case, why am I judged as being sinful for lying. Did not my lie lead to a good thing? And why shouldn't we keep doing bad things so that good things come about as a result? (For you know that certain people, attempting to vilify us, claim that is what we say.) To be clear, the judgment of God is just. (Kukis paraphrase)

V. 9 is Paul's assertion of truth, followed by six passages which establish the truth of his statement. I will break this up into two sections: vv. 9–12 and 13–18. The only reason for doing this is to make each passage somewhat shorter (as opposed to putting 10 verses together as a single passage).

Who, therefore, keeps on excelling? None, undoubtedly. For we previously charged not only the Jews but the Hellenists [that] all of them under sin keep on being. Just as it stands written that no one keeps on being righteous, not even one. No one continues having understanding; no one keeps on seeking out the God. All turned away; together, they were rendered unprofitable. No one keeps on doing goodness; no one keeps on being until One.

Romans
3:9–12

Therefore, who keeps on excelling? Doubtless, not one [of them]. For you see, we previously charged not only the Jews but also the Greeks [that] all of them keep on being under sin. Just as it stands written that no one keeps on being righteous, not even one [person]. No one continues having understanding [of the way]; no one keeps on seeking out God. All [men] have turned away; together, they have [all] become useless. No one continues doing the good; no one keeps on being until [a time] of One.

Even though God's judgment is just, is there any person who does well? Not even a single one! Previously we noted that both Jews and Greeks kept on being under sin. Just as it stands written, no one keeps on being righteous, not even a single person. No one understands the way; no man seeks after God. All men have turned away; men grouped together have become useless. No one does good, not even one [or, no one does good until the time of the One].

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Who, therefore, keeps on excelling? None, undoubtedly. For we previously charged not only the Jews but the Hellenists [that] all of them under sin keep on being. Just as it stands written that no one keeps on being righteous, not even one. No one continues having understanding; no one keeps on seeking out the God. All turned away; together, they were rendered unprofitable. No one keeps on doing goodness; no one keeps on being until One.
Complete Apostles Bible	What then? Are we any better? Not at all. For we previously charged both Jews and Greeks that they are all under sin. Just as it is written: "There is none righteous, no not one, There is none who understands; there is none who seeks God. All have turned aside; together they became unprofitable; there is not one doing kindness, there is not so much as one."
Douay-Rheims 1899 (Amer.)	What then? Do we excel them? No, not so. For we have charged both Jews and Greeks, that they are all under sin. As it is written: There is not any man just. There is none that understandeth: there is none that seeketh after God. All have turned out of the way: they are become unprofitable together: there is none that doth good, there is not so much as one.
Holy Aramaic Scriptures Original Aramaic NT	. What, then? Are we held to be greater because we have precedence? We have determined about the Jews and about the Aramaeans that they are all under sin, As it is written: "There is not a just person, not even one," "Neither is there one who understands, nor one who seeks God." "They have all turned away together, and they have been rejected*, and there is not one who does good, not even one."
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	What then? are we worse off than they? In no way: because we have before made it clear that Jews as well as Greeks are all under the power of sin; As it is said in the holy Writings, There is not one who does righteousness; Not one who has the knowledge of what is right, not one who is a searcher after God; They have all gone out of the way, there is no profit in any of them; there is not one who does good, not so much as one:...
Bible in Worldwide English	So what shall we say? Are we Jews any better than other people? No, we are not! I have already shown that all men, both Jews and people who are not Jews have done wrong things. The holy writings say, No one is good. No, not one person. No one is wise. No one wants to know God.

They all have turned away from the straight road. Together they have gone the wrong way. No one does good, not even one person!

Easy English

Easy-to-Read Version–2008

.
So are we Jews better than other people? No, we have already said that those who are Jews, as well as those who are not Jews, are the same. They are all guilty of sin.

As the Scriptures say, "There is no one doing what is right, not even one. There is no one who understands. There is no one who is trying to be with God. They have all turned away from him, and now they are of no use to anyone. There is no one who does good, not even one."

God's Word™

What, then, is the situation? Do we have any advantage? Not at all. We have already accused everyone (both Jews and Greeks) of being under the power of sin, as Scripture says, "Not one person has God's approval. No one understands. No one searches for God. Everyone has turned away. Together they have become rotten to the core. No one does anything good, not even one person.

Good News Bible (TEV)

Well then, are we Jews in any better condition than the Gentiles? Not at all! I have already shown that Jews and Gentiles alike are all under the power of sin.

As the Scriptures say: "There is no one who is righteous, no one who is wise or who worships God. All have turned away from God; they have all gone wrong; no one does what is right, not even one.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

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What does all this mean? Does it mean that we Jews are better off than the Gentiles? No, it doesn't! Jews, as well as Gentiles, are ruled by sin, just as I have said.

The Scriptures tell us, "No one is acceptable to God! Not one of them understands or even searches for God. They have all turned away and are worthless. There isn't one person who does right.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

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So, are we to conclude then that we Jews are superior to all others? Certainly not! For we have already proven that both Jews and gentiles are all under the bondage of sin. And the Scriptures agree, for it is written: There is no one who always does what is right, no, not even one! There is no one with true spiritual insight, and there is no one who seeks after God alone. All have deliberately wandered from God's ways. All have become depraved and unfit. Kindness has disappeared from them all, not even one is good.

Plain English Version

UnfoldingWord Simplified T.

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Shall we conclude that God will treat us more favorably and will treat the non- Jews less favorably? We can certainly not conclude that! The Jews and also the non- Jews have sinned and so they deserve for God to punish them.

The following words that are written in the scriptures support this, No person is righteous. There is not even one righteous person! There is no one who understands how to live properly. There is no one who seeks to know God!

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

Williams' New Testament What is our conclusion then? Is it that we Jews are better than they? Not at all! For we have already charged that Jews and Greeks alike are all under the sway of sin, as the Scriptures say: "Not a single human creature is upright, No one understands, no one is searching for God; They all have turned aside, all have become corrupt; No one does good, not even one!"

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version .
 So what? Are we held in a better position? Not by any means. You see, we already accused both Jewish *people* and Greeks, everyone to be under sin, just as it has been written in *Psalms 14:1-3; 53:1-3*, "There is not a *person* who does what is right, not even one."
 "There is not the *person* who understands. There is not the *person* searching God out."
 "All slid away. At the same time, they went bad. There is not the person showing kindness. There isn't so much as one."

Common English Bible .
 Len Gane Paraphrase .
 What then, are we any better? No, not in any way, for we have proved before that both Jews and Gentiles are all under sin.
 As it is written, "There is no one righteous, no, not one. There is no one who understands, there is no one who seeks after God. They all turn aside together; all of them became useless. There is no one who does good, no, not one."

A. Campbell's Living Oracles .
 What then? Do we excel? Not at all. For we have before proved both Jews and Gentiles to be all under sin.
 As it is written, "Surely there is none righteous; no, not one. There is none that understands; there is none that seeks after God. They are all gone out of the way: they are together become unprofitable. There is none that does good; there is not so much as one."

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament .
 What follows, then? Are we Jews in any way superior to others? Not at all. Our indictment against both Jews and Greeks was that all alike were in subjection to sin. As Scripture says-'There is not even one who is righteous, Not one who understands, not one who is searching for God! They have all gone astray; they have one and all become depraved; there is no one who is doing good-no, not one!'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 Free Bible Version .
 So then, are we Jews better than others? Definitely not! Remember that we've already argued that both Jews and foreigners are under the control of sin.
 As Scripture says, "No one does what is right, not even one.
 No one understands; no one seeks God.
 Everyone has turned their backs on him; everyone does what is totally wrong. No one does what is good, not a single one."

International Standard V	<p>What, then, does this mean? [The Gk. lacks does this mean] Are we Jews [The Gk. lacks Jews] any better off? Not at all! For we have already accused everyone, both Jews and Greeks, of being under the power of [The Gk. lacks the power of] sin.</p> <p>As it is written, "Not even one person is righteous. No one understands. No one searches for God. All have turned away. They have become completely worthless. No one shows kindness, not even one person! [Ps 14:1-3; 53:1-3; Eccl 7:20]</p>
Lexham Bible Montgomery NT	<p>. What then? Are we Jews in a better position? Not at all, for I have already charged all, both Jews and Gentiles, with being under sin. As it is written. There is none righteous, no, not one; There is none that understands, none that seeks for God! All have swerved from the right path; Every one of them has become corrupt. There is none that practices good, no, not one.</p>
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	<p>. . . assert . . . charges What then? Are we Jews more highly estimated than they? Not in the least; for we have already charged all Jews and Gentiles alike with being in thralldom to sin. Thus it stands written, "THERE IS NOT ONE RIGHTEOUS MAN. THERE IS NOT ONE WHO IS REALLY WISE, NOR ONE WHO IS A DILIGENT SEEKER AFTER GOD. ALL HAVE TURNED ASIDE FROM THE RIGHT PATH; THEY HAVE EVERY ONE OF THEM BECOME CORRUPT. THERE IS NO ONE WHO DOES WHAT IS RIGHT--NO, NOT SO MUCH AS ONE."</p>
Wikipedia Bible Project	<p>So are we Jews better than others? Definitely not! Remember that we have already argued that both Jews and foreigners are ruled by sin. As scripture says, "Nobody lives right, not even one, nobody understands, nobody looks for God. Everyone has shunned him, everyone does what is completely wrong. Nobody does good, not a single one.</p>
Worsley's New Testament	<p>"What then are we the better?" Not at all, <i>in point of justification</i>; for we have before proved that both Jews and Gentiles are all under sin: as it is written, "There is none righteous, no not one; there is none that understandeth; there is none that seeketh after God. They are all gone out of the way, they are become unprofitable, there is none that practiseth goodness, no not one.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Hebraic Roots Bible	What then? Have we the superiority, when we have before decided as to both Jews and Gentiles, that all of them are under sin? According as it has been written, "There is none righteous, not even one!" "There is not one understanding; there is not one seeking YAHWEH." All turned away, they became worthless together, not one is doing goodness, not so much as one!"
Holy New Covenant Trans.	What should we think? Are Jews better off? Not at all! We have already proved that all Jews and also non-Jews are under sin's power. This is written: "No one is good — not even one person! No one understands. No one is looking for God. All men have turned away from God and become completely useless. No one is kind — not even one person!"
The Scriptures 2009	What then? Are we better than they? Not at all, for we have previously accused both Yehudim and Greeks that they are all under sin. As it has been written, "There is none righteous, no, not one!" "There is no one who is understanding, there is none who is seeking Elohim. "They all have turned aside, they have together become worthless. There is none who does good, no, not one." Psalm 14:1-3, Psalm 53:1-4.
Tree of Life Version	. made the case

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...What? so {is} [We] excel not {We excel} entirely [We] charge (before) for jews also and greeks all under offense to be as [It] has been written for not [He] is Right not One [Man] {is Right} not is The [Man] Understanding not is The [Man] Seeking the god All [Men] avoid {him} together [They] are ruined not is The [Man] Making kindness not is [He] {Making her} until one [man]...
Alpha & Omega Bible	WHAT THEN? ARE WE BETTER THAN THEY? NOT AT ALL; FOR WE HAVE ALREADY CHARGED THAT BOTH JEWS AND GREEKS ARE ALL UNDER SIN; AS IT IS WRITTEN, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE; THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR THEOS (<i>The Alpha & Omega</i>); ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE." †(<i>Psalm 14:1 to Psalm 14:3; Psalm 53:1 to Psalm 53:3</i>)
Awful Scroll Bible	What then, hold- we -above? No, by all means! For we charge-beforehand both, that the Jews and Greeks are all to be under missing-the-mark, accordingly-as-to it has been written, certainly-of-which, "There is none righteous, yet-not one. (")There is none intelligibly sending-together, there is none searching-out God. (")They all decline-from, together they render un-useful, there is none effecting usefulness, there is not even one."
Concordant Literal Version	What, then? Are we privileged? Undoubtedly not, for we previously charge both Jews and Greeks to be all under sin, according as it is written, that "Not one is just-not even one." Not one is understanding. Not one is seeking out God. All avoid Him: at the same time they were useless. Not one is doing kindness: there is not even one!"
exeGeses companion Bible	So what? Excel we? No, most certainly not: for we previously accused both Yah Hudiym and Hellenes, that they are all under sin; Exactly as scribed, None is just - not even one:

none comprehend - none seek after Elohim.
 They all deviate - simultaneously useless;
 none doing kindness - not even one.
 Psalm 14:1-3 .

God's Truth (Tyndale)
 Orthodox Jewish Bible

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 What then? Are we (Yehudim) better off? Not altogether. For we have now charged both Yehudim and non-Jews as all alike under HaChet (sin, i.e., the power of Chet Kadmon Ro 7:23),
 As it is written, EIN TZADDIK BA'ARETZ (KOHELET 7:20), There is none [on earth] righteous, not even one.
 There is none who has binah, there is none who seeks out G-d.
 All have turned aside, they have become altogether paskudneh, worthless; there is none who does good, there is none, not so much as one.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
 An Understandable Version

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 What then? Are we [Jews] any better off [than those Gentiles]? No, not at all, for we have already charged that both Jews and Greeks [i.e., Gentiles] alike are under [the power of] sin, as it is written [Psa. 14:1ff; 53:1ff], "No one [always] does what is right; not even one person. No one understands [everything]. No one looks to God [all the time]. Everyone has turned away [from God]. All of them have become worthless. No one is [always] kind; no, not even one person."

Brodie's Expanded Trans.

What then? Are we better [superior]? Not by any means! For we have already indicted all Jews and Greeks to be under sin,
 Just as it stands written [in Psalm 14:3]: There is none righteous, not even one.
 There is none [unbelievers] who understands; there is none one who seeks after the God.
 Everyone [unbelievers] has turned aside [avoided the truth]. At the same time, they have become depraved. There is none [unbelievers] who attains integrity, not even one .

The Expanded Bible
 Jonathan Mitchell NT

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 What, then (or: therefore)? Do we continually hold an advantage (habitually have something ahead; or, as a passive: are we continually surpassed)? Not at all, for we already charged (previously accused) all mankind, both Jews and Greeks (or: Hellenists), to be (to continuously exist) under [the direction, power and control, or result, of] failure (the missing of the target by falling short or shooting astray through lack of skill and ability or by distraction; or: error; a mistake; sin),
 according as it has been, and stands, written, "There is not a just man (there is none fair or in right relationship; or: No one exists being in accord with the Way pointed out), not even one!
 "The one understanding does not exist (or: There is no man bringing it together to understand)! The one habitually seeking God does not exist (or: There is none continually looking for or repeatedly searching-out God).
 "All bend out of the regular line (turn aside; or: avoid [God]), [and] at the same time they are made useless; there is no one habitually doing useful kindness (or: kind usefulness); there is not as much as one. [Ps. 14:1-3; 53:1-3]

P. Kretzmann Commentary
 Syndein/Thieme
 Translation for Translators
 The Voice

Bible Translations with Many Footnotes:

Lexham Bible

The Entire World Guilty of Sin

What then? Do we have an advantage? Not at all. For we have already charged both Jews and Greeks are all under sin,

just as it is written,

“*There* is no one righteous, not even one;

there is no one who understands;

there is no one who seeks God.

All have turned aside together; they have become worthless;

There is no one who practices kindness;

there is not even one. [Verses 10–12 are a quotation from Ps 14:1–3]

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

What then? do we screen ourselves?

Not at all! For we have before accused both Jews and Greeks of being [all under sin];

Even as it is written—

There is none righteous, [not even one],

There is none that discerneth, There is none that seeketh out God:

||All|| have turned aside, ||Together|| have become useless,

There is none that doeth kindness, Not so much as one^d:...

^c Or (WH): simply “seeketh.”

^d Ps. xiv. 1 ff.

The Spoken English NT

So what then? Are we Jews better? Not all that much!^k After all, we’ve just accused everyone—Jews and non-Jews alike—of being under the power of sin.

It’s just like the scripture says,^l

There’s not even one person of integrity,^m

Not one who understands,

Not one who searches for God.

They’ve all turned away,ⁿ

All of them have become useless.

k. Lattimore has “Not altogether.” Most translations, prejudiced by Reformation thinking, have “No, not at all!”

l. Lit. “Just as it is written.”

m. Traditionally: “not one righteous.” See “Bible Words.”

n. Or “retreated,” or “degenerated.”

Wilbur Pickering’s New T.

All are under sin

What then? Are we any better? Not at all! For we have already charged both Jews and Greeks that they are all under sin.

Just as it is written: “No one is righteous, not even one;

there is no one who understands, no one who seeks God.

All have turned aside, together they have been made useless; there is no one who shows kindness, no, not so much as one.”⁵

(5) See Psa_14:1-3; Psa_53:1-3; Ecc_7:20.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

What then? Are we of ourselves better? Not at all! For we have already charged both Jews and Gentiles?ALL? with being under sin, Exactly as it is written: "For there is not a righteous one?not even one! There is not one who understands; there is not one who seeks after God. They have all gone out of the way; together they have all become depraved. There is not even one who is practicing kindness. No, there is not so much as one!

R. B. Thieme, Jr. translation Therefore how are we to understand the situation? Do we possess anything that might shield us from the justice of God? No, not at all; for we have already indicted both Jews and Gentiles, that they are all under sin.
As it stands written, There is not a righteous one, not even anyone.
There is not one who comprehends doctrine, there is not one who searches for the God.

All have turned aside [into reversionism (unbelievers)], [all] at the same time they have become depraved; there is not one who attains the integrity [of God], (there is) not even one.

R. B. Thieme, Jr. trans2 Therefore, how are we to understand the situation? Do we Jews possess anything which might shield us from the Integrity of God or Justice of God? No, not at all, by no means; for we have already indicted or charged that all mankind, both Jews and Gentile, are all under the power of the Old Sin Nature. As it is written in the canonical completed Old Testament Scripture: "(Ps 14:1-3) None in spiritual death is born with Absolute Righteousness equal to the Righteousness of God nor even Self Righteousness, not even one, anyone or someone trying to be saved by his Self Righteousness or works; There is not one unbeliever in the whole Human Race who comprehends Bible Doctrine specifically the gospel in Spiritual Death, therefore in the sense of not knowing there is no unbeliever in Spiritual Death who seeks out or searches on the basis of cognizance, The God. All spiritually dead unbelievers have turned aside or deviated in reversionism, at the same time or coincidentally they have become depraved or useless; there is and has not been one who Adjusts to the Justice of God and not one who accomplishes or attains the honesty, respectability, or integrity of God, not even one."

Revised Geneva Translation .
Updated Bible Version 2.17 .
A Voice in the Wilderness .
Webster's Translation .
World English Bible .
Worrell New Testament .

The gist of this passage: All people are under sin, Jews and Greeks alike.

Romans 3:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	who, what [one], which, how; whether, why	neuter singular interrogative pronoun; nominative case	Strong's #5101
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767
proéchomai (προέχομαι) [pronounced pro- EHKH-om-ah-ee]	to have before or in advance of another, to have pre-eminence over another, to excel; to surpass (in excellencies) which can be passed to one's credit	1 st person plural, present (deponent) middle/passive indicative	Strong's #4284 hapax legomenon

Translation: Therefore, who keeps on excelling?

Although Paul has already written that the Jews have some advantages over the Greeks, chiefly because they were entrusted with the Scriptures, which group of people were better? Neither is going to be the short answer.

Romans 3:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
pantōs (πάντως) [pronounced PAN-toce]	<i>doubtless, undoubtedly; entirely; specifically at all events, (with negative following) in no event; by all means, altogether, at all, needs, no doubt, in [no] wise, surely</i>	adverb	Strong's #3843

In Romans 3:9, these two words are translated as follows:

Translation: Doubtless, not one [of them].

Paul uses an adverb here which strongly affirms his answer, which is *no one*.

Romans 3:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proaitiáomai (προαιτιόμαι) [pronounced pro-ahee-tee-AH-om-ahee]	<i>to accuse beforehand, to bring a charge against previously (that is, in what has previously been said)</i>	1st person plural, aorist (deponent) middle indicative	Strong's #4256 hapax legomenon
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; accusative case	Strong's #2453
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
Héllēnes (Ἕλληνες) [pronounced HEHL-lane-ehs]	<i>Greeks (citizens, residents), those who have assumed Greek customs and language; transliterated, Hellen, Hellenists</i>	masculine plural proper noun; a grouping; accusative case	Strong's #1672

Romans 3:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
hupó (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, accusative case	Strong's #266
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

Translation: For you see, we previously charged not only the Jews but also the Greeks [that] all of them keep on being under sin.

All people, whether Jews or Greeks, keep on being under sin. When it comes to evaluation by God, this is the deal-killer. God cannot associate Himself with sin.

Romans 3:9 Therefore, who keeps on excelling? Doubtless, not one [of them]. For you see, we previously charged not only the Jews but also the Greeks [that] all of them keep on being under sin. (Kukis mostly literal translation)

Romans 3:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced kath-OCE]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, perfect passive indicative	Strong's #1125
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756

Romans 3:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
dikaios (δίκαιος, αία, ον) [pronounced <i>DIH- kai-oss</i>]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine singular adjective; nominative case	Strong's #1342
oude (οὐδέ) [pronounced <i>oo-DEH</i>]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; nominative case	Strong's #1520

Translation: Just as it stands written that no one keeps on being righteous, not even one [person].

Paul then goes to the LXX and quotes much of Psalm 13:1–3 (this is Psalm 14:1–3 in the Masoretic text).

Paul affirms from the Scriptures (which he continues to quote from as the standard of truth—even for the Romans). There is no one who is righteous; not a single person.

Romans 3:10 Just as it stands written that no one keeps on being righteous, not even one [person]. (Kukis mostly literal translation)

Romans 3:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
suniêmi (συνίημι) [pronounced <i>soon-EE- ay-mee</i>]	<i>[mentally] putting together, comprehending, considering, understanding, being wise; by implication acting piously</i>	masculine singular, present active participle; nominative case	Strong's #4920

Translation: No one continues having understanding [of the way];...

No person has any knowledge of the truth. This is, of course, apart from divine revelation. God must reveal Himself and His truth to you; otherwise, you do not have it. NO ONE can dig deep within himself to find the truth of God.

Romans 3:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ekzêteô (ἐκζητέω) [pronounced ek-zay-TEH-oh]	<i>seeking out, searching [diligently] for; investigating; desiring, seeking to get, charging with, requiring of; one seeking out for one's self, those beggin, those craving; demanding back, requiring</i>	masculine singular; present active participle; nominative case	Strong's #1567
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: ...no one keeps on seeking out God.

No one continuously seeks God. God must reveal Himself in order for us to know anything about Him.

Romans 3:11 **No one continues having understanding [of the way]; no one keeps on seeking out God.** (Kukis mostly literal translation)

Romans 3:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
ekklinô (ἐκκλίνω) [pronounced ehk-KLEE-noh]	<i>to turn aside, deviate (from the right way and course); to turn (one's self) away, to turn away from, keep aloof from one's society; to shun one; to avoid; to go out of the way</i>	3 rd person plural, aorist active indicative	Strong's #1578

Translation: All [men] have turned away;...

Left to our old nature, we turn away from God. We have no interest in Him.

Now, I don't quite know if I am making an argument for the 5th principle of Calvinism here, because elsewhere, God seems to place a great deal of emphasis upon our volition and the choices that we make. If God is making these choices for us, is our free will nonexistent?

Romans 3:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
háma (ἅμα) [pronounced HAM-ah]	as an adverb: <i>at the same time, at once, together</i> ; as a preposition: <i>together with</i>	adverb; preposition	Strong's #260
achreiōō (ἀχρειώω) [pronounced akh-ri-OH-oh]	<i>to become depraved; to make useless, to render unserviceable; to spoil; to become unprofitable</i>	3 rd person plural, aorist passive indicative	Strong's #889

Translation: ...together, they have [all] become useless.

Unregenerate people are of no use to God. They are unable to perform any divine good, which means, nothing which they accomplish in life will last. The believer with doctrine operating in the Holy Spirit actually produces divine good.

Romans 3:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
poiēō (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; accomplishing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, present active participle; nominative case	Strong's #4160
chrēstótēs (χρηστότης) [pronounced khray-STOT-ace]	<i>(moral) goodness, moral excellence (in character or demeanor), integrity; benignity, kindness</i>	feminine singular noun; nominative case	Strong's #5544

Translation: No one continues doing the good;...

No person does the good. This word chrēstótēs (χρηστότης) [pronounced khray-STOT-ace] is used here, I believe, to indicate divine good. This is clearly above and beyond what man is able to do.

Romans 3:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Romans 3:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heōs (ἕως) [pronounced HEH-ocē]	to, as far as, till, until; even until; up to; even; while	a conjugation, preposition and adverb of continuance	Strong's #2193
heīs, mia, hen (εἷς, μία, ἓν) [pronounced hīce, MEE-ah, ehñ]	one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same	masculine singular numeral adjective; genitive/ablative case	Strong's #1520

Translation: ...no one keeps on being until [a time] of One. (Kukis mostly literal translation)

There are two ways to read this: ...on one keeps on being [any of these good things] until One. This would certainly sound like we are speaking of Jesus, who cannot be categorized like any of the phrases given in vv. 10–12. Nearly every translation of the key conjunction/preposition/adverb is related to time. See Thayer on Heōs in the [Addendum](#). Obviously, if we view this adverb in relationship to time, we end up with a unique translation, different from pretty much every translator that I know. Was Paul—or God the Holy Spirit—allowing for this to be a legitimate translation to recognize how this phrase may be understood? After all, the simply kai conjunction would have given us ...(not) even one. Certainly, that approach fits in best with the overall context.

Now, how does this appear in the Greek text of the Septuagint? Psalm 13:3 παντεςG3956 A-NPM εξεκλινανG1578 V-AAI-3P αμαG260 ADV ηχρεωθησανV-API-3P ουκG3364 ADV εστινG1510 V-PAI-3S ποιωνG4160 V-PAPNS χρηστοτηταG5544 N-ASF ουκG3364 ADV εστινG1510 V-PAI-3S εωςG2193 PREP ενοςG1519 A-GSM.²³

In this Greek text, there is the missing word achreiōō (ἀχρειόω) [pronounced akh-ri-OH-oh] (v. 12b). That may have dropped out of the LXX versions which we have, but have been found in Paul's LXX.

One more thing: I did not quote all of Psalm 13:3; there is a paragraph's worth of words which follow this text (like 3–5 additional verses, but all jammed into a single verse). Not in the Hebrew, but in the Greek Old Testament. Don't know if this was in Paul's copy of the LXX or not. If I ever exegete Psalm 14, I may also do the Greek version as well (which is Psalm 13). Paul, in v. 13, will quote a portion of what is found in Psalm 13:3 (in the LXX).

Romans 3:12 All [men] have turned away; together, they have [all] become useless. No one continues doing the good; no one keeps on being until [a time] of One. (Kukis mostly literal translation)

Psalm 14:1b–3 They are corrupt, they do abominable deeds, there is none who does good. The LORD looks down from heaven on the children of man, to see if there are any who understand, who seek after God. They have all turned aside; together they have become corrupt; there is none who does good, not even one. (ESV)

Psalm 53:1b–3 They are corrupt, doing abominable iniquity; there is none who does good. God looks down from heaven on the children of man to see if there are any who understand, who seek after God. They have all fallen away; together they have become corrupt; there is none who does good, not even one. (ESV)

Romans 3:9–12 Therefore, who keeps on excelling? Doubtless, not one [of them]. For you see, we previously charged not only the Jews but also the Greeks [that] all of them keep on being under sin. Just as it stands written that no one keeps on being righteous, not even one [person]. No one continues having understanding [of the

²³ Greek Old Testament (Septuagint) with Strong's Numbers; from e-sword. Psalm 13:3.

way]; no one keeps on seeking out God. All [men] have turned away; together, they have [all] become useless. No one continues doing the good; no one keeps on being until [a time] of One. (Kukis mostly literal translation)

In the Masoretic text, this reads: The fool has said in his heart, "There is no God." They are corrupt. They have done abominable deeds. There is no one who does good. Yahweh looked down from heaven on the children of men, to see if there were any who understood, who sought after God. They have all gone aside. They have together become corrupt. There is no one who does good, no, not one. (Psalm 14:1–3; WEB) In glancing at the Hebrew, there does not appear to be two ways of understanding this final phrase.

We should not be surprised that Paul has a Greek copy of the Old Testament (he would not be carrying an entire Old Testament, as that would have been very impractical), and that this is his primary source for quotations. Paul probably spoke Hebrew, and possibly the priests spoke Hebrew, but the general Jewish population likely spoke both Aramaic and Koine Greek (in order to get along in the Roman Empire).

Paul clearly did not quote all of Romans 13:1–3, but the portions which support his point that there is no one good; not even one.

Clearly, I have given you far more information than you probably wanted. No translation is going to cover this much material, as most people would become lost in it. Most (All?) pastor-teachers when teaching this passage would make the simple decision to just follow the understanding of every other translator, and simply work from that.

Romans 3:9–12 Even though God's judgment is just, is there any person who does well? Not even a single one! Previously we noted that both Jews and Greeks kept on being under sin. Just as it stands written, no one keeps on being righteous, not even a single person. No one understands the way; no man seeks after God. All men have turned away; men grouped together have become useless. No one does good, not even one [or, no one does good until the time of the One]. (Kukis paraphrase)

A tomb having been opened [is] the throat of them. The tongues of them were continually deceitful. Venom of an asp [is] under the lips of them. Of whom, the mouth, a curse and bitterness, keeps on being filled up. Rapid [is] the feet of them to pour out blood. Destruction and misery [is] in the paths of them. And a way of peace they have not known. [There] is no fear of God from the eyes of them.

Romans
3:13–18

Their throats [are like] a tomb having been opened. Their tongues were continually deceitful. Behind their lips [is] the venom of an adder. Regarding such, their mouths are filled up with cursing and bitterness. Their feet [run] rapidly to spill blood. Their paths [are defined by] misery and destruction. They have not known the way of peace. [There] is no fear of God in their eyes.

Their throats are like a tomb which has just been opened. Their speech is continually deceitful. When they open their mouths, they expose others to the venom of an adder. Regarding such persons, their mouths are filled up with cursing and bitterness. They love violence; they run rapidly to spill blood. Their paths are defined by misery and destruction. They have not known the way of peace through faith in the Messiah. They do not fear God.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	A tomb having been opened [is] the throat of them. The tongues of them were continually deceitful. Venom of an asp [is] under the lips of them. Of whom, the mouth, a curse and bitterness, keeps on being filled up. Rapid [is] the feet of them to pour out blood. Destruction and misery [is] in the paths of them. And a way of peace they have not known. [There] is no fear of God from the eyes of them.
Complete Apostles Bible	"Their throat is an opened grave; with their tongues they deceived"; " the poison of asps is under their lips"; "Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood; Ruin and misery are in their ways; And the way of peace they did not know. There is no fear of God before their eyes."
Douay-Rheims 1899 (Amer.)	Their throat is an open sepulchre: with their tongues they have dealt deceitfully. The venom of asps is under their lips. Whose mouth is full of cursing and bitterness: Their feet swift to shed blood: Destruction and misery in their ways: And the way of peace they have not known. There is no fear of God before their eyes.
Holy Aramaic Scriptures Original Aramaic NT	. "Their throats are opened tombs, their tongues are deceitful, and the venom of asps is under their lips." "Their mouth is full of curses and bitterness," "And their feet are swift to shed blood." "Adversity and wretchedness are in their way," "The way of peace they have not known," "And the awesomeness of God is not before their eyes."
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Their throat is like an open place of death; with their tongues they have said what is not true: the poison of snakes is under their lips: Whose mouth is full of curses and bitter words: Their feet are quick in running after blood; Destruction and trouble are in their ways; And of the way of peace they have no knowledge: There is no fear of God before their eyes.
Bible in Worldwide English	Their mouth is like an open grave. They have used their tongues to fool people. The poison of bad snakes is under their lips. Their mouths are full of cursing and saying bad words to people. Their feet run quickly to kill people. Death and trouble are on the ways they go. They do not know the way of peace. They do not fear God.
Easy English Easy-to-Read Version–2008	. "Their words come from mouths that are like open graves. They use their lying tongues to deceive others." "Their words are like the poison of snakes." "Their mouths are full of cursing and angry words." "They are always ready to kill someone. Everywhere they go they cause trouble and ruin. They don't know how to live in peace."

God's Word™	"They have no fear or respect for God." Their throats are open graves. Their tongues practice deception. Their lips hide the venom of poisonous snakes. Their mouths are full of curses and bitter resentment. They run quickly to murder people. There is ruin and suffering wherever they go. They have not learned to live in peace. They are not terrified of God."
Good News Bible (TEV)	Their words are full of deadly deceit; wicked lies roll off their tongues, and dangerous threats, like snake's poison, from their lips; their speech is filled with bitter curses. They are quick to hurt and kill; they leave ruin and destruction wherever they go. They have not known the path of peace, nor have they learned reverence for God."
J. B. Phillips <i>The Message</i> NIRV New Life Version Radiant New Testament New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version Contemporary English V.	. Their words are like an open pit, and their tongues are good only for telling lies. Each word is as deadly as the fangs of a snake, and they say nothing but bitter curses. These people quickly become violent. Wherever they go, they leave ruin and destruction. They don't know how to live in peace. They don't even fear God."
Goodspeed New Testament The Living Bible New Berkeley Version New Living Translation The Passion Translation Their words release a stench, like the smell of death—foul and filthy! Deceitful lies roll off their tongues. The venom of a viper drips from their lips. Bitter profanity flows from their mouths, only meant to cut and harm. They are infatuated with violence and murder. They release ruin and misery wherever they go. They never experience the path of peace. They shut their eyes to the awe-inspiring God!
Plain English Version UnfoldingWord Simplified T.	. What people say is foul, like the smell that comes from a grave that has been opened. By what people say, they deceive people. By what they say they injure people, just like the poison of snakes injures people. They are continually cursing others and saying cruel things. They go quickly to murder people. Wherever they go they ruin everything and make people miserable. They have not known how to live peacefully with other people. They absolutely refuse to honor God!
Williams' New Testament	Their throats are just like open graves, with their tongues they have spoken treachery; the poison of asps is under their lips.

Their mouths are full of bitter cursing.
 Their feet are swift for shedding blood,
 Ruin and wretchedness are on their paths,
 They do not know the way of peace.
 There is no reverence for God before their eyes."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	"Their throat is a gravesite that has been opened. They were deceiving with their tongues" (<i>Psalms</i> 5:9). "Venom of cobras is under their lips," (<i>Psalms</i> 140:3) "whose mouth is packed full of cursing and bitterness" (<i>Psalms</i> 10:7). "Their feet are sharp to spill blood. Crushing and misery are in their roads, and they didn't know a road of peace" (<i>Psalms</i> 59:7–8). "The fear of God isn't up in front of their eyes" (<i>Psalms</i> 36:1).
Common English Bible	.
Len Gane Paraphrase	Their throat [is] an open sepulcher; they have used their own tongues to deceive. The poison of asps [is] under their lips. Whose mouth [is] bloated with cursing and bitterness. Their feet [are] quick to shed blood. Destruction and misery [are] in their ways. And the way of peace they have not known. There is no fear of God before their eyes.
A. Campbell's Living Oracles	Their throat is an open sepulcher: with their tongues they have used deceit; the poison of asps is under their lips: their mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery lurk in their paths; but the path of peace they have not known. There is no fear of God before their eyes."
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	'Their throats are like opened graves; they deceive with their tongues.' 'The venom of serpents lies behind their lips,' 'And their mouths are full of bitter curses.' 'Swift are their feet to shed blood. Distress and trouble dog their steps, And the path of peace they do not know.' 'The fear of God is not before their eyes.'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Their throats are like an open grave; their tongues spread deceit; their lips ooze with the venom of snakes. Their mouths are full of bitterness and curses, and they are quick to cause pain and death.

	<p>Their way leads to disaster and misery; they don't know how to live in peace. They don't care about respecting God at all."*</p>
International Standard V	<p>Their throats are open graves. With their tongues they deceive. [Ps 5:9] The venom of poisonous snakes is under their lips. [Ps 140:3] Their mouths are full of cursing and bitterness. [Ps 10:7] They run swiftly [Lit. Their feet are swift] to shed blood. Ruin and misery characterize their lives. They have not learned the path to peace. [Isa 59:7-8; Prov 1:16] They don't fear God. [Lit. God before their eyes]</p>
Lexham Bible Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text	<p>. "Their throat is an open grave. Their tongues have deceived. The poison of snakes is under their lips." "Their mouths are full of cursing and bitterness." "Their feet are swift to pour out blood. Destruction and suffering are in their paths. These people have not known a way of peace." "There is no fear of God before their eyes."</p>
Urim-Thummim Version	<p>Their throat is an open tomb; with their tongues they have used deceit; the poison of a small snake is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace they have not known: There is no veneration of Elohim before their eyes.</p>
Weymouth New Testament	<p>"THEIR THROATS RESEMBLE AN OPENED GRAVE; WITH THEIR TONGUES THEY HAVE BEEN TALKING DECEITFULLY." "THE VENOM OF VIPERS LIES HIDDEN BEHIND THEIR LIPS." "THEIR MOUTHS ARE FULL OF CURSING AND BITTERNESS." "THEIR FEET MOVE SWIFTLY TO SHED BLOOD. RUIN AND MISERY MARK THEIR PATH; AND THE WAY TO PEACE THEY HAVE NOT KNOWN." "THERE IS NO FEAR OF GOD BEFORE THEIR EYES."</p>
Wikipedia Bible Project	<p>From their throats comes corruption, stinking like an open grave; they use their tongues to spread deceit; their lips ooze with the venom of snakes. Their mouths are full of bitter curses, and they are quick on their feet to shed blood. Their way leads to destruction and misery, not knowing the way of peace. In their eyes God does not deserve respect."</p>
Worsley's New Testament	<p>.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2011)	.
New Catholic Bible	.

New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible "Their throat is a tomb being opened;"
 "they used deceit with their tongues; the poison of asps is under their lips;
 whose mouth is full of cursing and bitterness.
 Their feet are swift to shed blood;
 ruin and misery are in their way;
 and they did not know a way of peace;
 there is no fear of YAHWEH before their eyes."
 (Psa. 14:1-3; 5:9; 140:3; 10:7; Isa. 59:7, 8; Psa. 36:1)

Holy New Covenant Trans. "Their throats are like an open grave. They use their tongues to hurt people." "Like
 dangerous snakes, poison is on their lips."
 "Their mouths are filled with cursing and bitterness."
 "They move quickly to kill someone.
 After they leave, people are suffering and destroyed.
 They have not known the peaceful way."
 "They are not afraid of God."

The Scriptures 2009 **"Their throat is an open tomb, with their tongues they have deceived,"**
 Psalm 5:9
"The poison of adders is under their lips," Psalm 140:3.
"Whose mouth is filled with cursing and bitterness." Psalm 10:7.
"Their feet are swift to shed blood, Proverbs 1:16.
ruin and wretchedness are in their ways,
and the way of peace they have not known." Isaiah 59:7.
"There is no fear of Elohim before their eyes." Psalm 36:1.

Tree of Life Version . keep deceiving

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Tomb Having Been Opened {is} The Throat [of] them [by] the tongues [of] them
 [They] deceived Poison [of] serpents {is} under the lips [of] them whom* The Mouth
 [from] cursing and [from] bitterness swells Swift {are} The Feet [of] them to pour
 blood Ruin and Misery {are} in the paths [of] them and path [of] peace not [They]
 know not is Fear [of] god before the eyes [of] them...

Alpha & Omega Bible "THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP
 DECEIVING," †(Psalm 5:9)
 "THE POISON OF VIPERS IS UNDER THEIR LIPS"; ‡(Psalm 140:3)
 "WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS"; †(Psalm 10:7)
 "THEIR FEET ARE SWIFT TO SHED BLOOD,
 DESTRUCTION AND MISERY ARE IN THEIR PATHS,
 AND THE PATH OF PEACE THEY HAVE NOT KNOWN." †(Isaiah 59:7)
 "THERE IS NO FEAR OF THEOS (*The Alpha & Omega*) BEFORE THEIR EYES."
 †(Psalm 36:1)

Awful Scroll Bible "Their throat is a grave having been opened-up, with their tongues they were
 deceiving, the poison of asps is under their lips."
 "Whose mouth is full of imprecation and bitterness."
 "Their feet are swift to shed forth blood.
 (")Breaks-together and weighty-trials are from-within their ways.
 (")And the way of peace they came not to know."

Concordant Literal Version	<p>"There is no reverence of God from-among-opposite their eyes." A sepulcher opened is their throat. With their tongues they defraud."The venom of asps is under their lips." Whose mouth with imprecation and bitterness is crammed. Sharp are their feet to shed blood. Bruises and wretchedness are in their ways, And the way of peace they do not know." There is no fear of God in front of their eyes.</p>
exeGeses companion Bible	<p>Their larynx is an open tomb; they deceive with their tongues; the venom of asps is under their lips; whose mouth is full of cursing and bitterness; whose feet are sharp to pour blood; crushing and misery are in their ways; and the way of shalom they have not known; there is no awe of Elohim in front of their eyes. Psalms 5:9, 10:7, 36:1, 140:3, Isaiah 59:7,8</p>
God's Truth (Tyndale) Orthodox Jewish Bible	<p>. Their throat is an open grave. They use their tongues to deceive. The venom of asps is under their lips, Whose mouth is full of curses and bitterness. Their feet are swift when it comes to shefach dahm. Ruin and wretchedness are in their ways, And the derech Shalom (the way of peace) they have not known. There is no yirat Shomayim (fear of G-d) before their eyes. [See TEHILLIM 13:1-3; 14:1-3; 5:9,10; 139:4; 140:3; 9:28; 10:7; YESHAYAH 59:7 8; TEHILLIM 36:1; MISHLE 1:16; TEHILLIM 35:2.]</p>
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	<p>. [Psa. 5:9 says], "Their throats are like open graves [i.e., they are foul-mouthed]. They have spoken deceitfully." [Psa. 90:3 says], "There is snake venom under their lips [i.e., their words are deadly]." [Psa. 10:7 says], "Their speech is full of cursing and bitterness." [Isa. 59:7ff says], "Their feet [take them where they] are quick to commit murder. Their pathways are strewn with ruin and misery [i.e., caused by them]. They have not known [how to walk on] a peaceful pathway." [Psa. 36:1 says], "They do not view God with reverence."</p>
Brodie's Expanded Trans.	<p>Their [unbelievers] vocal chords [words] are a tomb which has been opened. They repeatedly practice deceit with their tongues [maligning, slandering]. The venom of cobras is upon their lips, Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Historical disaster and personal suffering are in their paths. In fact, they have not understood the way of prosperity. There is no fear of God before their eyes .</p>
The Expanded Bible Jonathan Mitchell NT	<p>. "Their throat [is] an opened grave; by their tongues they were consistently baiting for entrapment (or: to deceive); [Ps. 5:9] venom of asps (vipers) [is] under their lips, [Ps. 140:3] "whose mouth constantly is crammed full of a wishful curse and of bitterness. [Ps. 10:7]</p>

"Their feet [are] swift (or: sharp) to pour out blood.
 "The results of crushing (bruising; shattering) and misery (wretchedness) [are] in their paths (or: ways),
 "and the road of peace (path or way of shalom) they do not experience (intimately know). [Isa. 59:7-8; Prov. 1:16]
 "There is no fear of or respect for God before (in front of) their eyes." [Ps. 36:1]

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible
 Their throat is an opened grave;
 they deceive with their tongues;
 the venom of asps is under their lips, [A quotation from Ps 5:9 and Ps 140:3]
 whose mouth is full of cursing and bitterness. [A quotation from Ps 10:7]
 Their feet are swift to shed blood;
 destruction and distress are in their paths,
 and they have not known the way of peace. [Verses 15–17 are a quotation from Isa 59:7–8]
 The fear of God is not before their eyes." [A quotation from Ps 36:1]

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. ||*A sepulchre, opened*|| is their throat,
 ||*With their tongues*|| have they used deceit,
 ||*The poison of asps*|| is under their lips,^e
 ||*Whose mouth*|| |of cursing and bitterness| is full,^f
 ||*Swift*|| are their feet to shed blood^g;
 ||*Destruction and misery*|| are in their ways,
 And ||*way of peace*|| have they not known^h:
 There is no fear of God before their eyes.ⁱ
^e Ps. v. 9; cxi. 3.
^f Ps. x. 7.
^g Pr. i. 16.
^h Is. lix. 7 f; cp. chap. xi. 32; Gal. iii. 22.
ⁱ Ps. xxxvi. 1.

The Spoken English NT
 Their throat is an open tomb,
 And with their tongues they tell lies.
 The venom of an asp hides behind their lips,^p
 And their mouths are full of cursing and poison.
 Their feet eagerly run^q to shed blood,
 And disaster and misery lie on their paths;
 They haven't recognized the path of peace.
 In^r their eyes, there's no such thing as respect for God.^s
 p. Lit. "is under their lips."
 q. Lit. "Their feet are quick."
 r. Lit. "in front of."
 s. For this chain of quotations, see Psalm 14:1-3; Psalm 53:1-3; Ecclesiastes 7:20; Psalm 5:9; Psalm 140:3; Psalm 10:7; Isaiah 57:7-8; Proverbs 1:16; Psalm 36:1.

Wilbur Pickering's New T. "Their throat is an opened grave; they habitually deceive with their tongues."⁶
 "Viper's venom is under their lips";⁷
 "whose mouth is full of cursing and bitterness."⁸

"Their feet are swift to shed blood;
ruin and wretchedness are in their paths,
and the way of peace they have not known."⁹
"There is no fear of God before their eyes."¹⁰

(6) See Psalm 5:9.

(7) See Psalm 140:3.

(8) See Psalm 10:7.

(9) See Isaiah 59:7-8.

(10) See Psalm 36:1. The picture painted in verses 10-18 is not pretty! The description includes both Jews and Gentiles. Since the Creator is the only one who is competent to dictate moral values, someone who denies His authority (or worse, His existence) will not be bound by such values. We have already commented on what Satan does with a 'son of disobedience'.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation "Their throat [is] a grave having been opened; with their tongues they deceived; [the] venom of poisonous snakes [is] under their lips." [Psalm 5:9; 140:3]
"Whose mouth is full of cursing and bitterness." [Psalm 10:7]
"Their feet [are] swift to shed blood.
"Ruin and misery [are] in their ways.
"And [the] way of peace they did not know." [Isaiah 59:7,8]
"[There] is no fear of God before their eyes." [Psalm 36:1]

Berean Literal Bible .

Bill Puryear translation Their vocal cords are a grave which has been opened. They kept on deceiving [defrauding and using trickery] with their tongues. The venom of Egyptian cobras is under their lips;
whose mouth is full of cursing and bitterness;
their feet [are] quick to commit murder;
destruction and misery are in their way of life.
In fact they have not acknowledged [given due recognition to] the way of peace.
There is no respect for God before their eyes.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version .

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 'Their throat has been an opened burial chamber; they were being treacherous with their tongues.' {Psa 5:9}
'The poison of the asps is under their lips.' {Psa 140:3}
'Whose mouth is full of evil-cursing and bitterness.' {Psa 10:7?}
'Their feet are swift to shed blood;
downfall and misery is in their ways;
and they did not know the way of peace.' {Isa 59:7,8}
'There is no fear of God in front of their eyes.' {Psa 36:1}

New American Standard .

New European Version .

New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Their vocal cords are a grave which has been opened; with their tongues they keep on deceiving; the venom of (Egyptian) cobras is under their lips. Whose mouth of revenge and bitterness keeps on being filled. Their feet are swift [or, <i>hurry</i>] to commit murder. Historical disaster and personal suffering are in their highways (their way of life; their <i>modus vivendi</i>). In fact they have not known [or, <i>comprehended</i>] the way of peace,...
R. B. Thieme, Jr. trans2	There is no respect for God before His eyes [in the sense of perception] "Their larynx or vocal apparatus in speech from reversionism is an open rotten tomb of new slander or skeletal grave of old slander, with their tongues the Self Righteous Arrogant reversionist keeps on deceiving." "The venom of the cobra is under their lips." "Whose mouth of revenge and bitterness and imprecation curses and prayers for harm, is full of the bitterness of continued maladjusted reversionism." "The feet of the maladjusted reversionist are quick or swift to pour out blood or MURDER, Destruction self and others by crushing bones and bodies in the violence of historical disaster and wretched personal suffering and misery are in their highways it their Modus Operandi . In fact, the reversionist under maladjustment to the Justice of God have not understood or known the way of peace or prosperity as a state of tranquility, security, blessing, health, harmony welfare, freedom from war from maximum Adjustment to the Justice of God." "There is constantly no respect or awe for the Integrity of God before their eyes in the sense of perception."
Revised Geneva Translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	. practiced
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:

13-18

Romans 3:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
táphos (τάφος) [pronounced TAF-oss]	<i>burial</i> (very early use); <i>a grave, a sepulcher, the place of interment, tomb</i>	masculine singular noun; nominative case	Strong's #5028
anoigō (ἀνοίγω) [pronounced an-OY-gō]	<i>opening; being opened [up], having been opened</i>	masculine singular, perfect passive participle; nominative case	Strong's #455
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Romans 3:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
larunx (λάρυγξ) [pronounced LAR- oongks]	<i>throat, larynx; the instrument or organ of speech</i>	masculine singular noun; nominative case	Strong's #2995 hapax legomenon
autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/ genitive case	Strong's #846

Translation: *Their throats [are like] a tomb having been opened.*

The Additional text of Psalm 13:3 from the Septuagint:

Previously, I made mention of all of this additional text found in Greek text of Psalm 13:3 (which text is not found in the MT of Psalm 14:3). You may have read through that with limited interest, but the only thing that stuck in your mind (if anything) was, what about that extra text? What did it say? Well, here it is.

Even though every translation refers to other passages where this came from, it also is the continuation of the original quotation. Now, which came first, the chicken or the egg? What I am asking here is, did Paul first quote these other passages and then some well-meaning scribe added this to the Greek of Psalm 13:3? Or was this text actually here in the LXX and Paul simply continued with it? Well, we do know this, the Masoretic text, going back to the Dead Sea Scrolls, which was from an ancient library some time around 200 B.C. (give or take a hundred years)—we know that the MT remains the same. No additional material. This would suggest that someone may have actually added all of this text to the LXX after the fact. The Septuagint text which I use is The Septuagint (LXX), edited by Alfred Rahlfs, which includes Strong's numbers for looking up the original Greek word in a lexicon. It was published in 1935; and is in the public domain (I have it via e-sword). Both the Charles Thomson translation and the Complete Apostles Bible,²⁴ both of which are taken from the Septuagint text, have this same additional text. However, in e-sword (and possibly in their own text), the psalms were reordered to match with the Masoretic text (so, this is Psalm 14:3 in C. Thomson's translation and in the Complete Apostles Bible).

Anyway, the entire text of Psalm 14:1–3 from the Complete Apostles Bible reads: *For the end, A Psalm of David. The fool has said in his heart, There is no God. They have corrupted themselves, and have become abominable in their devices; there is none that does good, there is not so much as one. The Lord looked down from heaven upon the sons of men, to see if there were any that understood, or sought after God. They have all gone out of the way, they have together become corrupt, there is none that does good, no not one. Their throat is an open tomb; with their tongues they have used deceit. The poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace they have not known: there is no fear of God before their eyes.* Sound familiar? This is the text which Paul is quoting in Romans 3:10–18. Did Paul get all of his text from the LXX and was all of this in Psalm 13:1–3 (Psalm 14:1–3 in the MT)? Anyway, even though this is interesting information for those interested in textual criticism, the amount of edification that we might receive from this is limited.

Let's actually focus on the text itself.

Romans 3:13a *Their throats [are like] a tomb having been opened.*

²⁴ Both Bible available through e-sword.

This contains the genitive from the 3rd person masculine plural pronoun *autos* (I translated this *their*, which is legitimate). This shows up six times in this passage alone, so, *who is them?* The passage that Paul takes this from begins with the words, *The fool says in his heart, "There is no God."* (Psalm 14:1a; ESV) Given this, combined with Romans 3:17 (...*and the way of peace they have not known.*"—ESV), that would suggest that Paul is speaking of unbelievers in Rome, people with whom the believers would have been very familiar as there was certainly an anti-believer reaction to the evangelism which took place in Rome (at one point in time previous to this, Christians had all been expelled from Rome—but that restriction appears to have been relaxed).

What Paul is justifying is, there is no greater worth before God, whether one is Jew or gentile. All have sinned and fall short of God's glory (something that Paul will state later on). The Jews had the advantage of having the Scriptures, but God did not necessarily give any advantage to the unbelieving Jew (some Jews rejected the Scriptures; some did not believe in the Messiah; and some rejected how God revealed Himself).

Now, even though we are speaking of unbelievers, this can also be true of believers in reversionism.

Most of us have never been in front of a grave being opened up after so many years of decay, so this is something that we must understand academically—the smell from a recently opened sepulcher was horrific. However, many of us have a parallel circumstance. Have you ever opened up a refrigerator which has been unplugged for a week or so? If you are right there at the door, it is an horrendous smell. Or perhaps you have been in a home where the people had pets and the pets urinated and defecated everywhere. I have been to a house where, from the front door (with the door closed), you could smell this. So, this is an awful smell that Paul refers to. He likens this awful smell to the throats of them who are not righteous (Romans 3:10). That is, the open their mouths, and what comes out of awful. They speak lies, they gossip, they slander people, the profane the name of God, and they use obscene words constantly. Since most of us have the internet, we have had the opportunity of speaking to a stranger who will use profanity, obscenity, and slander us personally in every way possible. Speaking to such a person is just like opening up a tomb, or an unplugged refrigerator, or going into a house where there used to be pets and they did not take care of them.

Romans 3:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tais (ταῖς) [pronounced <i>taiç</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
glōssai (γλῶσσαι) [pronounced <i>GLOHS-sigh</i>]	<i>tongues, a member of the body, languages, dialects used by a particular people distinct from that of other nations</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1100
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
doliōō (δολιόω) [pronounced <i>dol-ee-OH-oh</i>]	<i>to deceive, to be guileful, to use deceit</i>	3 rd person plural, imperfect active indicative	Strong's #1387 hapax legomenon

Translation: *Their tongues were continually deceitful.*

Paul then specifies how their throats are like an open sepulcher. One way is, they are deceitful. They lie right to your face. Or when interacting with such a one online, they just make up facts and statistics or they believe things

which are simply not true (how many people in the United States still believe that Trump colluded with Russia in order to become president in 2016? I would guess almost a third of the people who know what I am talking about). These were lies spread by Trump's opposition and the media.

So, you may consider most *news* programs as open tombs.

Romans 3:13a-b **Their throats [are like] a tomb having been opened. Their tongues were continually deceitful.** (Kukis mostly literal translation)

Psalms 5:9 **For there is no truth in their mouth; their inmost self is destruction; their throat is an open grave; they flatter with their tongue.** (ESV) This is close, but not quite it. When we come to the end of this passage, I will reference a better text.

Romans 3:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ίός (ἰός) [pronounced ee-OSS]	<i>venom, poison of asps is under their lips; spoken of men given to reviling and calumniating and thereby injuring others; rust; corrosion</i>	masculine singular noun; nominative case	Strong's #2447
aspís (ἄσπις) [pronounced as-PECE]	<i>asp; a small and most venomous serpent, the bite of which is fatal; also adder, cobra, viper</i>	feminine singular noun; genitive/ablative case	Strong's #785 hapax legomenon
ὑπό (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
τα (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
cheĩloi (χεῖλοι) [pronounced KHĪ-loi]	<i>lips, of the speaking mouths, mouths of a jar or jug; metaphorically the sea shores</i>	neuter plural noun; accusative case	Strong's #5491
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: Behind their lips [is] the venom of an adder.

I stretched the meaning of the word ὑπό (ὑπό) [pronounced hoop-OH], translating this *behind* rather than *under, beneath*.

The idea is, when a person opens his mouth, it is like being exposed to the venom of an adder (viper, cobra). You are struck with this poison.

Psalms 140:3 **They make their tongue sharp as a serpent's, and under their lips is the venom of asps. Selah.** (ESV)

Romans 3:13 **Their throats [are like] a tomb having been opened. Their tongues were continually deceitful. Behind their lips [is] the venom of an adder.** (Kukis mostly literal translation)

Romans 3:14			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōn (ὧν) [pronounced hown]	<i>from whom, of which, from what, of that; wherein, whose</i>	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
stoma (στόμα) [pronounced STOHM-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; nominative case	Strong's #4750
ará (ἄρά) [pronounced ar-AH]	<i>an imprecation, curse, malediction, cursing; this refers to something lifted up, which could be a curse or a prayer</i>	feminine singular noun; genitive/ablative case	Strong's #685 hapax legomenon
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
pikría (πικρία) [pronounced pihk-REE-ah]	<i>bitterness, acidity (especially poison), literally or figuratively</i>	feminine singular noun, genitive/ablative case	Strong's #4088
gémō (γέμω) [pronounced GHEM-oh]	<i>to be full, to be filled up, to swell up</i>	3 rd person singular, present active indicative	Strong's #1073

Translation: Regarding such, their mouths are filled up with cursing and bitterness.

Regarding such people, their mouths are filled with cursing and bitterness. Have you known anyone like this? Every fifth word is a curse; everything that they say seems to be tinged with bitterness and anger. I certainly have.

Romans 3:14 Regarding such, their mouths are filled up with cursing and bitterness. (Kukis mostly literal translation)

Psalms 10:7 His mouth is filled with cursing and deceit and oppression; under his tongue are mischief and iniquity. (ESV) This is close, but not an exact match-up.

Romans 3:13–14 Their throats [are like] a tomb having been opened. Their tongues were continually deceitful. Behind their lips [is] the venom of an adder. Regarding such, their mouths are filled up with cursing and bitterness. (Kukis mostly literal translation)

You will notice how much Paul has stayed with the sins of the tongue here, which are some of the most vicious sins that believers and unbeliever can commit.

I was certainly exposed to the importance of this doctrine and many of these points in Berachah Church.

Sins of the Tongue

1. There are three categories of sins: mental sins, verbal sins and overt sins. As our society moves *forward*, we have tended to ignore the first two, as well as groups of the last. Mental sins generally motivate the overt sins. When one person murders another, the motivating factor is often hatred. When one person commits adultery, the motivating factor is generally lust. However, many verbal sins occur apart from clear, motivating mental sins.
2. The third commandment enjoins us not to use the Lord's name trivially. Like several of the Laws of the Ten Commandments, this Law was distorted by the Jews. One of the things that they did is they no longer pronounced the proper name of Jehovah (which would have been something like Y^ehowah). When reading Scripture aloud, the name Y^ehowah was never pronounced, but they said *Adonai* instead (actually, the true pronunciation is closer to *aw-DOHN*; the construct form of this noun is closer to our English pronunciation). However, when the Jews took an oath, particularly one which invoked any name referring to God, and one which they had no intention of keeping, this was actually closer to the concept of using God's name in a trivial manner. It is almost impossible to find a movie where God's name is not taken in vain. Sometimes, a character's primary characteristic is a litany of blasphemies streaming from his or her mouth. Furthermore, it is not unusual for this characteristic to be presented as humorous. Since the 1990's, we have had television show after television show trivialize God's name with the phrases *Oh God* or *Oh my God*. Having been a teacher for over twenty years, I have observed the use of this phrase on television far exceeds its use by youth. I might hear a student use profanity (e.g., *God* attached to a *damn*) once or twice a year. I may hear a student use God's name trivially once or twice a week. Those who write television scripts and those who produce television often claim that they are doing nothing more than holding up a mirror to society (that is, what is found on television is no different than what we find in real life); however, in almost any category of sin, we find it in much more abundance on television than we do in real life.
3. In the ninth commandment, God tells the Jew, **You will not bear false witness against your neighbor** (Ex. 20:16). Although this certainly has application in the courtroom, it applies outside the courtroom as well. When we gossip about someone, we often tend to embellish or inadvertently add to the story, so that we are speaking that which is partially false about someone else. That is bearing false witness against your neighbor.
4. Of the seven worst sins, three are verbal sins. **There are six things which Jehovah hates; in fact, seven which are an abomination to Him: Arrogant eyes, a lying tongue, and hands that shed innocent blood (homicide); a heart that devises evil conspiracies, feet that run rapidly to evil, a false witness who utters lies, and one who spreads strife among brothers** (Prov. 6:16–19). The first verbal sin is one who simply lies—this is about oneself. When quizzed on their activity, they lie; when representing their strong or weak points, they lie. The second of the great verbal sins is a person who gossips (that is, *bears false witness against his neighbor*). The third of the great verbal sins is a person who intentionally stirs up trouble between two or more other parties.
5. Paul, when he logically concludes that both Jews and Greeks are all under sin, he quotes Old Testament passages which deal primarily with verbal sins. **To what conclusion are we forced? Are we better than they? No, for we have already indicted Jews and Greeks all under sin. As it stands written: There is none righteous, not even one; there is no one who understands; there is no one who seeks for God. All have turned aside; together, they have become depraved. There is no one who does good; there is not even one. Their throat is an open grave, with their tongues, they continue deceiving. The poison of asps is under their lips. Whose mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and misery are in their paths and the path of peace they have not known. There is no fear of God in their eyes** (Rom. 3:9–18 Psalm 14:1–3 5:9 10:7 Isa. 59:7 Psalm 36:1). The first sins named and the most sins named were all sins of the tongue. As believers, we tend to have a lot of goofy ideas and we disdain those who are guilty of sexual sins, drunkenness, drug abuse; and certainly of those who commit murder. However, when listing the worst sins, we generally find more verbal sins listed than overt ones.
6. In any list of sins, there are as many verbal sins as any other category. **Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have**

Sins of the Tongue

forewarned you that those who practice such things will not inherit the kingdom of God (Gal. 5:19–21). Four of the twelve sins mentioned are verbal sins; and several of the other sins can have elements of verbal sins.

7. Verbal sins extend to heresies which are taught in the Church of God: **But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master Who bought them, bringing swift destruction upon themselves. And many will follow their sensuality, and because of them, the way of the truth will be maligned; and in greed, they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep** (I Peter 2:1–3).
8. I don't intend to exhaust this doctrine in this short dissertation; so let me conclude with what James wrote: **Now if we put bits into the horses' mouths so that they may obey us, we direct their entire body as well. Listen, the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder, wherever the inclination of the pilot desires. So also the tongue is a small part of the body, and yet it boasts of great things. Listen, how great a forest is set aflame by such a small fire! And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell. For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by the human race. But no one can tame the tongue; it is a restless evil and full of deadly poison. With it, we bless our Lord and faith; and with it we curse men, who have been made in the likeness of God; from the same mouth comes both blessing and cursing. My brothers, these things ought not to be. Should your kitchen faucet send out both drinking water and waste water?**¹ (James 3:3–11).

A more complete doctrine of the **Doctrine of the Sins of the Tongue** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Romans 3:15

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oxus (ὄξύς) [pronounced oz- OOCE]	<i>sharp; swift, quick, rapid</i>	masculine plural adjective; nominative case	Strong's #3691
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
podes (πόδες) [pronounced POH- dehs]	<i>feet [of men or beast]</i>	masculine plural noun; nominative case	Strong's #4228
autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/ genitive case	Strong's #846
ekchêō (ἐκξέω) [pronounced ek-KHEH- oh]	<i>to pour out; to spill; to gush out; to shed [abroad, forth]; metaphorically: to bestow, to distribute</i>	aorist active infinitive	Strong's #1632

Romans 3:15

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
haima (αἷμα, ατος, τό) [pronounced HI-mah]	[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed	neuter singular noun, accusative case	Strong's #129

Translation: Their feet [run] rapidly to spill blood.

These people of whom Paul is speaking have feet who run rapidly to spill blood. This is a person who will run to commit violence. We have had this all over the United States when riots took place. Some people came to these riots to break things, break into place and steal things. But others came out for the purpose of hurting, injuring and even killing others.

Paul has also faced those who have looked to harm him personally simply for giving out the gospel message.

Romans 3:15 Their feet [run] rapidly to spill blood. (Kukis mostly literal translation)

Proverbs 1:16 ...for their feet run to evil, and they make haste to shed blood. (ESV) This could be edited down to nearly match Paul's words.

Romans 3:16

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
suntrimma (σύντριμμα) [pronounced soon-TREEM-mah]	that which is broken or shattered, a fracture, a concussion; calamity, (complete) ruin, destruction	neuter singular noun; nominative case	Strong's #4938 hapax legomenon
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while, when	conjunction	Strong's #2532
talaipōria (ταλαιπωρία) [pronounced tal-ahēe-po-REE-ah]	misery, distress, hardship, trouble, calamity	feminine singular noun; nominative case	Strong's #5004
en (ἐν) [pronounced en]	in, into, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hodoi (ὁδοί) [pronounced ho-DO]	ways; roads, highways; journeys, travels, paths	feminine plural noun, accusative case	Strong's #3598
autōn (αὐτῶν) [pronounced ow-TOHN]	their, theirs; of them; from them; them; same; the (these) things	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: Their paths [are defined by] misery and destruction.

Paths is the word hodoi (ὁδοί) [pronounced *ho-DO*], which means, *ways; roads, highways; journeys, travels, paths*. Strong's #3598. When walking to certain places around where I lived, we would end up making a path between two places. We lived next door to my grandmother's house (which later became my Uncle Bill's house), and there was a well-worn path between the two houses. In total, they sat on an acre of land each (if memory serves), with many trees. There were portions of field which were not mowed. However, there was a distinct path which existed, which went from the corner of our fence, through perhaps half an acre, coming to the place between a tree and a pyracantha bush, which opened to a corner of their lawn. It has been perhaps 50 years since I made this walk, but I remember it to this very day.

A path is created when a person walks along the same piece of ground day after day. This is another way of illustrating scar tissue. People do not begin by living lives of misery and destruction—this is a lifestyle that must be cultivated, built up, and repeated over and over again.

Romans 3:16 **Their paths [are defined by] misery and destruction.** (Kukis mostly literal translation)

Isaiah 59:7 **Their feet run to evil, and they are swift to shed innocent blood; their thoughts are thoughts of iniquity; desolation and destruction are in their highways.** (ESV) This very nearly matches up with Romans 3:15–16.

Romans 3:17			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hodos (ὁδός, οὐ, ἡ) [pronounced <i>ho-DOSS</i>]	<i>a way, road, a path, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, accusative case	Strong's #3598
eirênê (εἰρήνη, ἡ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; genitive/ablative case	Strong's #1515
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 rd person plural, aorist active indicative	Strong's #1097

Translation: **They have not known the way of peace.**

Such people do not know that way of peace, which is the gospel of Jesus Christ. We are not talking of world peace here. Perhaps, to some degree, this is relative peace with our fellow man; but the most important peace that we can have in life is with God. This peace between God and us is achieved by and through Christ Jesus, Who paid for our sins on the cross.

Romans 3:17 **They have not known the way of peace.** (Kukis mostly literal translation)

Isaiah 59:8a **The way of peace they do not know...** (ESV) This continues from v. 7, and so vv. 15–17 can all be matched with Isaiah 59:7–8a—not perfectly, but they are close.

Romans 3:18			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
phobos (φόβος) [pronounced FOHB-oss]	<i>fear, dread, terror; that which strikes terror; reverence for one's husband</i>	masculine singular noun; nominative case	Strong's #5401
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
apénanti (ἀπέναντι) [pronounced ap-EHN-an-tee]	<i>opposite, from in front, opposite, before, against, contrary, over against, in the presence of, in the sight of</i>	adverb	Strong's #561
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
ophthalmoi (ὀφθαλμοί) [pronounced opf-thahl-MOI]	<i>eyes; gaze; perception, knowledge, understanding</i>	masculine plural noun; genitive/ablative case	Strong's #3788
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

This is the 6th time in this passage for the masculine plural, genitive case of autôn.

Translation: [There] is no fear of God in their eyes. (Kukis mostly literal translation)

Because a person has not gone down the path of peace between himself and God; he has no fear of God; he has no respect for God.

I came across a meme today expressing this same thing, to some degree.

High School Students 1962 and 2022 (a meme); no idea as to its actual origin. Even finding such a meme is nearly impossible. Don't even know if the percentages are accurate.

Romans 3:18 **[There] is no fear of God in their eyes.** (Kukis mostly literal translation)

Psalms 36:1b **...there is no fear of God before his eyes.** (ESV) Again, close.

Romans 3:13–18 **Their throats [are like] a tomb having been opened. Their tongues were continually deceitful. Behind their lips [is] the venom of an adder. Regarding such, their mouths are filled up with cursing and bitterness. Their feet [run] rapidly to spill blood. Their paths [are defined by] misery and destruction. They have not known the way of peace.** **[There] is no fear of God in their eyes.** (Kukis mostly literal translation)

Romans 3:13–18 **Their throats are like a tomb which has just been opened. Their speech is continually deceitful. When they open their mouths, they expose others to the venom of an adder. Regarding such persons, their mouths are filled up with cursing and bitterness. They love violence; they run rapidly to spill blood. Their paths are defined by misery and destruction. They have not known the way of peace through faith in the Messiah. They do not fear God.** (Kukis paraphrase)

As already discussed back in **Romans 3:13a**, the Greek text provides pretty much an exact text to match what Paul has written here (there are some problems, but far fewer than all of the jumping around that is presented elsewhere).

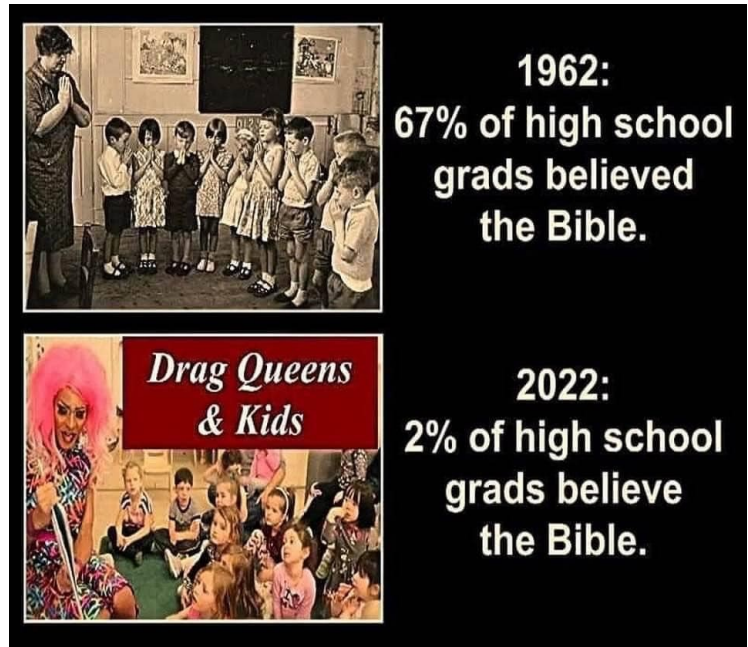
Properly speaking, vv. 19–20 is a single sentence in the Greek. This is much harder to do in the English.

Now we have seen that, whatsoever (things) the Law keeps on saying, to the (ones) with the Law, it keeps on speaking, so that every mouth might be shut and under judgment might become all the world by the God, for out of works of law no one will be made righteous, every body before Him; for through law [is] a full knowledge of sin.

Romans
3:19–20

Now, we have seen that, whatever (things) the Law keeps on saying, it keeps on speaking to those with the Law, so that every mouth might be shut and [that] all the world might be judged by the God, for no one will be made righteous out from the works of the Law—[this is true of] every person in His sight, for through the Law [comes] a full knowledge of sin.

All that the Law has to say is said specifically to those who are under the Law. Essentially, the law will make every person who thinks that they can justify themselves to shut up. All of the world will be judged by God and no one will ever be declared righteous by means of the works of the Law. This is true of every person who stands before God, for the law provides a full knowledge of sin, but it does not provide justification.



Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now we have seen that, whatsoever (things) the Law keeps on saying, to the (ones) with the Law, it keeps on speaking, so that every mouth might be shut and under judgment might become all the world by the God, for out of works of law no one will be made righteous, every body before Him; for through law [is] a full knowledge of sin.
Complete Apostles Bible	Now we know that as many things as the law says, it speaks to those under the law, so that every mouth may be stopped, and all the world may become guilty before God. Therefore by works of the law no flesh shall be justified in His sight, for through the law comes the knowledge of sin.
Douay-Rheims 1899 (Amer.)	Now we know that what things soever the law speaketh, it speaketh to them that are in the law: that every mouth may be stopped and all the world may be made subject to God. Because by the works of the law no flesh shall be justified before him. For by the law is the knowledge of sin.
Holy Aramaic Scriptures Original Aramaic NT	. But we know that whatever things The Written Law has said, it has said to those who are into The Written Law, that every mouth may be shut and the whole universe may be guilty before God, Because by works of The Written Law no one is justified before him, for by The Written Law sin has been made known.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now, we have knowledge that what the law says is for those who are under the law, so that every mouth may be stopped, and all men may be judged by God: Because by the works of the law no man is able to have righteousness in his eyes, for through the law comes the knowledge of sin.
Bible in Worldwide English	We know that everything the law says, it says to the people who have the law. Then no one can say a word for themselves. All the people in the world will be brought to God to be judged. No one will be put right with God because he has tried to obey the law. The law only makes people know what they have done wrong.
Easy English Easy-to-Read Version–2008	. What the law says is for those who are under the law. It stops anyone from making excuses. And it brings the whole world under God's judgment, because no one can be made right with God by following the law. The law only shows us our sin.
God's Word™	We know that whatever is in Moses' Teachings applies to everyone under their influence, and no one can say a thing. The whole world is brought under the judgment of God. Not one person can have God's approval by following Moses' Teachings. Moses' Teachings show what sin is.
Good News Bible (TEV)	Now we know that everything in the Law applies to those who live under the Law, in order to stop all human excuses and bring the whole world under God's judgment. For no one is put right in God's sight by doing what the Law requires; what the Law does is to make us know that we have sinned.
J. B. Phillips <i>The Message</i>	. .

NIRV .
 New Life Version .
 Radiant New Testament .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .
 Contemporary English V. We know that everything in the Law was written for those who are under its power. The Law says these things to stop anyone from making excuses and to let God show that the whole world is guilty. God doesn't accept people simply because they obey the Law. No, indeed! All the Law does is to point out our sin.

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation Now, we realize that everything the law says is addressed to those who are under its authority. This is for two reasons: So that every excuse will be silenced, *with no boasting of innocence*. And so that the entire world will be held accountable to God's standards. For by the merit of observing the law no one earns the status of being declared righteous before God, for it is the law that fully exposes and unmask the reality of sin.

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

Williams' New Testament Now we know that everything the law says is spoken to those who are under its authority, that every mouth may be stopped and the whole world be held responsible to God. Because no human creature can be brought into right standing with God by observing the law. For all the law can do is to make men conscious of sin.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version We realize that as much as the law says, it speaks to the *people* in the law so that every mouth might be shut and the entire world might become legally liable to God because from actions of *the* law, every physical body will be shown not to be right in His sight. You see, a correct understanding of sin *is* through *the* law.

Common English Bible .
 Len Gane Paraphrase Now we know that whatever the law says, it says to those who are under the law, so that every mouth will be shut and the entire world become guilty before God. Again, there will be no flesh justified in his sight by the deeds of the law, for by the law [is] the knowledge of sin.

A. Campbell's Living Oracles Now we know that whatever things the law says, it says to them who are under the law: that every mouth may be stopped, and that all the world may be liable to punishment before God. Wherefore, by works of law there shall no flesh be justified in his sight; because through law is the knowledge of sin.

New Advent (Knox) Bible .
 NT for Everyone .

20th Century New Testament Now we know that everything said in the Law is addressed to those who are under its authority, in order that every mouth may be closed, and the whole world become liable to the judgment of God. For 'no human being will be pronounced righteous before God' as the result of obedience to Law; for it is Law that shows what sin is.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	It's clear that everything in the law applies to those who live under the law so that no one could have any excuses, and to make sure everyone in the whole world is answerable to God. For no one is made right before God by doing what the law requires. The law only helps us recognize what sin really is.
International Standard V	Now we know that whatever the Law says applies to those who are under the Law, so that every mouth may be silenced and the whole world held accountable to God. Therefore, God [The Gk. lacks God] will not justify any human being by means of the actions prescribed by the Law, for through the Law comes the full knowledge of sin.
Lexham Bible	.
Montgomery NT	Now we know that whatever the Law says, it speaks to those who are under the Law; so that every mouth may be shut, and all the world may be brought under the judgment of God. For no man will be justified in God's sight by works of the Law; for through the Law comes the consciousness of sin.
NIV, ©2011	.
Riverside New Testament	We know that all that the Law says, it says to those who are under the Law, that every mouth may be shut and all the world may come under the condemnation of God. Therefore by works of the Law no human being will be pronounced righteous before him. For through the Law comes the knowledge of sin.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Now we know that what things as far as the Law says, it says to them who are under the Law: that every mouth may be stopped, and all the world may become guilty before Elohim. Therefore by the employment of the Law there will no flesh be rendered righteous in his sight: for by the Law comes the knowledge of sin.
Weymouth New Testament	But it cannot be denied that all that the Law says is addressed to those who are living under the Law, in order that every mouth may be stopped, and that the whole world may await sentence from God. For on the ground of obedience to Law no man living will be declared righteous before Him. Law simply brings a sure knowledge of sin.
Wikipedia Bible Project	Now we recognize that whatever the law stipulates is for those who are subject to the law. In this way every objection is silenced, and everyone is made answerable to God. For no one is made right before God by doing what the law says, because the law only helps us understand what sin is.
Worsley's New Testament	Now we know that whatsoever the law saith, it saith to those under the law: that every mouth may be stopped, and all the world obnoxious to the justice of God. Wherefore by the works of the law no flesh shall be justified before Him: for by the law is the knowledge of sin. V. 18 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible . But we know that whatever the Torah says, it speaks to those within the Torah, so that every mouth may be stopped, and all the world be under judgment to YAHWEH. Because by works of the Torah not one of all flesh will be justified before Him, for through the Torah is the full knowledge of sin. (Psa. 143:2)

Holy New Covenant Trans. We know that everything the law says, it says to people who live within the law so that every mouth must be shut. The whole world must be guilty before God. So no one will be made right with God by living within the law because, through the law, we become aware of sin.

The Scriptures 2009 And we know that whatever the Torah says, it says to those who are in the Torah, so that every mouth might be stopped, and all the world come under judgment before Elohim. Therefore by works of Torah **no flesh shall be declared right before Him**, Psalm 143:2 for by the Torah is the knowledge of sin.^b
^b Exodus 20:20, Romans 4:15, Romans 7:7.

Tree of Life Version Now we know that whatever the Torah says, it says to those within the Torah, so that every mouth may be shut and the whole world may become accountable to God. For no human, on the basis of Torah observance, will be set right in His sight—for through the Torah comes awareness of sin.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament [We] have seen but for what* The Law says [to] the [men] in the law [He] speaks that Every Mouth may be stopped and Sentenced may become Every The World [by] the god because from works [of] law not will be justified Every Flesh before him through for law {becomes} Knowledge [of] offense...

Alpha & Omega Bible NOW WE KNOW THAT WHATEVER THE LAW SAYS, IT SPEAKS TO THOSE WHO ARE COVERED BY THE LAW, SO THAT EVERY MOUTH MAY BE CLOSED AND ALL THE WORLD MAY BECOME ACCOUNTABLE TO THEOS (The Alpha & Omega); †("Covered by" is traditionally translated in other bibles as "under." It is Strong's Greek word #5259 "hypo", which can mean "covered by" or "protected by." <https://www.studylight.org/lexicons/greek/5259.html> In the Old Covenant, the keeping of the law was the best they could do to atone for sin. Animal sacrifices only temporarily atoned for sins, but only the blood of Jesus can give us sufficient insurance coverage that we will not die in the second death in the Lake of Fire. But if we do not grow & mature & bear good fruits, or if we practice a lifestyle of sin, the blood of Jesus will no longer cover us. John 15, Hebrews 10:26; 1Jn. 3:4 to 1Jn. 3:10. Law is not our umbrella from the rain of Judgment. The law is not our insurance coverage. We are not covered/saved by rules & regulations. We are covered/protected from the 2nd death/saved by The Blood of Jesus. So Paul was trying to teach people that we must depend/focus upon Jesus for our salvation. But he was NOT saying that we should be disobedient to the 10 Commandments, 7th Day Sabbath, Holy Days, tithes & other commandments of Jesus. Of course, the old covenant laws of circumcision, sacrifices & unclean meats are done away.)

Awful Scroll Bible	BECAUSE BY THE WORKS OF THE LAW NO FLESH WILL BE RIGHTEOUS IN HIS SIGHT; FOR THROUGH THE LAW COMES THE KNOWLEDGE OF SIN. Moreover, we have perceived, certainly-of-what, as many things as the Law instructs, it speaks of those from-within the Law, in order that, every mouth shall be silenced, and all the world shall come to be under-the-punishment of God. Through-that, by the works of the Law, all flesh will not be made Righteous beheld-by-within Him, for by the Law is become-knowledgeable-upon missing-the-mark.
Concordant Literal Version	Now we are aware that, whatever the law is saying, it is speaking to those under the law, that every mouth may be barred, and the entire world may become subject to the just verdict of God, because, by works of law, no flesh at all shall be justified in His sight, for through law is the recognition of sin."
exeGesés companion Bible	Now we know, as much as the torah words, it speaks to those in the torah: that every mouth be sealed and all the cosmos become under judgment in front of Elohim. Because by the works of the torah no flesh is justified in his sight: for through the torah is the knowledge of si.
God's Truth (Tyndale) Orthodox Jewish Bible	. Now we know that whatever the Torah says, it says to those under the Torah, in order that every mouth might be stopped and kol HaOlam Hazeh become ashem (guilty) and liable to the Mishpat Hashem [TEHILLIM 1:5]. For by Ma'asim (Works) of Chok (Law) shall KOL CHAI LO YITZDAK ("all living not be justified" TEHILLIM 143:2), for through the Chok (Law) comes the da'as HaChet (the knowledge of sin), [BERESHIS 3:7].
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Now we [all] know that everything the law says applies to those who are under [obligation to obey] that law, [Note: Here "the law" appears to refer to the Old Testament Scriptures generally, since Psalms and Isaiah are quoted. See verses 10-18]. This is so that the mouth of every objector may be stopped [i.e., from making excuses for his sin], and thereby bring the entire world under God's judgment [i.e., both Jews and Gentiles]. This is because no human being can be considered right with God by [obeying] the requirements of a law. [Note: It is difficult to determine the exact sense in which "law" is used in these verses. It may be law generally, or the Law of Moses specifically. See Bruce, pages 52-58]. For the knowledge of what sin is comes from the Law of Moses.
Brodie's Expanded Trans.	Now we understand that what the law says, it communicates to those under the jurisdiction of the law [Jews], so that every mouth [including Gentile legalists] might be stopped, and the entire world will become accountable to God. Therefore, by the works [deeds] of the law, no flesh shall be justified at His presence [at the Great White Throne], for the full knowledge of sin is through the law .
The Expanded Bible Jonathan Mitchell NT	. But we know from having seen that whatever the Law ([Torah]; or: custom) continues saying, it continues speaking to and for those within the Law (or: custom) – to the end that every mouth may be shut (fenced in; hedged around; stopped; barred; silenced)! And so all the world (ordered System of religion, culture, economy, and government; or: secular society; or: = all humanity) can come to be

"under fair and equitable dealings," in God (or: would become subject to a just decision and a pointing out of the Way, by God; or: should come to be liable to God, "under what is right"; or: may be brought to a just trial with God).

On account of that (or: Wherefore), no flesh (= person) [at] all will proceed to be put in right relationship (be rightwised; be justified; be made right; be made free from guilt, placed in the Way pointed out; = placed in covenant relationship) before Him (in His sight; face to face with Him in His presence; *coem Deo*) from out of works of Law (or: deeds or accomplishments springing from Law; performance of Laws' *cultus*; or: observance of custom or Torah), for you see, through Law [comes] a full, clear, exact, added and experience-gained knowledge of sin (or: from failure; having the character of a missing of the target; which is deviation and error).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Now we know that whatever the law says, it speaks to those under the law, in order that every mouth may be closed and the whole world may become accountable to God. For by the works of the law no person will be declared righteous [Literally "all flesh will not be declared righteous"] before him, for through the law comes knowledge of sin.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

Now we know

That <whatsoever things the law saith>

||To them who are within the law|| it speaketh, In order that ||every' mouth|| may be stopped

And all the world come ||under penal sentence|| unto God.

Inasmuch as ||by works of law||^j shall no' flesh be declared righteous |before him|,—^k

||Through law|| in fact, is discovery of sin.

^jGal. ii. 16.

^kPs. cxliii. 2.

The Spoken English NT

Now, we know that whatever the Law^t says, it says to those who are in its jurisdiction.^u And it says these things so that every mouth may be shut, and the entire world will come under God's jurisdiction.

That's why "no flesh is going to be found innocent in front of him"^v by doing what the Law requires:^w because it's through the Law that the full recognition of sin comes.

t. The law referred to here is the Law of Moses, or, more broadly, the Hebrew scriptures, including those just quoted. Paul's implication is, when scripture says that no one is in the right, it says it in particular about those who are under its jurisdiction, i.e. the Jewish people.

u. Lit. "it says to those within the Law."

v. Psalm 143:2.

w. Traditionally: "works of the Law."

Wilbur Pickering's New T.

Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be shut and the whole world become accountable to God. It follows that no flesh will be justified in His sight by the works of the law, because through the law comes the knowledge of sin.¹¹

(11) The final accounting is based on our works, what we did—no one will be justified on that basis.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation Now we know that as many [things] as the Law says, it speaks to the [ones] in the Law, so that every mouth shall be stopped [fig., silenced] and all the world shall become answerable to God. Therefore, by works of [the] Law not will all flesh [or, will no flesh] be justified [or, declared righteous] before Him, for by means of [the] Law is [the] full [or, true] knowledge of sin.

Berean Literal Bible .

Bill Puryear translation

Now we recognize that whatever things the Law says, it speaks to those under the authority of the Law, that every mouth will be closed and the whole world will become accountable to God. Therefore, by the works of the Law no human being will be justified in His presence [opinion, judgment], for through the Law [is] a consciousness of sin.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

Now we know that whatever things the law says, it speaks to those that are in the law; that every mouth may be stopped, and all the world may be brought under the judgment of God: because by the works of the law shall no flesh be vindicated in his sight; for through the law [comes] the knowledge of disgrace.

English Standard Version .

Far Above All Translation

But we know that whatever the law says, it speaks to those *who are* under the law, so that every mouth may be stopped up, and the whole world may be accountable to God. Because no flesh will be justified by *the* works of *the* law before him, for through *the* law *is* acknowledgment of sin.

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

Now we know that as many things as the law says, it is speaking to the ones in the law; in-order-that every mouth may be sealed and all the world may become under a sentence to God; because every flesh will not be made righteous in his sight from the works of *the* law; for* through *the* law *comes* the full knowledge of sin.

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible .

R. B. Thieme, Jr. translation

Now we understand that whatever things the law says, it speaks to those under the jurisdiction of the law; that every mouth may be closed, and the whole world may become [guilty and] accountable to the God. Therefore by the works of the law no human being shall be justified in His presence; for through the law is a consciousness of sin.

R. B. Thieme, Jr. trans2

Now we believers knowing doctrine understand that whatever or how many things the distorted or abused Mosaic Law says, it speaks or communicates to those under the jurisdiction of the law, the Jews, the reason being that every mouth should be blocked or shut up or closed or stopped cutting off any thoughts of any system of human works for Salvation Adjustment to the Justice of God, placing guilt on the legalistic Jews, and the whole world may be held accountable or found guilty before

The God resulting in condemnation for all sin. Therefore by means of the works of the law, no flesh or human being shall ever be vindicated or justified before or in the presence of the Integrity of God, for through the Mosaic Law is full knowledge or consciousness or discovery of sin.

Revised Geneva Translation .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:

19-20

Romans 3:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidô (εἶδω) [pronounced <i>Ī-doh</i>]; also oida (οἶδα) [pronounced <i>OY-da</i>]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	1 st person plural, perfect active indicative	Strong's #1492
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
hosos (ὅσος) [pronounced <i>HOS-os</i>]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; accusative case	Strong's #3745

Some definitions from Thayer's unabridged: *so long as, as long as, yet a little how very, how very, yet a very little while; how many, as many as; how much, as much as, as many (men) as, all who, whatsoever, all as many as, all things whatsoever, all that, however many, all things whatsoever; however many things; how great things, how extraordinary; how great; the more...so much the more a great deal; inasmuch as, by so much, for as much as, in so far as.*

ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
nomos (νόμος) [pronounced <i>NOHM- oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551
légô (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588

Romans 3:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3551
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person singular, present active indicative	Strong's #2980

Translation: Now, we have seen that, whatever (things) the Law keeps on saying, it keeps on speaking to those with the Law,...

The Mosaic Law is designed for those who are under the Law. It speaks to those who have the Law. The Mosaic Law is only for the Jews (however, the general principles of the law provide an understanding the laws of divine establishment).

Paul is carefully explaining that the Law was given to the Jews and not to the gentiles.

Romans 3:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
pan (πᾶν) [pronounced pahh]	<i>each, every, any; all, entire; anyone</i>	neuter singular adjective, nominative case	Strong's #3956
stoma (στόμα) [pronounced STOHM-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; nominative case	Strong's #4750
phrássō (φράσσω) [pronounced FRAHS-soh]	<i>to shut (up), to fence in, to block up, to stop up, to close up; to put to silence</i>	3 rd person singular, aorist passive subjunctive	Strong's #5420

Translation: ...so that every mouth might be shut...

I may arrogantly think that I am an extremely moral and good person, and so I can run about and boast to everyone about my goodness. However, when my life is put side-by-side the Law, suddenly, I come up way short. The Law shuts me up.

Romans 3:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ὑπόδικος (ὑπόδικος) [pronounced <i>hoop-OD-ee-koss</i>]	<i>under judgment, under sentence, guilty, condemned; one who lost his suit; debtor to one, owing satisfaction to; of liable to punishment from God; answerable</i>	masculine singular adjective; nominative case	Strong's #5267 hapax legomenon
γίνομαι (γίνομαι) [pronounced <i>GHIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive subjunctive	Strong's #1096
πάς (πάς) [pronounced <i>pahs</i>]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
κόσμος (κόσμος) [pronounced <i>KOSS-moss</i>]	<i>world, world order, arrangement, order, organized world system, cosmic system</i>	masculine singular noun, nominative case	Strong's #2889
τῷ (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
θεός (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: ...and [that] all the world might be judged by the God,...

Now, all of the world will be judged by God. This includes gentiles and Jews alike.

Romans 3:19 Now, we have seen that, whatever (things) the Law keeps on saying, it keeps on speaking to those with the Law, so that every mouth might be shut and [that] all the world might be judged by the God,... (Kukis mostly literal translation)

Romans 3:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dioti (διότι) [pronounced dee-OAT-ee]	<i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i>	conjunction	Strong's #1360
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
erga (ἔργα) [pronounced EHR-gah]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, genitive/ablative case	Strong's #2041
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
dikairoō (δικαιῶω) [pronounced dik-ah-YOH-oh]	<i>to render (declare, determine, acknowledge, make, show or regard as, vindicate as) righteous (just or innocent); to be free, to justify, to be righteous, to show (do) justice; to validate</i>	3 rd person singular, future passive indicative	Strong's #1344
pasa (πάσα) [pronounced PAH-sah]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; nominative case	Strong's #3956
sarx (σὰρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; nominative case	Strong's #4561
enōpion (ἐνώπιον) [pronounced en-OH-pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...for no one will be made righteous out from the works of the Law—[this is true of] every person in His sight,...

There is no one in this world who will be declared righteous by God based upon his works—even if he attempts to keep the Law. No person in God's sight can be declared righteous.

Romans 3:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
epignôsis (ἐπίγνωσις) [pronounced eh-p-IHG-noh-sis]	<i>precise and correct knowledge; used in the NT of the knowledge of things ethical and divine; over and above knowledge, full knowledge</i>	feminine singular noun; nominative case	Strong's #1922
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266

Translation: ...for through the Law [comes] a full knowledge of sin. (Kukis mostly literal translation)

At best, a person can attempt to keep the Law and recognize that he is a failure when it comes to keeping the Law. The Law informs us of our sins before God.

Romans 3:20 ...for no one will be made righteous out from the works of the Law—[this is true of] every person in His sight, for through the Law [comes] a full knowledge of sin. (Kukis mostly literal translation)

Romans 3:19–20 Now, we have seen that, whatever (things) the Law keeps on saying, it keeps on speaking to those with the Law, so that every mouth might be shut and [that] all the world might be judged by the God, for no one will be made righteous out from the works of the Law—[this is true of] every person in His sight, for through the Law [comes] a full knowledge of sin. (Kukis mostly literal translation)

No one can go to the Law and expect to find any justification before God.

Romans 3:19–20 All that the Law has to say is said specifically to those who are under the Law. Essentially, the law will make every person who thinks that they can justify themselves to shut up. All of the world will be judged by God and no one will ever be declared righteous by means of the works of the Law. This is true of every person who stands before God, for the law provides a full knowledge of sin, but it does not provide justification. (Kukis paraphrase)

Paul loves these very long sentences, as it allows him to fully develop his reasoning. I assume that he knew many Greeks were in the Roman church, and he was able to speak on their level of reason.

What follows are some of the most famous and foundational verses found in the Word of God. I must admit to having some concerns over my own translation of this passage.

But now, apart from [the] law, [the] righteousness of God has been made known, testifying through the Law and the Prophets, now a righteousness of God through a faith of Jesus of Christ toward all the ones believing. For not a distinction, for all sinned and they keep on falling short of the glory of the God, being declared righteous freely by the grace of Him through the redemption of [the one having faith] in the Christ Jesus, Who set before the God a Mercy Seat, through faith in the blood of Him toward a demonstration of the righteousness of Him, through the passing over of the sins having happened. [This took place] in the toleration of the God face to face with the demonstration of the righteousness of Him in the present time, so that to keep being himself righteous and the One making righteous the [one] out from a faith of Jesus.

Romans
3:21–26

But now, apart from [the] Law, [the] righteousness of God has been made manifest, testifying through the Law and the Prophets, [that] now [there is] a righteousness of God through faith of Jesus Christ, [which righteousness is] for all the ones who keep on believing. For [there is] no distinction [between Jew and Greek], for all have sinned and keep on falling short of the glory of the God, who keep on being freely declared righteous by His grace through the redemption of [the one having faith] in Christ Jesus, Who placed before God a Mercy Seat. Through faith in His blood for a demonstration of His righteousness, through the passing over of sins [which] previously happened [we are made righteous]. [This all took place] by means of the toleration of God, [as He was] face to face with the demonstration of His righteousness [having taken place] in the present time. Therefore, [he] keeps on being righteous Himself and the One making righteous the [one] out from a faith in Jesus.

But now, the righteousness of God has been made known, apart from the requirements of the Law. The Law and the Prophets keep on testifying to the righteousness of God which is available through faith in Jesus Christ. This righteousness is made available to all those who keep on believing. There is no distinction to be made between Jews and Greeks with regards to this righteousness, for all of sinner and come short of God's absolute perfection. Those who have believed in His Son keep on being declared righteous through the purchase by Christ Jesus, Who placed before God a Mercy Seat (that is, His payment for our sins). Through faith in His blood, His righteousness is demonstrated, even by the passing over of sins committed in the past, through the graceful toleration of God. God was always face to face with with the demonstraton of His righteousness taking place in the present time. Therefore, God continues to be righteous and able to declare righteous anyone who comes from the place of faith in Jesus.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) But now, apart from [the] law, [the] righteousness of God has been made known, testifying through the Law and the Prophets, now a righteousness of God through

a faith of Jesus of Christ toward all the ones believing. For not a distinction, for all sinned and they keep on falling short of the glory of the God, being declared righteous freely by the grace of Him through the redemption of [the one having faith] in the Christ Jesus, Who set before the God a Mercy Seat, through faith in the blood of Him toward a demonstration of the righteousness of Him, through the passing over of the sins having happened. [This took place] in the toleration of the God face to face with the demonstration of the righteousness of Him in the present time, so that to keep being himself righteous and the One making righteous the [one] out from a faith of Jesus.

Complete Apostles Bible

But now the righteousness of God apart from the law has been revealed, being witnessed to by the Law and the Prophets, even the righteousness of God, through the faithfulness of Jesus Christ, to all and upon all those that believe. For there is no distinction; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption in Christ Jesus, whom God set forth as a propitiation through faith in His blood, for a demonstration of His righteousness through the passing over of the sins having previously occurred, in the forbearance of God, for a demonstration of His righteousness in the present time, that He might be just and the justifier of he who is of the faith of Jesus.

Douay-Rheims 1899 (Amer.)

But now, without the law, the justice of God is made manifest, being witnessed by the law and the prophets.

Even the justice of God, by faith of Jesus Christ, unto all, and upon all them that believe in him: for there is no distinction.

For all have sinned and do need the glory of God.

Being justified freely by his grace, through the redemption that is in Christ Jesus,

Whom God hath proposed to be a propitiation, through faith in his blood, to the shewing of his justice, for the remission of former sins,

Through the forbearance of God, for the shewing of his justice in this time: that he himself may be just and the justifier of him who is of the faith of Jesus Christ .

Holy Aramaic Scriptures
Original Aramaic NT

But now the justice of God has been revealed without The Written Law and The Written Law and The Prophets testify of it.

But the righteousness of God is by the faith of Yeshua The Messiah unto every person, also upon every person* who believes in him, for there is no distinction, Because all of them have sinned and are deprived of the glory of God,

And are made right by grace without charge and by the redemption that exists in Yeshua The Messiah,

This One whom God preordained as the atonement, by the faith of his blood, for the sake of our sins which we had formerly sinned,

In the space that God in his patience has given to us, for the demonstration of his justice which is in this time, that he would be The Just One and would by justice declare righteous the one who is in the faith of Our Lord Yeshua The Messiah.

Lamsa Peshitta (Syriac)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But now without the law there is a revelation of the righteousness of God, to which witness is given by the law and the prophets;

That is, the righteousness of God through faith in Jesus Christ, to all those who have faith; and one man is not different from another,

For all have done wrong and are far from the glory of God;
And they may have righteousness put to their credit, freely, by his grace, through the salvation which is in Christ Jesus:

Whom God has put forward as the sign of his mercy, through faith, by his blood, to make clear his righteousness when, in his pity, God let the sins of earlier times go without punishment;

And to make clear his righteousness now, so that he might himself be upright, and give righteousness to him who has faith in Jesus.

Bible in Worldwide English

So now God has shown how people can be put right with him without the law. The law and the prophets said he would do it.

God puts people right with himself when they believe in Jesus Christ. He does this for all who believe. They are all alike.

All have done wrong and all are far from being as good as God.

But God is kind and makes them right with himself. It is a gift. He does it because Christ Jesus paid the price to set them free.

God gave him as a sacrifice. When people believe in him, his blood pays for the wrong things they have done. This shows that God is good and right. He was right when he forgave the wrong things that people did long ago.

God also shows that he is right now. He does this when he makes right any person who believes in Jesus.

Easy English

Easy-to-Read Version–2008

But God has a way to make people right, and it has nothing to do with the law. He has now shown us that new way, which the law and the prophets told us about. God makes people right through their faith in Jesus Christ. He does this for all who believe in Christ. Everyone is the same. All have sinned and are not good enough to share God's divine greatness. They are made right with God by his grace. This is a free gift. They are made right with God by being made free from sin through Jesus Christ. God gave Jesus as a way to forgive people's sins through their faith in him. God can forgive them because the blood sacrifice of Jesus pays for their sins. God gave Jesus to show that he always does what is right and fair. He was right in the past when he was patient and did not punish people for their sins. And in our own time he still does what is right. God worked all this out in a way that allows him to judge people fairly and still make right any person who has faith in Jesus.

God's Word™

Now, the way to receive God's approval has been made plain in a way other than Moses' Teachings. Moses' Teachings and the Prophets tell us this. Everyone who believes has God's approval through faith in Jesus Christ. There is no difference between people. Because all people have sinned, they have fallen short of God's glory. They receive God's approval freely by an act of his kindness through the price Christ Jesus paid to set us free from sin. God showed that Christ is the throne of mercy where God's approval is given through faith in Christ's blood. In his patience God waited to deal with sins committed in the past. He waited so that he could display his approval at the present time. This shows that he is a God of justice, a God who approves of people who believe in Jesus.

Good News Bible (TEV)

But now God's way of putting people right with himself has been revealed. It has nothing to do with law, even though the Law of Moses and the prophets gave their witness to it. God puts people right through their faith in Jesus Christ. God does this to all who believe in Christ, because there is no difference at all: everyone has sinned and is far away from God's saving presence. But by the free gift of God's grace all are put right with him through Christ Jesus, who sets them free. God offered him, so that by his blood he should become the means by which people's sins are forgiven through their faith in him. God did this in order to demonstrate that he is righteous. In the past he was patient and overlooked people's sins; but in the present time he deals with their sins, in order to demonstrate his righteousness. In

this way God shows that he himself is righteous and that he puts right everyone who believes in Jesus.

J. B. Phillips .

The Message .

NIRV .

New Life Version .

Radiant New Testament .

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .

Contemporary English V. .

Now we see how God does make us acceptable to him. The Law and the Prophets tell how we become acceptable, and it isn't by obeying the Law of Moses. God treats everyone alike. He accepts people only because they have faith in Jesus Christ. All of us have sinned and fallen short of God's glory. But God treats us much better than we deserve, and because of Christ Jesus, he freely accepts us and sets us free from our sins. God sent Christ to be our sacrifice. Christ offered his life's blood, so that by faith in him we could come to God. And God did this to show that in the past he was right to be patient and forgive sinners. This also shows that God is right when he accepts people who have faith in Jesus.

Goodspeed New Testament .

The Living Bible .

New Berkeley Version .

New Living Translation .

The Passion Translation .

But now, independently of the law, the righteousness of God is tangible and brought to light through Jesus, the Anointed One. This is the righteousness that the Scriptures prophesied would come. It is God's righteousness made visible through the faithfulness of Jesus Christ. And now all who believe in him receive that gift. For there is really no difference between us, for we all have sinned and are in need of the glory of God. Yet through his powerful declaration of acquittal, God freely gives away his righteousness. His gift of love and favor now cascades over us, all because Jesus, the Anointed One, has liberated us from *the guilt, punishment, and power of sin!* Jesus' God-given destiny was to be the sacrifice to take away sins, and now he is our mercy seat because of his death on the cross. We come to him for mercy, for God has made a provision for us to be forgiven by faith in the sacred blood of Jesus. This is the perfect demonstration of God's justice, because until now, he had been so patient—holding back his justice out of his tolerance for us. So he covered over the sins of those who lived prior to Jesus' sacrifice. And when the season of tolerance came to an end, there was only one possible way for God to give away his righteousness and still be true to both his justice and his mercy—to offer up his own Son. So now, because we stand on the faithfulness of Jesus, God declares us righteous in his eyes!

Plain English Version .

UnfoldingWord Simplified T. .

When God declares us right with him it does not depend on our obeying the law that he gave Moses. It was written about in the laws and by the prophets that God forgives our sins by a different way. God erases the record of our sins because we trust in what Jesus the Messiah has done for us. God does this for every person who trusts in the Messiah, because he considers that there is no difference between Jews and non- Jews. All people have done evil, and everyone has failed to accomplish the glorious goals that God set for them. Our record of sins has been erased by his acting kindly to forgive our sins, without our doing anything to earn it. The Messiah Jesus accomplished this by redeeming us. God showed that the

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

Williams' New Testament

But now God's way of giving men right standing with Himself has come to light; a way without connection with the law, and yet a way to which the law and the prophets testify. God's own way of giving men right standing with Himself is through faith in Jesus Christ. It is for everybody who has faith, for no distinction at all is made. For everybody has sinned and everybody continues to come short of God's glory, but anybody may have right standing with God as a free gift of His undeserved favor, through the ransom provided in Christ Jesus. For God once publicly offered Him in His death as a sacrifice of reconciliation through faith, to demonstrate His own justice (for in His forbearance God had passed over men's former sins); yes, to demonstrate His justice at the present time, to prove that He is right Himself, and that He considers right with Himself the man who has faith in Jesus.

Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

Breakthrough Version

But right now, separate from *the* law, God's right way has been shown, being witnessed by the Law and the Preachers. God's right way is through a trust of Jesus, *the* Anointed King, for all the *people* trusting. You see, there is no difference *between Jew and non-Jew*; for all *who trust* sinned and are lacking of the magnificence of God, being made right for free by His generosity through the paid release in *the* Anointed King Jesus, whom God put forward as a remedy through the trust in His blood for a display of His right way because of the passing by of the sins that have already happened in God's tolerance, toward the display of His right way in the present time, for the "for Him to be right and to be the One who makes the *person* right from a trust of Jesus" *part*.

Common English Bible

Len Gane Paraphrase

But now the righteousness of God without the law is made clear being confirmed by the law and the prophets. Even the righteousness of God, [which is] by faith in Jesus Christ to all and on all those who believe, for there is no difference, for all have sinned and fall short of praise from God. Justified undeservedly [or freely] by his grace through the redemption that is in Christ Jesus, whom God has placed in public view [to be] the mercy seat through faith in his blood. [This is] conclusive proof of his righteousness for the passing over (through God's forbearance) of sins committed previously. [This is] conclusive proof at this present time showing his righteousness, so that he might be just and the justifier of the one who believes in Jesus.

A. Campbell's Living Oracles

But now, a justification which is of God, without law, is exhibited, attested by the law and the prophets: even a justification which is of God, through faith in Jesus Christ, for all, and upon all, who believe; for there is no difference. For all, having sinned and come short of the glory of God, are justified freely by his favor, through the redemption which is by Christ Jesus: whom God has set forth a propitiatory, through faith in his blood, for a demonstration of his own justice, in passing by the sins which were before committed, through the forbearance of God: for a demonstration, also, of his justice in the present time, in order that he may be just, when justifying him, who is of the faith of Jesus.

New Advent (Knox) Bible .
NT for Everyone .

20th Century New Testament But now, quite apart from Law, the Divine Righteousness stands revealed, and to it the Law and the Prophets bear witness--The Divine Righteousness which is bestowed, through faith in Jesus Christ, upon all, without distinction, who believe in him. For all have sinned, and all fall short of God's glorious ideal, But, in his loving-kindness, are being freely pronounced righteous through the deliverance found in Christ Jesus. For God set him before the world, to be, by the shedding of his blood, a means of reconciliation through faith. And this God did to prove his righteousness, and because, in his forbearance, he had passed over the sins that men had previously committed; As a proof, I repeat, at the present time, of his own righteousness, that he might be righteous in our eyes, and might pronounce righteous the man who takes his stand on faith in Jesus.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
Berean Study Bible .
Christian Standard Bible .
Conservapedia Translation .
Revised Ferrar-Fenton Bible .
Free Bible Version .

But now God's character of goodness and right* has been demonstrated. It has nothing to do with law-keeping, even though it was spoken of by the law and the prophets. This right character of God comes to everyone who trusts in Jesus Christ, those who place their confidence in him. It doesn't matter who we are: We have all sinned, and we fall far short of God's glorious ideal. Yet through the free gift of his grace God makes us right through Christ Jesus who sets us free. God openly presented Jesus as the gift that brings peace* to those trusting in him, the one who who shed his blood. God did this to demonstrate he is truly right, for previously he would hold back and pass over sins, but now at this present time God proves he is fair and does what is right, and that he makes right those who trust in Jesus.

International Standard V

God Gives Us Righteousness through Faith

But now, apart from the Law, God's righteousness is revealed and is attested by the Law and the Prophets— God's righteousness through the faithfulness of Jesus [Or through faith in Jesus] the Messiah [Or Christ] — for all who believe. For there is no distinction among people, [The Gk. lacks among people] since all have sinned and continue to fall short of God's glory. By his grace they are justified freely through the redemption that is in the Messiah [Or Christ] Jesus, whom God offered as a place where atonement by the Messiah's [Lit. by his] blood would occur through faith. He did this [The Gk. lacks He did this] to demonstrate his righteousness, because he had waited patiently to deal with sins committed in the past. He wanted [The Gk. lacks He wanted] to demonstrate at the present time that he himself is righteous and that he justifies anyone who has the faithfulness of Jesus. [Or faith in Jesus]

Lexham Bible .
Montgomery NT .

But now, quite apart from any law, a righteousness coming from God has been fully brought to light, continually witnessed to by the Law and the Prophets. I mean a righteousness coming from God through faith in Jesus Christ, for all who believe. For there is no distinction between Jew and Gentile, since all have sinned and lack the glory which comes from God; but they are now being justified by his free grace through the deliverance that is in Christ Jesus. For God openly set him forth for himself as an offering of atonement through faith, by means of his blood, in order to show forth his righteousness—since in his forbearance he had passed over the sins previously committed—to show forth his righteousness, I say, at this present

time; that he himself might be just, and yet the justifier of him who has faith in Jesus.

NIV, ©2011
Riverside New Testament
Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

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. Disregard

But now the righteousness of Elohim apart from the Law is made visible, being witnessed by the Law and the Prophets; Even the righteousness of Elohim that is by the Faith of Jesus Christ to all and upon all them that believe: for there is no distinction: For all have sinned and come short of the glory of Elohim; Being rendered righteous freely by his Grace through the ransom payment that is in Christ Jesus: Who Elohim has set forth to be a propitiation through Faith in his blood, to declare his righteousness for the passing over of sins that have been committed, through the toleration of Elohim; To declare I say, at this time his righteousness: that he might be righteous, and to render righteous those that believe in Jesus.

Weymouth New Testament

But now a righteousness coming from God has been brought to light apart from any Law, both Law and Prophets bearing witness to it-- a righteousness coming from God, which depends on faith in Jesus Christ and extends to all who believe. No distinction is made; for all alike have sinned, and all consciously come short of the glory of God, gaining acquittal from guilt by His free unpurchased grace through the deliverance which is found in Christ Jesus. He it is whom God put forward as a Mercy-seat, rendered efficacious through faith in His blood, in order to demonstrate His righteousness-- because of the passing over, in God's forbearance, of the sins previously committed-- with a view to demonstrating, at the present time, His righteousness, that He may be shown to be righteous Himself, and the giver of righteousness to those who believe in Jesus.

Wikipedia Bible Project

But now God has revealed how we can be made right—a way that does not have to do with the law, even though it was spoken of by the law and the prophets. This is God's way of making right everyone who believes and trusts in Jesus Christ. It does not matter who we are: everyone has sinned and is a long way from reaching God's glory. God's free and gracious gift is to make us right through the purifying salvation of Christ Jesus, whom God sent out to bring about reconciliation through trusting in him. He shed his blood to demonstrate that he is right, because in his mercy he overlooked sins in the past. Now at this time God proves he is absolutely fair, and that he can legitimately make right those who trust in Jesus.

Worsley's New Testament

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Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2011) .
New Catholic Bible .
New Jerusalem Bible .
NRSV (Anglicized Cath. Ed.) .
Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Hebraic Roots Bible .

But now a righteousness of YAHWEH has been revealed apart from the Torah, being witnessed by the Torah and the Prophets, even the righteousness of YAHWEH through the faith of Yahshua Messiah toward everyone and upon all

those believing; for there is no difference, for all have sinned and fall short of the glory of YAHWEH, being justified freely by His grace through the redemption in Messiah Yahshua, whom YAHWEH set forth as a propitiation through faith in His blood, as a demonstration of His righteousness through the remission of our sins that are past, in the forbearance of YAHWEH, for a demonstration of His righteousness in the present time, for His being just and justifying the one that is of the faith of Yahshua.

Holy New Covenant Trans. Now without the law, the way God makes people right has been revealed. The law and the prophets point toward this truth: committing oneself to Jesus Christ is what makes a person right with God. Safety from danger is for anyone who believes! It makes no difference who you are because everyone has sinned and is far away from God's glory. But, with God's help in time of need, we are made right with God through Christ Jesus who sets us free. And all of this is free! God offered Christ as our sacrifice. When Christ shed his blood, this became the way that sins are taken away — if we believe. This showed God's justice too. God passed over sins which had been committed before this time. God was tolerant but now, at this present time, to show His justice, He makes a person right who trusts in Jesus, and He is still fair.

The Scriptures 2009 But now, apart from the Torah, a righteousness of Elohim has been revealed, being witnessed by the Torah and the Prophets, and the righteousness of Elohim is through belief in עשוהי Messiah to all and on all who believe. For there is no difference, for all have sinned and fall short of the esteem of Elohim, being declared right, without paying, by His favour through the redemption which is in Messiah עשוהי, whom Elohim set forth as an atonement, through belief in His blood, to demonstrate His righteousness, because in His tolerance Elohim had passed over the sins that had taken place before, to demonstrate at the present time His righteousness, that He is righteous and declares righteous the one who has belief in עשוהי.

Tree of Life Version But now God's righteousness apart from the Torah has been revealed, to which the Torah and the Prophets bear witness— namely, the righteousness of God through putting trust in Messiah Yeshua, to all who keep on trusting. For there is no distinction, for all have sinned and fall short of the glory of God. They are set right as a gift of His grace, through the redemption that is in Messiah Yeshua. God set forth Yeshua as an atonement, through faith in His blood, to show His righteousness in passing over sins already committed. Through God's forbearance, He demonstrates His righteousness at the present time—that He Himself is just and also the justifier of the one who puts his trust in Yeshua.

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Accurate New Testament ...now but apart [from] law Right [of] god has been shown Being Testified by the law and the forecasters Right but [of] god {becomes} through faith [of] jesus christ to all the [men] believing not for is Distinction All [Men] for offend and {All} [Men] are run (out) [of] the recognition [of] the god Being Justified freely [by] the [of] him favor through the redemption the [one] in christ Jesus whom plans The God {to be} reconciliation through the faith in the [of] him blood to display [of] the right [of] him because of the overlooking [of] the having become (before) offenses in the restraint [of] the god to the display [of] the right [of] him in the now time to the+ to be him right and justifying the [man] from faith [of] jesus...

Alpha & Omega Bible BUT NOW APART FROM THE LAW THE RIGHTEOUSNESS OF THEOS (*The Alpha & Omega*) HAS BEEN MANIFESTED, BEING WITNESSED BY THE LAW AND THE PROPHETS,

EVEN THE RIGHTEOUSNESS OF THEOS (*The Alpha & Omega*) THROUGH FAITH IN JESUS CHRIST FOR ALL THOSE WHO BELIEVE; FOR THERE IS NO DISTINCTION;
 FOR ALL HAVE SINNED AND FALL SHORT OF THE GLORY OF THEOS (*The Alpha & Omega*),
 BEING ACQUITTED AS A GIFT BY HIS GRACE THROUGH THE REDEMPTION WHICH IS IN CHRIST JESUS;
 WHOM THE THEOS (*The Alpha & Omega*) DISPLAYED PUBLICLY AS A PROPITIATION IN HIS BLOOD THROUGH FAITH. THIS WAS TO DEMONSTRATE HIS RIGHTEOUSNESS, BECAUSE IN THE FORBEARANCE OF THE THEOS (*The Alpha & Omega*) HE PASSED OVER THE SINS PREVIOUSLY COMMITTED;
 FOR THE DEMONSTRATION, OF HIS RIGHTEOUSNESS AT THE PRESENT TIME, SO THAT HE WOULD BE JUST AND THE ONE WHO ACQUITS THOSE WHO HAVE FAITH IN JESUS.

Awful Scroll Bible

But at this time, the Virtuousness of God, apart from the Law, has been made evident, being witnessed to by the Law and the exposers-to-light-beforehand, even the Virtue of God is by confidence, in Jesus the Anointed One, to all and upon all confiding, for there is no segregating-through.

For all missed-the-mark and fall behind in the Splendor of God, being made Righteous freely by His Grace, through the redeeming-away, by-within the Anointed One, Jesus,

whom God Himself set-forth-before as a propitiation, through confidence, by-within His blood, to illustrate-by-within His Virtue, through the sending-off of misses-of-the-mark, having come-about-beforehand, from-within the holding-up of God, with regards to show-from-among, from-among the present time, His Virtuousness, for Him to be Righteous, and making Righteous them confiding by Jesus.

Concordant Literal Version

Yet now, apart from law, a righteousness of God is manifest (being attested by the law and the prophets),

yet a righteousness of God through Jesus Christ's faith, for all, and on all who are believing, for there is no distinction,

for all sinned and are wanting of the glory of God.

Being justified gratuitously in His grace, through the deliverance which is in Christ Jesus"

(Whom God purposed for a Propitiatory shelter, through faith in His blood, for a display of His righteousness because of the passing over of the penalties of sins which occurred before in the forbearance of God),

toward the display of His righteousness in the current era, for Him to be just and a Justifier of the one who is of the faith of Jesus."

exeGesés companion Bible

JUSTNESS THROUGH TRUST

But now the justness of Elohim

manifests apart from the torah,

being witnessed by the torah and the prophets;

even the justness of Elohim

through trust of Yah Shua Messiah

to all and on all who trust

- for there is no distinction:

for all have sinned and failed the glory of Elohim;

being justified gratuitously by his charism

through the redemption in Messiah Yah Shua:

whom Elohim predetermined

to be a kapporeth/an atonement

through trust in his blood,

to indicate his justness for the passing over of sins

that previously transpired,
 in the tolerance of Elohim;
 to indicate in this present season to his justness:
 for his being just
 and justifies them who trust in Yah Shua.

God's Truth (Tyndale)
 Orthodox Jewish Bible

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 But now, apart from the Chok, the Tzedek Olamim--the Tzidkat Hashem--has been revealed, as attested by the Torah and the Nevi'im,
 That is, the Tzidkat Hashem through emunah in Moshiach Yehoshua (Yeshua) to all the ma'aminim (believers). For there is no distinction.
 For all have sinned and suffered want of the kavod Hashem.
 They are acquitted and accounted to be YITZDAK IM HASHEM as a matnat Hashem (gift of G-d) by the unmerited Chen v'Chesed Hashem (grace of G-d) through HaPedut (the ransom, the payment of ransom for the Geulah redemption-- Shmuel Bais 7:23 that comes about through the Go'el Moshiach Tzidkeinu) which is in Rebbe, Melech HaMoshiach Yehoshua,
 Whom G-d set forth as a kapporah (that which propitiates G-d's wrath; of the sa'ir l'azazel in Lv 16:22 and Isa 53:12 paying the onesh for sin) through emunah (faith) in the DAHM ("blood" Gen 22:7; Ex 12:3,6; Isa 53:7,10) of Moshiach, to demonstrate the Tzedek Olamim, the Tzidkat Hashem (righteousness of G-d) in pasach (passing over, letting go the penalty of) the averos (sins) committed in former times
 In the forbearance of G-d, to vindicate his Tzidkat Hashem (righteousness of G-d) in the present time, that HASHEM TZADDIK ("G-d is righteous" DIVREY HAYAMIM BAIS 12:6) Himself and the One who counts to be YITZDAK IM HASHEM (IYOV 25:4) the person who has emunah (faith) and bitachon (trust) in [Rebbe, Melech HaMoshiach] Yehoshua.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
 An Understandable Version

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 But now [i.e., under the Gospel age], a way of being considered right with God apart from [any] law has been made known. [The writings of] the law [i.e., the Pentateuch] and the prophets bear witness to this. Being considered right with God is [obtained] through faith in Jesus Christ by every person who believes [in Him], for there is no favoritism [with God], for everyone has sinned and falls short of God's glory [i.e., His approval, or His perfect character]. But people are made right with Him as a free gift by His unearned favor, through being bought back [from Satan] by Christ Jesus. God presented Jesus as the atoning sacrifice [i.e., a "covering over" or forgiveness of our sins] through [our] faith in His blood [i.e., His death on the cross]. This was in order to demonstrate His justice when, by using forbearance, He passed over people's sins in previous generations. [In doing this] God [also] demonstrated His justice [to people] of this present time that He Himself is just and the One who makes the people right with Him who have faith in Jesus.

Brodie's Expanded Trans.

Now, as a matter of fact, the righteousness of God apart from the law has been revealed, having been witnessed by the law and the prophets,
 That is, the righteousness of God through the faithfulness of Jesus Christ to all those who believe (for there is no distinction [between Jew and Gentile],
 Because everyone has sinned and continues to come short of the glory of God),
 Being justified without payment by His grace through redemption [bought from the slave market of sin by paying a ransom], the one in Christ Jesus [the only qualified kinsmen-redeemer],

Whom God [the Father] appointed by His blood [representative analogy for Christ's spiritual death on the cross] a mercy seat through faithfulness, for a demonstration of His righteousness [God the Father demanded the atonement and then provided it] for the remission of sins [imputation of our sins to Jesus Christ] which were committed in former times [before the cross of Christ] under God's clemency [delay of judgment],

For the demonstration of His righteousness at this present time [during the Church Age], so that He might be just [displaying perfect integrity] even when He justifies someone [emphasis on the sovereignty of God] by means of the faithfulness of Jesus [emphasis on Christ's voluntary acceptance of the cross].

The Expanded Bible
Jonathan Mitchell NT

Yet now, apart from Law (or: custom; habitual practice; ordinance made by authority; or: = Torah), a righteousness of God (God's solidarity, with fair and equitable dealings; a turning in the right direction, from God; God's covenantal faithfulness, justice and pointing out of the Way; a rightwisdom and right relationship, which is God) has been manifested and remains displayed in clear light – being continuously attested in witness by means of (or: under) the Law (= Torah) and the Prophets –

yet a righteousness of God (or: a right relationship and solidarity with and which is God; justice from God; God's fair and equitable dealings in accord with the Way pointed out; a rightwisdom condition effected by God) through Jesus Christ's faithfulness (trust; faith; convinced loyalty) [coming] into all humanity – as well as upon and into all those believing, for you see, there exists no distinction (no difference; no divided arrangement)!

You see, all people at one point veered off the mark (or: all folks deviated; or: everyone fails; all humanity sins), and so they are continually posterior to, falling short of, inferior to and wanting of, God's glory (of a manifestation of God which calls forth praise; of a reputation which comes from, and has the character of, God; of God's opinion and imagination; of [having] an appearance of God; of the glory from God),

while being folks presently and progressively being made right, freed from guilt, placed in solidarity within the Way pointed out, and continuously set in right relationship (or: being [all] one-after-another rightwisdom; being ones habitually turned in the right direction; being [all] presently justified [by covenant inclusion]) freely (as a gift; gratuitously) by His grace (or: in His joyous favor; with His grace; to His favor) through means of the releasing-away (redemption; setting-free) because of the payment of the ransom which is resident within Christ Jesus (or: which is centered in [the] Anointed Jesus)

Whom God publicly set and places before [us] (or: before put-forth; purposed) [as] a sheltering, cleansing cover (mercy seat; lid of the ark; = atonement) through the faithfulness (or: the trust, faith and loyalty) resident within His blood – into a demonstration which points out the proof of His rightwisdom solidarity (or: His fairness in covenantal, relational rightness, and His just act which accords with the Way pointed out), on account of (or: because of) the letting flow-aside, and the passing by, of the effects of errors (or: the results of sinful acts; offenses against the Law; effects of mistakes) having previously occurred (being ones having been before brought into being) during the midst of God's tolerant forbearance –

toward the demonstration which points out the proof of His rightwisdom solidarity, with fair and equitable dealing (His justice; His righteousness; His compliance with the Way pointed out), within the present season (in the current fitting situation; in union with the current fertile moment), for Him to be just (or: One in covenantal solidarity that accords with fair and equitable dealings which comprise the Way pointed out) and the One progressively turning in the right direction, making just and freeing from guilt while constantly placing in the Way pointed out which is righted,

covenantal relationship (or: The Right-wiser and Justifier of) the person [issuing; being born] forth from out of the midst of Jesus' faithfulness (or: from [the] trust, loyalty, and trustworthiness [emanating] from, and [the] faith which is, Jesus)!

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Righteousness through Faith Revealed

But now, apart from the law, the righteousness of God has been revealed, being testified about by the law and the prophets—that is, the righteousness of God through faith in Jesus Christ [Or “through the faithfulness of Jesus Christ”] to all who believe. For there is no distinction, for all have sinned and fall short of the glory of God, being justified as a gift by his grace, through the redemption which is in Christ Jesus, whom God made publicly available as the mercy seat [Or “as the place of propitiation”] through faith in his blood, for a demonstration of his righteousness, because of the passing over of previously committed sins, in the forbearance of God, for the demonstration of his righteousness in the present time, so that he should be just and the one who justifies the person by faith [Or “by Jesus' faithfulness”] in Jesus.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

But [now] ||apart from law|| |a righteousness of God| hath been manifested,
 Borne witness to by the law and the prophets,—
 A righteousness of God, through faith in {Jesus} Christ, unto all' that have faith;
 For there is no distinction,—
 For ||all|| have sinned, and fall short of the glory of God;
 Being declared righteous freely by his' favour, through the redemption that is in Christ Jesus:—
 Whom God hath set forth as a propitiatory covering,^l through faith^m in his' blood,
 For a showing forth of his righteousness,
 By reason of the passing-by of the previously' committed sins, |in the forbearance of God|,—
 With a view to a showing forth of his righteousness in the present' season,
 That he might be' righteous even when declaring' righteous him that hath faith in Jesus.

^lCp. Exo. xxv. 17, n.

^mOr (WH): “the faith.”

The Spoken English NT

Paul's Thesis: God's Solution is Based on Forgiveness through Faith in Jesus Christ

But now God's justice has been revealed apart from the Law, with the Law and the Prophets testifying to it.

This is the justice of God that is revealed through faith in Jesus Christ,^x to the benefit of everyone who believes. There is no distinction:

all have sinned^y and fail^z the glory of God.

Without cost, all are found innocent by his grace,^{aa} through their redemption^{bb} by Christ Jesus.^{cc}

It was Jesus whom God put forward as a gift that makes amends^{dd} through faith in his blood. This was to show forth God's just judgment through the forgiveness of past sins

by God's mercy. It was also to demonstrate God's justice in this age, so that he may be seen to be just in finding innocent the person who has faith in Jesus.^{ee}

- x. Or, quite possibly, "through the faithfulness of Jesus Christ."
- y. This word indicates a falling short or a going astray from what is right.
- z. Traditionally: "fall short of." But that's not strong enough to capture Paul's meaning.
- aa. Lit. "being found innocent for free by his grace."
- bb. See "Bible Words."
- cc. Or "through the release from bondage that is in Christ Jesus."
- dd. "A gift that makes amends": or, "a propitiation" (see "Bible Words"). For the classical biblical example of propitiation, see Genesis 32:3 to Genesis 33:4.
- ee. Or "the person who depends on the faithfulness of Jesus." Paul's writing here has gotten exceedingly dense because he is switching gears. He has finished proving that everyone falls short and needs God's grace, and now he intends to prove that God's chosen way of conveying the grace people need is through faith—not through their perfect compliance with the Law. This sentence is the thesis statement for Paul's following section, in which he gives a preview of his coming argument that it is through the obedience and death of Christ, and through people's faith in Christ's act of forgiveness, that God has accomplished the transaction of grace. Note how this thesis statement of the new section comes before the final wrap-up of the current section. That is a standard technique in the ancient art of structuring an argument.

Wilbur Pickering's New T.

Righteousness by faith

But now, apart from law, a righteousness from God has been revealed, being attested by the Law and the Prophets, namely, a righteousness from God through faith in Jesus Christ, to all and upon all¹² those who believe. There is no difference: all have sinned and fall short of the glory of God,¹³ being justified freely by His grace through the redemption that is in Christ Jesus; whom God has openly made available as a propitiation through the faith in His blood, to demonstrate His righteousness because of the passing over, in God's forbearance, of the previously committed sins;¹⁴ to demonstrate His righteousness at this present time, so as to be just, Himself, and the justifier of him who is of the Faith of Jesus.¹⁵

(12) Perhaps 7% of the Greek MSS omit "and upon all", to be followed by NIV, NASB, TEV, LB, etc.—an inferior proceeding.

(13) What do you think 'the glory of God' refers to? In this context it can scarcely be brilliance or effulgence. I suggest that God's true glory is what He Himself is, His essence—truth, holiness, justice, love, among others. Although pristine Adam presumably reflected that essence quite well, the Fall resulted in a barrier that man cannot cross, apart from divine assistance. I suspect that modern man is but a poor reflection of what pristine Adam once was. Alas, we fall far short!

(14) "Without the shedding of blood there is no remission" (Hebrews 9:22). "When I see the blood, I will pass over you" (Exodus 12:13; Exodus 12:22-23). "Behold! The Lamb of God who takes away the sin of the world!" (John 1:29). 1Peter 1:18-20 states that the Lamb, with His blood shed, was so foreknown before the foundation of the world. All the animal blood shed in the Old Testament only covered sin; it did not pay for it. All those sacrifices looked forward to Christ's perfect sacrifice. But all of that was only validated by the death of God's Lamb. So as verse 25 here states, the true propitiation is now available "through the faith in His blood". This propitiation also benefits the Old Testament saints.

(15) I take the reference to be to the Faith that revolves around the person and work of Jesus.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

But now apart from [the] Law has the righteousness of God been revealed, being testified to by the Law and the Prophets, but the righteousness of God [is] through faith [or, trust] in Jesus Christ to all and upon all the ones believing, for there is no difference [or, distinction]. For all sinned and fall short of the glory of God, being justified [or, declared righteous] freely by His grace through the redemption [or, setting free], the [one] in Christ Jesus, whom God Himself put forward publicly [as] a mercy seat [or, propitiation] through faith in His blood, for a demonstration of His righteousness, because of the passing over of the sins having previously occurred in the tolerance of God, for a demonstration of His righteousness in the present time, for Him to be righteous and justifying the [one] [or, declaring the [one] righteous] [who has] faith in Jesus.

Berean Literal Bible

Bill Puryear translation

(Now the righteousness of God has been revealed, having been declared by the Law and the prophets, apart from the Law; that is, the righteousness of God through faith in Jesus Christ for the benefit of all who believe, since there is no distinction.) Because all have sinned and have fallen short of the glory of God, receiving justification without payment by means of His grace through the redemption which is in Christ Jesus. Whom God publicly displayed as the means of expiation through faith in His blood [spiritual death on the cross] for the demonstration of His righteousness because of the passing over of previously committed sins because of the delay [in judgment] from God, for a demonstration of His righteousness at this present time, in order that He might be just even when He justifies the one who has faith in Jesus.

C. Thomson updated NT

Charles Thomson NT

now therefore, independency of law, there is made manifest a justification of God's appointment, attested by the law and the prophets even a justification, of God's appointment, by faith in Jesus Christ, for all and upon all who believe; for there is no distinction; for all have sinned and come short of the glory of God. They are justified freely by his grace through the redemption which is by Christ Jesus, whom God heretofore exhibited as a mercy seat by faith in his blood, that, on account of the remission of past sins, during the forbearance of God, it might be an indication of this justification of his, pointing to a display of this justification of his at this time, in order to shew this, That he is just and the justifier of him who is a believer in Jesus.

Context Group Version

But now apart from the law God's vindication has been made obvious, being witnessed by the law and the prophets; even God's vindication through Jesus the Anointed's trust to all those that trust; for there is no distinction; for all have disgraced [God], and fall short of the public honor of God; being vindicated freely by his favor through the ransom that is in the Anointed Jesus: whom God set out [to be] a mercy seat, through trust, in his blood, to show his vindication because of the passing over of the disgraceful acts done previously, in the tolerance of God; for the showing, [I say], of his vindication at this present season: that he might himself be vindicated, and the vindicator of him who has the trust of Jesus.

English Standard Version

Far Above All Translation

Green's Literal Translation

James Allen translation

Legacy Standard Bible

Literal New Testament

Literal Standard Version

Modern English Version

Modern Literal Version 2020

. partaker

But now *the* righteousness of God has been manifested separate from *the* law, being witnessed by the law and the prophets; even the righteousness of God

through faith of Jesus Christ toward all and upon all the ones who believe; for* there is no distinction; for* all have sinned and come-short of the glory of God.

All those who believe, being freely made righteous in his grace, through the redemption the one which is in Christ Jesus, whom God purposed as an atonement through the faith in his blood in an example of his righteousness, because of the passing-over of the sins, having happened beforehand, (in the forbearance of God), *even* toward the example of his righteousness in the current time, *that* he may himself be righteous and who is making righteous the one from *the* faith of Jesus.

- New American Standard .
- New European Version .
- New King James Version .
- New Matthew Bible .
- NT (Variant Readings) .
- Niobi Study Bible .
- R. B. Thieme, Jr. translation

But now apart from the law the righteousness belonging to the integrity of God has been revealed, being confirmed by the law and the prophets. That is, the righteousness which belongs to the integrity of God through faith in Jesus Christ for all who believe (for there is no distinction [between Jews and gentiles] for all have sinned and have fallen short of the glory of God; receiving justification [vindication] without payment by his grace through the redemption that is in Christ Jesus. [Christ Jesus] Whom the God [the Father] has publicly displayed by His blood as the mercy seat through faith in Christ, for a demonstration of His righteousness because of the passing over of previously committed sins, because of the delay in judgment [clemency] from the God. For the demonstration of his integrity at this present time of crisis [Church Age], in order that he might be just, even when he justifies anyone who has faith in Jesus.

- R. B. Thieme, Jr. trans2

But now the Righteousness of God as part of the Integrity of God, apart from the law has been revealed or made known, being confirmed by the law and the prophets in the Old Testament Scripture. That is the Absolute Righteousness of God, part of the Integrity of God, through faith in Jesus Christ for everyone in the Human Race who express nonmeritorious faith. (Parenthesis) For there is no distinction between spiritually dead Jews or Gentiles; All mankind have done wrong or sinned and come short of the glory of the Essence of God (Parenthesis) Receiving vindication or justification gratuitously as a gift without payment by means of his consistent grace, through the redemption or purchase of slaves or by paying ransom, which is in Christ Jesus. Jesus of Nazareth, The Christ whom The God the Father has appointed or publicly displayed or predetermined that which propitiates or expiates, as The Mercy Seat of the Ark of the Covenant, through faith in Jesus of Nazareth, The Christ as instant Adjustment to the Justice of God, by means of his blood the work of Jesus of Nazareth, The Christ bearing our sins and being judged by God the Father. For a demonstration of his, God the Father's Righteousness ½ of His Integrity, because of the passing over of the previously committed sins from the Old Testament Scripture times because of the holding back or delay of judgment or clemency from The God Face to face with or For a demonstration of his Righteousness ½ of the Integrity of God at the present decisive epoch of time of crisis the Church Age where Israel cannot be a client nation, in order that he might be just having consistency of justice, even when he justifies, vindicates or declares righteous anyone by means of or anyone who has faith in Jesus of Nazareth, The Christ.

- Revised Geneva Translation .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .

Worrell New Testament

The gist of this passage:

21-26

Romans 3:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nuní (νυνί) [pronounced <i>noo-NEE</i>]	<i>(just) now, at this very moment</i>	adverb	Strong's #3570
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
chôris (χωρίς) [pronounced <i>khoh-REECE</i>]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
dikaïosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i>]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; nominative case	Strong's #1343
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
phaneroô (φανερῶ) [pronounced <i>fan-er-OH-oh</i>]	<i>to make known, to reveal, to make manifest; to become known, to be clearly recognized, to be thoroughly understood; to appear</i>	3 rd person singular, perfect passive indicative	Strong's #5319

Translation: But now, apart from [the] Law, [the] righteousness of God has been made manifest,...

God's righteousness is made know through the Law; but the Law cannot make anyone righteous. The Law cannot justify anyone. However, the righteousness of God is made known in His Son; and through the cross.

Romans 3:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
martureô (μαρτυρέω) [pronounced <i>mar-too-REH-oh</i>]	<i>being a witness, testifying (literally or figuratively); charging, giving [evidence], bearing record, having (obtain) a good (honest) report, being well reported of, having testimony, (being, bearing, giving, obtaining) witness</i>	feminine singular, present passive participle, nominative case	Strong's #3140

Romans 3:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὑπό (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
νομος (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
τῶν (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
προφήταις (προφῆταις) pronounced <i>prohf-AY-tice</i>	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; genitive/ablative case	Strong's #4396

This combination of words refers to the Old Testament Scriptures; specifically to those who were considered prophets by the Jewish people.

Translation: ...testifying through the Law and the Prophets,...

The King and the suffering Messiah is made known in the Law and the Prophets (another name for the Old Testament Scriptures).

See **Chart of Jesus in the Old and New Testaments** ([HTML](#)) ([PDF](#)) ([WPD](#)). Also see **Jesus in the Old Testament** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Romans 3:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dikaiosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i>]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; nominative case	Strong's #1343
δέ (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
θεός (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Romans 3:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
pistis (πίστις) [pronounced <i>PIHS-tihs</i>]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun	Strong's #5547
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
pantas (πάντας) [pronounced <i>PAHN-tas</i>]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
tous (τοὺς) [pronounced <i>tooç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
pisteúô (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, present active participle; accusative case	Strong's #4100

Translation: ...[that] now [there is] a righteousness of God through faith of Jesus Christ, [which righteousness is] for all the ones who keep on believing.

There is no righteousness of God which we can achieve by keeping the Law. However, there is a righteousness of God which we can attain to through faith in Christ. This imputed righteousness keeps on being in us. This is not a righteousness that we earn or deserve; it is a judicial imputation, meaning, there is nothing which is in us which has a natural attraction for God's righteousness. It is imputed to us judicially, meaning, there is no natural home or target for God's righteousness. God must be willing to bestow this righteousness upon us; and we must be willing to accept it. Further, God cannot impute His righteousness to us if He violates His Own righteousness. God is able to impute righteousness to us, because Jesus Christ paid for our sins.

Romans 3:21–22a **But now, apart from [the] Law, [the] righteousness of God has been made manifest, testifying through the Law and the Prophets, [that] now [there is] a righteousness of God through faith of Jesus Christ, [which righteousness is] for all the ones who keep on believing.** (Kukis mostly literal translation)

Romans 3:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
diastole (διαστολή) [pronounced dee-as-toL-AY]	<i>a distinction, difference; of the different sounds musical instruments make</i>	feminine singular noun; nominative case	Strong's #1293

Translation: For [there is] no distinction [between Jew and Greek],...

When it comes to God imputing Jesus' righteousness to us, there is no difference between Jew and gentiles. We receive His righteousness by faith; and it is imputed to us judicially, whether we are Jew or Greek.

Romans 3:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hamartanô (ἁμαρτάνω) [pronounced hahm-ahr-TAHN-oh]	<i>to sin, to miss a mark; to err, to swerve from the truth, to go wrong; to do wrong; to violate God's law; to sin against [with εἰς]</i>	3 rd person plural, aorist active indicative	Strong's #264

Translation: ...for all have sinned...

One reason God does not distinguish between Jews and gentiles is, we have all sinned. Jews, who have receive the Law, have sinned. Gentiles who know nothing about the Law have sinned. Personal sin is universal.

Romans 3:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Romans 3:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
husterēō (ὑστερέω) [pronounced <i>hoos-ter-EH-oh</i>]	<i>to come late, to be behind; to lack, to be in need, to be in want; to fall short, to be deficient</i>	3 rd person plural, present passive indicative	Strong's #5302
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
doxa (δόξα) [pronounced <i>DOHX-ah</i>]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; genitive/ablative case	Strong's #1391
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...and keep on falling short of the glory of the God,...

We do not fall short of God's glory once (or twice) from some bad thing which we did in the past. We continually come up short when evaluated by God. God's glory or dignity or honor is way up there; and our puny selves are way, way down here. We cannot reach God's righteousness on our own any more than we could jump up and touch the moon.

Romans 3:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dikaiōō (δικαιόω) [pronounced <i>dik-ah-YOH-oh</i>]	<i>rendering (declaring, determining, acknowledging, making, showing, regarding as, vindicating as) righteous (just or innocent); being free, justifying, showing (doing) justice; a justifier, being righteous; validating</i>	masculine plural, present passive participle, nominative case	Strong's #1344
dōreán (δωρεάν) [pronounced <i>do-Rehoboam-AHN</i>]	<i>freely, gratuitously (literally or figuratively), without payment, without a cause; undeservedly; for no reason (or purpose), in vain</i>	adverb	Strong's #1432
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

Romans 3:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
charis (χάρις) [pronounced KHAHR-ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5485

Translation: ...who keep on being freely declared righteous by His grace...

However, we are freely declared righteous through God's grace. We do not earn this or deserve it; but God gives it to us.

Romans 3:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced dee-AH]; spelled di (δι) before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
τῆς (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
apolutrōsis (ἀπολύτρωσις) [pronounced ap-ol-OO-troh-sis]	<i>redemption; a releasing effected by payment of ransom; redemption, deliverance; liberation procured by the payment of a ransom; Christian salvation</i>	feminine singular noun, genitive/ablative case	Strong's #629
τῆς (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
ἐν (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Χριστος (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun	Strong's #5547
Ἰησοῦς (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: ...through the redemption of [the one having faith] in Christ Jesus,...

We receive God's righteousness through faith in Christ Jesus. We are redeemed by the Lord. That means, He has paid for us. It is as if we are in a slave market and the Lord pays the cost to take us from this slave market.

This is often called the slave market of sin; and we, as sinners, are slaves to sin. We have no way of redeeming ourselves from the slave market of sin. But Jesus, Who is not in this same slave market, is able to purchase us through His blood (not His literal blood, but through the payment for our sins on the cross).

See the [Slave Market of Sin](#) (by R. B. Thieme, Jr.) in the [Addendum](#).

Romans 3:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὅν) [pronounced hawn]	whom, which, what, that; to whom, to that, whose, whomever	masculine singular relative pronoun; accusative case	Strong's #3739
protithemai (προτίθεμαι) [pronounced prot-ITH-ehm-ah-ee]	1) to place before, to set forth; 1a) to set forth to be looked at, expose to view; 1b) to expose to public view; 1b1) of the bodies of the dead; 1b2) to let lie in state; 2) to set before one's self, propose to one's self; 2a) to purpose, determine	3 rd person singular, aorist middle indicative	Strong's #4388
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, nominative case	Strong's #2316
hilastêrion (ἱλαστήριον) [pronounced hil-as-TAY-ree-on]	place of propitiation, mercy seat; an expiatory (place or thing), (concretely) an atoning victim, the lid of the Ark (in the Temple)	neuter singular noun; accusative case	Strong's #2435

This word is only found here and in Hebrews 9:5. It does occur 27 times in the Septuagint.

Translation: ...Who placed before God a Mercy Seat.

In the Holy of Holies there is the Ark of the Covenant and on top of that Ark is a cover or a lid which is known as the Mercy Seat. This is made of pure gold and a physical representation of two angels is carved or molded on the top of this lid (they are looking down at the top of the Mercy Seat). Once a year, the high priest comes into the Holy of Holies and sprinkles blood on the Mercy Seat, which is representative of Jesus dying for our sins.



The Mercy Seat and Ark (a graphic); from [Quora](#); accessed April 6, 2024. The Ark of the Covenant is most of what is seen in this photograph and above that would be the Mercy Seat (someone constructed this based upon what they read and in the Bible along with their own imagination). Ideally speaking, the top of this is the Mercy

Seat, which can be lifted up and removed (the Ark would be an open box below it). Whether the actual Ark and Mercy Seat were this ornate is another question altogether. The Ark was made of acacia wood covered in gold; and the Mercy Seat was made out of pure gold (it appears that the two cherubim (angels) were somehow made out of the same lump of gold. It is possible that they all came from the same lump of gold, but are constructed separately and put together after the fact.

Romans 3:22b–25a For [there is] no distinction [between Jew and Greek], for all have sinned and keep on falling short of the glory of the God, who keep on being freely declared righteous by His grace through the redemption of [the one having faith] in Christ Jesus, Who placed before God a Mercy Seat. (Kukis mostly literal translation)

Romans 3:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, dative, locative or instrumental case	Strong's #129

Translation: Through faith in His blood...

A reference to the blood of Jesus is a reference to His spiritual death on the cross, where our sins were poured out on Him and He took upon Himself the punishment for our sins.

See [the Blood of Christ](#) (by R. B. Thieme, Jr.) in the [Addendum](#).

Romans 3:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
éndeixis (ἔνδειξις) [pronounced EHN-dike-sis]	<i>demonstration, proof; manifestation made by act; sign, evidence; something declared</i>	feminine singular noun, accusative case	Strong's #1732
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
dikaïosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-ā or dik-ah-yos-OO-nay]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; genitive/ablative case	Strong's #1343
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...for a demonstration of His righteousness,...

The payment for our sins, which occurred on the cross, is a demonstration, a revealing or a manifestation of God's righteousness.

Romans 3:25d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
pareisis (πάρεσις) [pronounced PAHR-es-is]	<i>passing over, letting pass, neglecting, disregarding, toleration, remission</i>	feminine singular noun; accusative case	Strong's #3929 hapax legomenon
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588

Romans 3:25d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proginomai (προγίνομαι) [pronounced prog-IHN-om-ah-ee]	<i>has happened before, had come previously (of sins committed previously); having been already, having previously transpired; being in the past; having arise</i>	neuter plural, perfect active participle; genitive/ablative case	Strong's #4266 hapax legomenon
hamártēmata (ἁμαρτήματα) [pronounced ham-ar-TAY-maht-ah]	<i>sins, evil deeds; failures, faults, bodily defects, maladies</i>	neuter plural noun; genitive/ablative case	Strong's #265

Translation: ...through the passing over of sins [which] previously happened [we are made righteous].

Prior to Jesus dying for our sins, every person sinned. God passed over those sins in anticipation of what His Son would do. In some place, God is said to pass over such sins; in other places, He is said to cover such sins.

Romans 3:25b-d Through faith in His blood for a demonstration of His righteousness, through the passing over of sins [which] previously happened [we are made righteous]. (Kukis mostly literal translation)

Romans 3:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
anochê (ἀνοχή) [pronounced an-okh-AY]	<i>toleration, a forbearance (resulting in the holding back or delaying of something)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #463
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314

Romans 3:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τῆν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
ένδειξις (ένδειξις) [pronounced EHN-dike-sis]	<i>demonstration, proof; manifestation made by act; sign, evidence; something declared</i>	feminine singular noun, accusative case	Strong's #1732
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
dikaïosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-ā or dik-ah-yos-OO-nay]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; genitive/ablative case	Strong's #1343
αυτου (αυτου) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
See v. 25c.			
en (έν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
kairos (καιρός) [pronounced kī-ROSS]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2540

Translation: [This all took place] by means of the toleration of God, [as He was] face to face with the demonstration of His righteousness [having taken place] in the present time.

God's original approach to sin (passing over it or covering it over) is called here toleration. The noun is anochê (ἀνοχή) [pronounced an-okh-AY] and it means, *toleration, a forbearance (resulting in the holding back or delaying of something)*. Strong's #463. God knew that His Son would pay for the sins of all mankind. God did not really tolerate sin; but He withheld judgment for sins until the cross, where God the Father poured out on God the Son the penalty for all of our sins.

Paul says that the judgment for our sins took place in the present time, meaning that he and the recipients of this letter were all alive when Jesus died for our sins.

Romans 3:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
dikaios (δίκαιος, αἰά, ον) [pronounced DIH-kai-oss]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine singular adjective; accusative case	Strong's #1342
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
dikαιοō (δικαιόω) [pronounced dik-ah-YOH-oh]	<i>rendering (declaring, determining, acknowledging, making, showing, regarding as, vindicating as) righteous (just or innocent); being free, justifying, showing (doing) justice; a justifier, being righteous; validating</i>	masculine singular, present active participle, accusative case	Strong's #1344
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
pistis (πίστις) [pronounced PIHS-tih]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: Therefore, [he] keeps on being righteous Himself and the One making righteous the [one] out from a faith in Jesus. (Kukis mostly literal translation)

God continues to be righteous. God cannot simply forgive us our sins. He cannot simply say, "You screw up, but we are going to start everything up again where you have a second chance." That would offend God's justice and righteousness.

God *must* remain righteous while declaring us righteous; otherwise, He is not God.

Romans 3:26 [This all took place] by means of the toleration of God, [as He was] face to face with the demonstration of His righteousness [having taken place] in the present time. Therefore, [he] keeps on being righteous Himself and the One making righteous the [one] out from a faith in Jesus. (Kukis mostly literal translation)

Romans 3:21–26 But now, apart from [the] Law, [the] righteousness of God has been made manifest, testifying through the Law and the Prophets, [that] now [there is] a righteousness of God through faith of Jesus Christ, [which righteousness is] for all the ones who keep on believing. For [there is] no distinction [between Jew and Greek], for all have sinned and keep on falling short of the glory of the God, who keep on being freely declared righteous by His grace through the redemption of [the one having faith] in Christ Jesus, Who placed before God a Mercy Seat. Through faith in His blood for a demonstration of His righteousness, through the passing over of sins [which] previously happened [we are made righteous]. [This all took place] by means of the toleration of God, [as He was] face to face with the demonstration of His righteousness [having taken place] in the present time. Therefore, [he] keeps on being righteous Himself and the One making righteous the [one] out from a faith in Jesus. (Kukis mostly literal translation)

Romans 3:21–26 But now, the righteousness of God has been made known, apart from the requirements of the Law. The Law and the Prophets keep on testifying to the righteousness of God which is available through faith in Jesus Christ. This righteousness is made available to all those who keep on believing. There is no distinction to be made between Jews and Greeks with regards to this righteousness, for all of sinner and come short of God's absolute perfection. Those who have believed in His Son keep on being declared righteous through the purchase by Christ Jesus, Who placed before God a Mercy Seat (that is, His payment for our sins). Through faith in His blood, His righteousness is demonstrated, even by the passing over of sins committed in the past, through the graceful toleration of God. God was always face to face with with the demonstraton of His righteousness taking place in the present time. Therefore, God continues to be righteous and able to declare righteous anyone who comes from the place of faith in Jesus. (Kukis paraphrase)

Where, therefore, [is] the boasting? It was excluded. By what law? Of works? No! But through a law of faith. For we keep on concluding to make righteous, of faith to man, apart from works of law.

Romans
3:27–28

Where, therefore, [is] the boasting? It was excluded [from the process of being made righteous]. By what law? [The law] of works? No! On the contrary, [it is] through the law of faith. For we keep on concluding to make man righteous, [it is] from faith, separate from works of law.

What takes place in this process of justification that causes one to be arrogant? Expressions of arrogance are complete excluded. By what law is a man justified? The law of works? Absolutely not! Man is justified through the law of faith! We conclude that a man is made righteous by faith along, completely separate from the works of the Law.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Where, therefore, [is] the boasting? It was excluded. By what law? Of works? No! But through a law of faith. For we keep on concluding to make righteous, of faith to man, apart from works of law.
Complete Apostles Bible	Where then is the boasting? It is excluded. Through what law? Of works? No, but through the law of faith. Therefore we conclude that a man is justified by faith apart from the works of the law.
Douay-Rheims 1899 (Amer.)	Where is then thy boasting? It is excluded. By what law? Of works? No, but by the law of faith. For we account a man to be justified by faith, without the works of the law.
Holy Aramaic Scriptures Original Aramaic NT	. Where is pride, therefore? It has been eliminated with him. By what law? Of works? No, but by the law of faith. We determine therefore that by faith a man is made righteous and not by the works of The Written Law.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	What reason, then, is there for pride? It is shut out. By what sort of law? of works? No, but by a law of faith. For this reason, then, a man may get righteousness by faith without the works of the law.
Bible in Worldwide English	Then what have we to be proud of? Nothing at all. Why not? Does God put us right with himself because of anything we have done? No. He does it because we believe. We know that if a person believes in Christ, God makes him right again. It is not because that person has obeyed the law.
Easy English Easy-to-Read Version–2008	. So do we have any reason to boast about ourselves? No reason at all. And why not? Because we are depending on the way of faith, not on what we have done in following the law. I mean we are made right with God through faith, not through what we have done to follow the law. This is what we believe.
God's Word™	So, do we have anything to brag about? Bragging has been eliminated. On what basis was it eliminated? On the basis of our own efforts? No, indeed! Rather, it is eliminated on the basis of faith. We conclude that a person has God's approval by faith, not by his own efforts.
Good News Bible (TEV)	What, then, can we boast about? Nothing! And what is the reason for this? Is it that we obey the Law? No, but that we believe. For we conclude that a person is put right with God only through faith, and not by doing what the Law commands.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .

Contemporary English V.	What is left for us to brag about? Not a thing! Is it because we obeyed some law? No! It is because of faith. We see that people are acceptable to God because they have faith, and not because they obey the Law.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Where, then, is there room for boasting? Do our works bring God's acceptance? Not at all! It was not our works of keeping the law but our faith in his finished work that makes us right with God. So our conclusion is this: God's wonderful declaration that we are righteous in his eyes can only come when we put our faith in Christ, and not in keeping the law.
Plain English Version	.
UnfoldingWord Simplified T.	It is not at all because we obey the laws of Moses that God erases the record of our sins. So there is no way that we can boast that God favors us because we obeyed those laws. Instead, it is because we believe in the Messiah that God erases the record of our sins. So it is clear that God makes someone right with himself if that person trusts in the Messiah— not if that person obeys the law.
Williams' New Testament	So where has human boasting gone? It was completely shut out. On what principle? On that of doing something? No, but on the principle of faith. For we hold that a man is brought into right standing with God by faith, that observance of the law has no connection with it.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So where is the bragging? It was excluded. Through what kind of law? A <i>law</i> of the actions? No, but through a law of trust. You see, we consider a person with trust to be made right separate from actions of <i>the</i> law.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	What, then, becomes of our boasting? It is excluded. By what sort of Law? A Law requiring obedience? No, a Law requiring faith. For we conclude that a man is pronounced righteous on the ground of faith, quite apart from obedience to Law.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	So do we have anything to boast about then? Absolutely not, there's no place for that! And why's that? Is it because we follow the law of observing requirements? No, we follow the law of trusting in God. We conclude that people are made right with God through their trust in him, and not from legal observance.
International Standard V	What, then, is there to boast about? That has been eliminated. On what principle? On that of actions? No, but on the principle of faith. For [Other mss. read Therefore] we maintain that a person is justified by faith apart from the actions prescribed by the Law.

Lexham Bible Montgomery NT	. Then what becomes of boasting? It is shut out. What sort of law forbids it? A law of works? No, but a law of faith. For I conclude that a man is justified by faith, altogether apart from the deeds of the Law.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT	. Where then is the boasting [of the Jew]? It is excluded. By what law? Of works? No; but by the law of faith. We conclude then that a man is justified by faith without the works of the law.
The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. Where is boasting then? It is excluded. By what law? of works? no: but by the Law of Faith. Therefore we conclude that a human being is rendered righteous by Faith apart from the employment of the Law.
Weymouth New Testament	Where then is there room for your boasting? It is for ever shut out. On what principle? On the ground of merit? No, but on the ground of faith. For we maintain that it is as the result of faith that a man is held to be righteous, apart from actions done in obedience to Law.
Wikipedia Bible Project	So can we boast about anything? No chance! Why? Because we do not follow the law of observance, but the law of trust. We are convinced that people are made right through trust in God, not from legal observance.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Hebraic Roots Bible	. Then where is the boasting? It was not there. Through what law? Of works? No, but through a Law of faith. Then we conclude a man to be justified by faith without works of the Law.
Holy New Covenant Trans.	"So what room is left for bragging?" It is shut out. "How? Through some kind of law? Through deeds?" No! But through the principle of faith! Because we conclude that a person is made right with God by faith — without following the law of Moses.
The Scriptures 2009	Where, then, is the boasting? It is shut out. By what torah? Of works? No, but by the torah of belief. For we reckon that a man is declared right by belief without works of Torah.
Tree of Life Version	Where, then, is boasting? It is excluded. By what principle? Of works? No, but by the principle of faith. For we consider a person to be set right apart from Torah observance.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...where? so {is} The Boasting [She] is excluded {She is excluded} through whom? law [of] the works not but {She is excluded} through law [of] faith [We] account for to be justified [by] faith man apart [from] works [of] law...
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Alpha & Omega Bible Awful Scroll Bible	. ACQUITTED Where then is their being boastings? Consequently it is shut-out. By what-sort- of law -then, of works? Not so, however by a Law of Confidence. Therefore we reckon, that the aspects-of-a-man is to be made Righteous by confidence, apart from the works of the Law.
Concordant Literal Version	Where, then, is boasting? It is debarred! Through what law? Of works? No! But through faith's law. For we are reckoning a man to be justified by faith apart from works of law.
exeGeses companion Bible	So where is boasting? It is excluded. Through what torah? Of works? Indeed not - but through the torah of trust. So we reckon that a human is justified by trust apart from the works of the torah.
God's Truth (Tyndale) Orthodox Jewish Bible	. Where then is boasting? (Ro 4:2) It has been memayet (precluded, excluded). By what kind of Torah? Of ma'asim (works)? No, on the contrary, by the Torah of Emunah (the Law of Faith, that is, the Law understood in terms of emunah). For we reckon that a man is acquitted and pronounced to be YITZDAK IM HASHEM by emunah (personal faith, trust, bitachon), apart from the [(supposed) zechus-earning] ma'asei mitzvot.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Where then is the [basis for] boasting [i.e., over being right with God]? There is not any. Is it by [obedience to] a law? Is it by doing certain deeds? Not at all, but by a law of faith. For we conclude that a person is made right with God by faith [in Christ], apart from [obedience to] the requirements of a law [or, the Law of Moses, See verse 20].
Brodie's Expanded Trans.	Consequently, where is boasting? It has been eliminated. By what kind of principle? Of works? No, rather by the principle of faith. Therefore, we conclude that a man is justified by faith apart from the works of the law .
The Expanded Bible Jonathan Mitchell NT	. So then where [is] the loud-spoken boasting? It is shut out (or: was excluded). Through what kind of law or custom? Of works (or: The one concerned with and pertaining to acts; The one whose source and involvement is deeds and actions)? No! (or: By no means!) But rather through Faith's law and principle (or: To the contrary, by means of a principle of trust and loyalty, manifested in faithfulness and coming from confident reliance; = a law and custom which was displayed in the confident loyalty of Christ in His act of solidarity with the human condition)! For you see, [some MSS: Now] we continue logically concluding (reckoning and reasonably accounting) a person (or: mankind; humanity) to be continually made right and freed from guilt, placed in solidarity in the Way pointed out, and kept in a right social bond of relationship (or: rightwised; justified; = included in covenant) by faith and in trust, apart from works of law (= observance of Torah, or acts associated with custom and habitual practice, or pertaining to ordinances made by authority).
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	Where, then, the boasting! It is excluded. Through what kind of law? Of works ? Nay! but through a law of faith: For ⁿ we reckon that a man [is to be declared righteous by faith] apart from works of law . ^o ⁿ Or (WH): "hence." ^o Gal. ii. 16.
The Spoken English NT	So what basis is there for pride? None. Pride is excluded. On what law do we depend? A law based on doing things? No, we depend on a law based on faith. ^{ff} We believe that humanity is found innocent by faith, completely apart from doing what the Law requires. ff. Lit. "Through what law? A law of works? No, through a law of faith." But I think he's referring to the basis of acquittal by God, not to the exclusion of pride. According to what he has just said, pride is excluded by a law of works, because it finds everyone falling short.
Wilbur Pickering's New T. WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	Therefore, where <i>is</i> boasting? It is excluded. Through what law? <i>The law</i> of works? By no means! Rather, <i>it is</i> through a law of faith. Consequently, we reckon that a man is justified by faith, separate from works of law.
Analytical-Literal Translation	Where then [is] the boasting? It was excluded. By what law? Of works? Not at all, but by a law of faith. Therefore, we maintain [that] a person is justified [or, declared righteous] by faith apart from works of [the] Law.
Berean Literal Bible	.
Bill Puryear translation	Where then [is] boasting? It is excluded. By what principle? By means of works? Definitely not! But by means of the principle of faith. Therefore we conclude that man is justified by means of faith apart from the works of the Law.
C. Thomson updated NT	.
Charles Thomson NT	Where then is this boasting? It is excluded. By what law? By that of works? No; but by a law of belief. We conclude therefore that man is justified by belief independent of works of law..
Context Group Version	Where then is boasting? It is excluded. By what manner of law? Of works? No: but by a law of trust. For we count that a man is vindicated by trust apart from the works of the law.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore where <i>is</i> the boasting? It was locked out. Through what law? Of works? No, but through <i>the</i> law of faith.

	Therefore, we are reasoning <i>for</i> a man to be made righteous in faith separate from the works of <i>the</i> law.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	Boasting Excluded Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith apart from the deeds of the law.
Numeric New Testament	Where then the glorying? It is excluded. By what manner of law? of the works? in no wise; but by a law of faith. For we reckon a man is justified by faith apart from works of law.
R. B. Thieme, Jr. translation	Where then is boasting? It is excluded. By what principle? that of works? Definitely not; but by the principle of faith.
R. B. Thieme, Jr. trans2	We conclude, then, that man is justified by faith apart from the works of the law. Where then, considering what has been stated before, is that boasting? It has been shut off or shut out or excluded in the past and is continually or perpetually. By what principle or rule governing our actions is boasting excluded? By that principle of works? Definitely NOT but by the principle of faith. Therefore we, mature believers strictly logically conclude expressing the facts without emotion then that mankind is justified or vindicated acquiring the Righteousness of God by faith alone in Jesus of Nazareth, The Christ alone apart from works of law.
Revised Geneva Translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:
27–28

Romans 3:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
που (ποῦ) [pronounced <i>poō</i>]	<i>where, what [locality]</i>	interrogative particle	Strong's #4226
ουν (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
kaúchēsis (καύχησις) [pronounced <i>KOW-khay-sihs</i>]	<i>boasting (properly, the act; by implication, the object), in a good or a bad sense; (the act of) glorying, rejoicing</i>	feminine singular noun; nominative case`	Strong's #2746

Romans 3:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekkleíō (ἐκκλείω) [pronounced ek-KLI-oh]	<i>to exclude, to shut out, to turn out of doors; to prevent the approach of one; to isolate</i>	3 rd person singular, aorist passive indicative	Strong's #1576

Translation: *Where, therefore, [is] the boasting? It was excluded [from the process of being made righteous].*

There is no place for boasting. No one can be arrogant regarding being made righteous. All boasting and all arrogance is excluded from the process of being made righteous.

Romans 3:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
poios (ποιός) [pronounced POY-os]	<i>of what sort, of what nature; which [one]; what manner of</i>	masculine singular pronoun; interrogative of character; genitive/ablative case	Strong's #4169
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
tōn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
erga (ἔργα) [pronounced EHR-gah]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, genitive/ablative case	Strong's #2041
ouchi (οὐχί) [pronounced oo-KHEE]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780

Translation: *By what law? [The law] of works? No!*

By what law is man made righteous? By the law of works? Absolutely not! When it comes to being made righteous before God, there are no works involved.

Romans 3:27c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235

Romans 3:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: On the contrary, [it is] through the law of faith.

The man who is righteous before God is made righteous through the law of faith. We exercise faith in Jesus Christ and we are made righteous.

Romans 3:27 *Where, therefore, [is] the boasting? It was excluded [from the process of being made righteous]. By what law? [The law] of works? No! On the contrary, [it is] through the law of faith. (Kukis mostly literal translation)*

Romans 3:28			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logizomai (λογίζομαι) [pronounced log-IHD-zohm-ah-ee]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	1 st person plural, present (deponent) middle/passive indicative	Strong's #3049
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
dikaioô (δικαιόω) [pronounced dik-ah-YOH-oh]	<i>to render (declare, determine, acknowledge, make, show or regard as, vindicate as) righteous (just or innocent); to be free, to justify, to be righteous, to show (do) justice; to validate</i>	present passive infinitive	Strong's #1344
This is a key word for Romans 3. It is found 6x in total in this chapter.			
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Romans 3:28

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Also a key word in Romans 3; it will be found at least 8x in this chapter.			
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-poss]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444
chôris (χωρίς) [pronounced khoh-REECE]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
erga (ἔργα) [pronounced EHR-gah]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, genitive/ablative case	Strong's #2041
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551

This word occurs 10x in this chapter.

Since this verse contains the most used words of this chapter, we might see this as a central verse or as a key verse to this chapter.

Translation: For we keep on concluding to make man righteous, [it is] from faith, separate from works of law. (Kukis mostly literal translation)

We are forced to the conclusion that, man is made righteous by faith. This is completely apart from the works of the law.

The Law of God has its purposes; but one of them is not to justify man.

Romans 3:28 For we keep on concluding to make man righteous, [it is] from faith, separate from works of law. (Kukis mostly literal translation)

Romans 3:27–28 Where, therefore, [is] the boasting? It was excluded [from the process of being made righteous]. By what law? [The law] of works? No! On the contrary, [it is] through the law of faith. For we keep on concluding to make man righteous, [it is] from faith, separate from works of law. (Kukis mostly literal translation)

Romans 3:27–28 What takes place in this process of justification that causes one to be arrogant? Expressions of arrogance are complete excluded. By what law is a man justified? The law of works? Absolutely not! Man is justified through the law of faith! We conclude that a man is made righteous by faith along, completely separate from the works of the Law. (Kukis paraphrase)

Or of Jews [is He] the God alone? [Is He] not also [the God] of gentiles? Yes, even of gentiles. If One the God [is] Who will declare righteous [the] circumcision out from faith and uncircumcision through the faith. [The] Law, therefore, we keep on making useless through the faith? No, it will [not] be! But [the] Law we keep on establishing.

Romans
3:29–31

[Is He] only God of the Jews? [Is He] not also [the God] of the gentiles? Yes, [He is God] even of the gentiles. If the God [is] the One declaring righteous the circumcision out from faith [in His Son], then [He is the God] of the uncircumcised by means of faith [in His Son]. [Do] we therefore keep on making the Law useless through this faith? Absolutely not! We keep on establishing the Law [as a collection of God-given norms].

Is our God only God to the Jews? Certainly not! He is also the God of the gentiles. If God is the One declaring righteous the circumcision out from their faith in His Son, then He is also the God of the uncircumcised by means of faith in His Son. Do we therefore keep on making the Law useless through this faith? Absolutely not! We establish the Mosaic Law as a collection of God-given norms. It is the basis for the laws of divine establishment.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Or of Jews [is He] the God alone? [Is He] not also [the God] of gentiles? Yes, even of gentiles. If One the God [is] Who will declare righteous [the] circumcision out from faith and uncircumcision through the faith. [The] Law, therefore, we keep on making useless through the faith? No, it will [not] be! But [the] Law we keep on establishing.
Complete Apostles Bible	Or is He the God of the Jews only? But is He not also the God of the Gentiles? Yes, also of Gentiles, since there is one God who will justify the circumcision by faith, and the uncircumcised through faith. Therefore do we nullify the law through faith? Certainly not! On the contrary, we establish the law.
Douay-Rheims 1899 (Amer.)	Is he the God of the Jews only? Is he not also of the Gentiles? yes, of the Gentiles also. For it is one God that justifieth circumcision by faith and uncircumcision through faith. Do we then, destroy the law through faith? God forbid! But we establish the law.
Holy Aramaic Scriptures Original Aramaic NT	. Is he The God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also. Because God is One, who declares the circumcision righteous by faith and also the uncircumcision by faith. Therefore, are we eliminating The Written Law by faith? God forbid, but we are establishing The Written Law.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Or is God the God of Jews only? is he not in the same way the God of Gentiles? Yes, of Gentiles:
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If God is one; and he will give righteousness because of faith to those who have circumcision, and through faith to those who have not circumcision. Do we, then, through faith make the law of no effect? in no way: but we make it clear that the law is important.

Bible in Worldwide English

Is God the God of the Jews only? Is he not the God of other people also? Yes, he is. There is only one God of all peoples.

He will put right people who have been circumcised <FI>the Jews<Fi> because they believe. And he will also put right people who are not circumcised when they believe.

When we believe, does that make the law no good to us? No. That is not so. When we believe, we show that the law is right.

Easy English

Easy-to-Read Version–2008

God is not only the God of the Jews. He is also the God of those who are not Jews. There is only one God. He will make Jews right with him by their faith, and he will also make non-Jews right with him through their faith.

So do we destroy the law by following the way of faith? Not at all! In fact, faith causes us to be what the law actually wants.

God's Word™

Is God only the God of the Jews? Isn't he also the God of people who are not Jewish? Certainly, he is, since it is the same God who approves circumcised people by faith and uncircumcised people through this same faith. Are we abolishing Moses' Teachings by this faith? That's unthinkable! Rather, we are supporting Moses' Teachings.

Good News Bible (TEV)

Or is God the God of the Jews only? Is he not the God of the Gentiles also? Of course he is. God is one, and he will put the Jews right with himself on the basis of their faith, and will put the Gentiles right through their faith. Does this mean that by this faith we do away with the Law? No, not at all; instead, we uphold the Law.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

Does God belong only to the Jews? Isn't he also the God of the Gentiles? Yes, he is! There is only one God, and he accepts Gentiles as well as Jews, simply because of their faith. Do we destroy the Law by our faith? Not at all! We make it even more powerful.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

After all, is God the God of the Jews only, or is he equally the God for all of humanity? Of course, he's the God of all people! Since there is only one God, he will treat us all the same—he eliminates our guilt and makes us right with him by faith no matter who we are. Does emphasizing our faith invalidate the law? Absolutely not. Instead, our faith establishes the role the law should rightfully have.

Plain English Version

UnfoldingWord Simplified T.

You who are Jews certainly should not think that you are the only ones whom God will accept! You certainly should realize that he will accept non- Jews, too. Of course, he will accept non- Jews, because, as you firmly believe, there is only one God. It is this same God who will make Jews— who have been circumcised— right

with himself because they trust in the Messiah, and it is also God who will make non- Jews—who have not been circumcised— right with himself, because they also trust in the Messiah. If you say that God makes us right with himself because we trust in the Messiah, does that mean that the law is now useless? Certainly not. Instead, that law is truly valid.

Williams' New Testament

Or is He the God of Jews alone? Is He not the God of heathen peoples too? Of course, He is the God of heathen peoples too, since there is but one God, who will consider the Jews in right standing with Himself, only on condition of their faith, and the heathen peoples on the same condition. Do we then through faith make null and void the law? Not at all; instead, we confirm it.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version .
 Common English Bible .
 Len Gane Paraphrase .
 A. Campbell's Living Oracles .
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 Free Bible Version .

Is God only the God of the Jews? Isn't he the God of other people as well? Of course he is! There is only one God, and he makes us right through our trust in him, whoever we are, Jew or foreigner. Does that mean that by trusting in God we do away with the law? Of course not! In fact we affirm the importance of the law.

International Standard V .
 Lexham Bible .
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT .
 The Spoken English NT .
 UnfoldingWord Literal Text .
 Urim-Thummim Version .

Is he the Elohim of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one Elohim that will render righteous the circumcision by Faith, and uncircumcision through Faith. Do we then make void the Law through Faith? God forbid: yes, we establish the Law.

Weymouth New Testament

Is God simply the God of the Jews, and not of the Gentiles also? He is certainly the God of the Gentiles also, unless you can deny that it is one and the same God who will pronounce the circumcised to be acquitted on the ground of faith, and the uncircumcised to be acquitted through the same faith. Do we then by means of this faith abolish the Law? No, indeed; we give the Law a firmer footing.

Wikipedia Bible Project

Or is God only the God of the Jews? Is he not the God of other people too? Yes, he is! There is only one God, and he makes us right through our trust in him,

whoever we are. Does that mean that because we trust in God we get rid of the law? Certainly not—instead we confirm the importance of the law.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible Or is He the Elohim of Jews only, and not also of the nations? Yes, of the nations also, since it is one Elohim who will justify circumcision by faith, and uncircumcision through faith. Do we then nullify the Torah by faith? Far be it. On the contrary, we establish the Torah!

Holy New Covenant Trans. Is God only a God for the Jews? Isn't He a God for non-Jews? "Yes, He is a God for non-Jewish people too." Since there is only one God, He will make a Jew right from faith and make a non-Jew right through faith.
 "Well then, do we cancel the law through faith?" Certainly not! On the contrary, we uphold the law.

The Scriptures 2009 Or is He the Elohim of the Yehudim only, and not also of the nations? Yes, of the nations also, since it is one Elohim who shall declare right the circumcised by belief and the uncircumcised through belief. Do we then nullify the Torah through the belief? Let it not be! On the contrary, we establish the Torah.^c
^cSee Romans 7:12.

Tree of Life Version Is God the God of the Jewish people only? Is He not also the God of the Gentiles? Yes, of the Gentiles also. Since God is One, He will set right the circumcised by faith and the uncircumcised through faith. Do we then nullify the Torah through faithfulness? May it never be! On the contrary, we uphold the Torah.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...or [of] jews {He is} The God only not? and {He is One} [of] aliens yes and {He is One} [of] aliens if (ever) One {is} The God Who will justify circumcision from faith and {He will justify} uncircumcision through the faith law so [We] release through the faith not [It] may become but law [We] stand...

Alpha & Omega Bible OR IS THE THEOS (*The Alpha & Omega*) OVER JEWS ONLY? IS HE NOT OVER GENTILES ALSO? YES, OF GENTILES ALSO, SINCE INDEED THE THEOS (*The Alpha & Omega*) WHO WILL ACQUIT THE CIRCUMCISED BY FAITH AND THE UNCIRCUMCISED THROUGH FAITH IS ONE.
 DO WE THEN NULLIFY THE LAW THROUGH FAITH? MAY IT NEVER BE! ON THE CONTRARY, WE ESTABLISH THE LAW!

Awful Scroll Bible Or is He the God of Jews only, and not so also of the nations? Assuredly of the nations also,
 wholly-whether-upon there is one God, who will make Righteous the cutting-around by confidence, and the un-cutting-around through confidence.

Concordant Literal Version	Then render- we -accordingly-idle the Law through Confidence? Would it not come about! All the same we stand sure the Law! Or is He the god of the Jews only? Is He not of the nations also? Yes, of the nations also, if so be that God is One, Who will be justifying the Circumcision out of faith and the Uncircumcision through faith." Are we, then, nullifying law through faith? May it not be coming to that! Nay, we are sustaining law."
exeGeses companion Bible	Or is he the Elohim of the Yah Hudiym only? Is he indeed not also of the goyim? Yes, also of the goyim: Since one Elohim justifies the circumcision by trust and uncircumcision through trust. So inactivate we the torah through trust? So be it not: yes rather, we set torah.
God's Truth (Tyndale) Orthodox Jewish Bible	. Or is Hashem G-d of the Yehudim only? Is Hashem not also G-d of the Nations? Ken, of non-Jews, too, Vi-bahlt (since), after all, Adonai echad ("G-d is one" DEVARIM 6:4). Therefore, He will consider to be YITZDAK IM HASHEM and acquit those of the bris milah on the ground of emunah and the "arelim" (uncircumcised ones) through that same emunah. Does it follow that we abolish Torah and make it invalid through emunah? Chas v'shalom! Aderaba (to the contrary), we uphold the Torah.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Or is God the God of the Jews only? Is He not the God of the Gentiles also? Yes, [indeed], of the Gentiles also, since there is [only] one God, who makes the circumcised ones [i.e., the Jews] right with Him by faith [in Christ] and the uncircumcised ones [i.e., the Gentiles] through faith [in Christ]. Do we then [intend to] destroy law [observance] because faith [in Christ is now required]? Certainly not! But [instead], we uphold [the validity of] law.
Brodie's Expanded Trans.	Is He the God of the Jews only? Is He not also of the Gentiles? Yes, even of the Gentiles. Since it is one and the same God, Who else shall justify the circumcision [Jews] out of faith and the uncircumcision [Gentiles] through this same faith, Do we then make the law invalid through faith? On the contrary! Rather, we confirm the law [it fulfills its intended purpose: to make sin exceedingly sinful].
The Expanded Bible Jonathan Mitchell NT	. Or [is He] the God of [the] Jews only? [Is He] not also of the ethnic multitudes (nations; Gentiles; non-Jews)? Yes, of the ethnic multitudes (nations) also, since indeed (or: if after all; [other MSS: seeing that God [is] One (or: [there is] one God; [it is the] one God; = God [is; tends toward] Union; [Deut. 6:4, Shema]) Who from out of faithfulness (or: forth from [His] faith, trust and loyalty) will, by rightwising [them], progressively make Circumcision right, just and free from guilt, placing them in the Way pointed out and setting them in solidarity within right relationships – and (or: as well as) Uncircumcision through means of the [same] faithfulness (by means of this trust, faith and loyalty). Then are we habitually rendering inactive and useless (idling-down and rendering unemployed) law or custom through the faith and trust? Certainly not (May that not

come to be)! **But rather, we are constantly establishing law** (or: a law; setting a custom in its fixed place and making a principle stand).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

- Lexham Bible **Or is God the God of the Jews only? Is he not also the God of the Gentiles? Yes, also of the Gentiles, since God is one, who will justify those who are circumcised [Literally “circumcision”] by faith and those who are uncircumcised [Literally “uncircumcision”] through faith. Therefore, do we nullify the law through faith? May it never be! But we uphold the law.**
- NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. **Or [is God] the God [of Jews only], and not of the nationsp also? Yea! of the nations also:—
 If, at all events, God is [one],
 Who will declare righteous—
 The circumcision, by faith,
 And the uncircumcision, through their faith.
 Do we then make [law] void, through means of our faith?
 Far be it! On the contrary [law] we do establish!
^p Or: “such as are of the nations.”**
- The Spoken English NT **Is God only the God of Jews, and not of the Gentiles? Yes, he’s the God of the Gentiles, too. Since God is One, he will find the circumcised innocent on the basis of faith, and will find the uncircumcised innocent by faith. So are we canceling out the Law on the basis of faith? Absolutely not!⁹⁹ We’re confirming the Law.
 gg. See the nt. on Romans 3:4 above.
 d. Or “May God strike me down if I should ever say that,” or, even closer, “May God not strike me down—for even putting that thought into words.”**
- Wilbur Pickering’s New T. **Or is God for Jews only? Is He not also for Gentiles? Yes, also for Gentiles, since indeed there is only one God, who will justify the circumcised by faith and the uncircumcised through the Faith.¹⁶ Do we then nullify law through the Faith? Of course not! Rather, we uphold law.¹⁷
 (16) How could a ritual performed on a baby justify that baby? A circumcised person had to demonstrate faith in God by shedding animal blood to cover his sin; this before the perfect Sacrifice. Now justification comes through the Faith.
 (17) The proper function of the law is recognized within the Faith.**
- WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

- A Faithful Version .
 Analytical-Literal Translation **[Is He] the God of Jews only, but not also of Gentiles? Yes, also of Gentiles, since [there is] one God who will justify [or, declared righteous] [the] circumcision by faith and [the] uncircumcision through faith. So do we nullify [the] Law through faith? Absolutely not! But we establish [the] Law.**
- Berean Literal Bible .
 Bill Puryear translation **Or [is He] the God of the Jews only? [Is He] not also [the God] of the Gentiles? Of course [He is] also [the God] of the Gentiles, since God [is] one and the same [God], who will justify the circumcision [Jews] by means of faith and the**

	uncircumcision [Gentiles] through faith. Therefore, do we make the Law invalid through faith? Definitely not! On the contrary, we confirm the Law.
C. Thomson updated NT	.
Charles Thomson NT	Is God the God of Jews only? Is he not also [the God] of the Gentiles? Yes, of Gentiles also: since it is one and the same God who will justify circumcision because of belief and uncircumcision by the same belief. Do we then by this belief make law void? No, by no means: on the contrary we establish law.
Context Group Version	Or is God [the God] of Judeans only? Is he not [the God] of ethnic groups also? Yes, of ethnic groups also: since there is [only] one God, he shall vindicate the circumcision by trust, and the uncircumcision through trust. Do we then make the law of no effect through this trust? Absolutely not: no, we establish the law.
English Standard Version	. Overthrow
Far Above All Translation	. Far from it
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Or is God <i>the</i> God of Jews only and not <i>the</i> God of Gentiles also? Yes, of Gentiles also. Since God <i>is</i> one, <i>it is</i> he who will be making righteous the circumcision out-of-faith and the uncircumcision through the faith. Therefore, do we do-away-with <i>the</i> law through the faith? Let it not happen! But <i>through the faith</i> , we are establishing the law.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Or is the God the God of the Jews only? Is he not also the God of the Gentiles? Yes, he is also the God of the Gentiles. Since the Godhead is one in essence [or, integrity], who shall justify the circumcision [the Jew] by faith, and the uncircumcision [Gentile] through [that same] faith. Do we cancel the law through that same faith? Definitely not. On the contrary we establish the [true purpose of the] law.
R. B. Thieme, Jr. trans2	Or is The God the God of Jews only? Is he not also the God of Gentiles also? Yes, of the Gentiles also, Since in reality The Godhead is one in essence and integrity; who will instantly justify, as a result of Salvation Adjustment to the Justice of God through faith alone in Jesus of Nazareth, The Christ alone, the circumcised Jew on the grounds of their faith and the uncircumcised gentile through that same faith. Do we then cancel the law through that same faith? By no means! On the contrary, we believers in Jesus of Nazareth, The Christ continually establish the true purpose of the law condemnation of mankind.
Revised Geneva Translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	. Make void
World English Bible	.
Worrell New Testament	.

The gist of this passage:
29-31

Romans 3:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
loudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; genitive/ablative case	Strong's #2453
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440

Translation: [Is He] only God of the Jews?

God has been associated with the Jews for a long time (about 2000 years to that point). Paul asks, "Is our God only God to the Jews?"

One can take the negative that follows separately, to answer this question. Many translations did this.

Romans 3:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouchi (οὐχί) [pronounced oo-KHEE]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484

Translation: [Is He] not also [the God] of the gentiles?

I integrated the negative into the second sentence of this passage. It is a question which asks, *Is the God of the Jews not also the God of the gentiles as well?* The answer required is, *of course He is!* There is not a God for the gentiles and also another God for the Jews.

Romans 3:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nai (ναί) [pronounced <i>nahee</i>]	<i>yes, surely, of a truth, yea, verily, truly, assuredly, even so</i>	affirmative/emphatic particle	Strong's #3483
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ethnê (ἔθνη) [pronounced <i>EHTH-nay</i>]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484

Translation: Yes, [He is God] even of the gentiles.

Paul states unequivocally: *Our God, the God of the Jews, is also the God of the gentiles!*

Romans 3:29 [Is He] only God of the Jews? [Is He] not also [the God] of the gentiles? Yes, [He is God] even of the gentiles. (Kukis mostly literal translation)

Simple logic tells us that the God Who created the universe and the earth is the God of the Jews and the God of the gentiles.

Paul, over time, is reasoning his way through this whole Jew/gentile relationship to God. He was raised a Jew; there is no doubt in his mind that God gave the Mosaic Law to the Jews and that God has been with the Jews for this past 2000 years.

Paul is also able to reason that, the Jews have only been around for 2000 years and clearly, they are not the only ones who believe in the Revealed God. Gentiles have believed in this God as well; Jews like Jonah have acted as evangelists to the gentiles. So, thinking that God somehow originated just with the inception of the Jews would be a ridiculous position to take. Before Abraham became a Jew, he was a gentile; and everyone was a gentile. Was there no God back then? Were people not saved? Genesis 15:6 tells us that, even before Abraham was called a Jew, he was clearly saved and had imputed righteousness. Logically, Abraham cannot be the only saved person after 2000 years (or so) of human history. So Paul is forced to a conclusion that his God, the God of the Jews, is also the God of the gentiles.

What I am saying to you is, Paul reasoned this out, knowing Jesus Christ as his Savior; but also knowing the Old Testament record. I do not think that Paul fully understands dispensations yet; but he does understand the few principles which I have outlined in this chapter.

Paul did not emerge as a believer knowing everything. He learned, bit by bit, year by year, by studying, by teaching, and, on occasion, by revelation (we don't know how much he knows based upon special revelation). I think that Paul's spiritual growth can be traced in Acts and in the epistles. However, one very, very important thing. Paul's preserved epistles are true and accurate from beginning to end. However, as he accumulates new and additional knowledge, this information finds its way into later epistles. So, even though there is additional revelation and understanding taking place, God the Holy Spirit saw to it that Paul never shared any incorrect

information in any of his preserved epistles. What we are observing is progressive revelation taking place. As Paul learns more and more, this information finds its way into his later epistles.

See the [Doctrine of Progressive Revelation \(HTML\)](#) ([PDF](#)) ([WPD](#)).

Romans 3:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiper (εἴπερ) [pronounced <i>Ī-per</i>]	<i>if indeed, since, if after all; seeing; thought</i>	conditional particle or conjunction	Strong's #1512
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; nominative case	Strong's #1520
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Translation: *If the God [is] the One...*

There is One God. God created the heavens and the earth. Now, if God is one, then...

Romans 3:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὃς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
dikaioô (δικαιόω) [pronounced <i>dik-ah-YOH-oh</i>]	<i>to render (declare, determine, acknowledge, make, show or regard as, vindicate as) righteous (just or innocent); to be free, to justify, to be righteous, to show (do) justice; to validate</i>	3 rd person singular, future active indicative	Strong's #1344
peritomê (περιτομή) [pronounced <i>per-it-om-AY</i>]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, accusative case	Strong's #4061
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Romans 3:30b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced PIHS-tih̄s]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: ...declaring righteous the circumcision out from faith [in His Son],...

God declares those of the circumcision righteous, but it is based upon them exercising faith in His Son. Now, prior to the incarnation (the 1st advent), people believed in what God revealed to them. They believed in the Revealed God; and they were saved by exercising the faith (see Genesis 15:6).

Romans 3:30c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
akrobus̄tia (ἀκροβυσ̄τία) [pronounced ak-rob-oos-TEE-ah]	<i>having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person</i>	feminine singular noun, accusative case	Strong's #203
διά (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tēs (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
pistis (πίστις) [pronounced PIHS-tih̄s]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: ...then [He is the God] of the uncircumcised by means of faith [in His Son].

God is also the God to declare those of the uncircumcision righteous (they are righteous by faith in God's Son (previously, by faith in the Revealed God)).

Romans 3:30 If the God [is] the One declaring righteous the circumcision out from faith [in His Son], then [He is the God] of the uncircumcised by means of faith [in His Son]. (Kukis mostly literal translation)

There is One God, and He declares men righteous by means of faith, whether circumcised or not.

Romans 3:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
katargeō (καταργέω) [pronounced kaht-ahrg-EH-oh]	<i>to be idle, to render inactive, to be useless, ineffective, to make inoperative; to deprive of power</i>	1 st person plural, present active indicative	Strong's #2673
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: [Do] we therefore keep on making the Law useless through this faith?

Much of this chapter has been about the Law. Is Paul saying that the Law of Moses is somehow useless?

Romans 3:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
gínomai (γίνομαι) [pronounced GHIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive optative	Strong's #1096

These two words are variously translated: *by no means, let it not happen, let it not be, may it never be; may it not be so, no by no means, absolutely not, never, no; in no way; not at all; no it does not mean that; never may it be; God forbid; certainly not; it could not happen, no indeed; of course not, that would be unthinkable; be it not so, no indeed.* Most of these are presented as stand alone sentences followed by an exclamation point. These examples were taken from Romans 3:4, but they are not exhaustive. The ones at the beginning were found three or more times.

Translation: Absolutely not!

Paul is not claiming that the Law is useless or ineffective or worthless. He is not claiming that faith in Christ somehow destroys the Mosaic Law.

Romans 3:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
histēmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish, to stop</i>	1 st person plural, present active indicative	Strong's #2476

Translation: We keep on establishing the Law [as a collection of God-given norms]. (Kukis mostly literal translation)

Paul affirms that he (and the other Apostles and helpers) establish the Mosaic Law. The Mosaic Law is the fundamental source of the laws of divine establishment. This is for the human race.

Romans 3:31 [Do] we therefore keep on making the Law useless through this faith? Absolutely not! We keep on establishing the Law [as a collection of God-given norms]. (Kukis mostly literal translation)

Romans 3:29–31 [Is He] only God of the Jews? [Is He] not also [the God] of the gentiles? Yes, [He is God] even of the gentiles. If the God [is] the One declaring righteous the circumcision out from faith [in His Son], then [He is the God] of the uncircumcised by means of faith [in His Son]. [Do] we therefore keep on making the Law useless through this faith? Absolutely not! We keep on establishing the Law [as a collection of God-given norms]. (Kukis mostly literal translation)

Romans 3:29–31 Is our God only God to the Jews? Certainly not! He is also the God of the gentiles. If God is the One declaring righteous the circumcision out from their faith in His Son, then He is also the God of the uncircumcised by means of faith in His Son. Do we therefore keep on making the Law useless through this faith? Absolutely not! We establish the Mosaic Law as a collection of God-given norms. It is the basis for the laws of divine establishment. (Kukis paraphrase)

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www.kukis.org	Exegetical Studies in Romans	

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Romans 3 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Romans 3

- 1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Romans 3

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A Brief Review of Romans 3

Addendum

This study was referenced in [Romans 3:12](#).

Thayer on Heōs (G2193)

Heōs (ἕως) is a particle marking a limit, and...

- I. ...as a conjunction signifying
 1. the temporal terminus ad quem, till, until (Latindonee, usquedum); as in the best writings
 - 1) with an preterite indicative, where something is spoken of which continued up to a certain time: Matthew 2:9 (ἕως ... ἔστιν (ἐστάρθη L T Tr WH) 1Ma. 10:50; Wis. 10:14, etc.).
 - 2) with ἄν and the aorist subjunctive (equivalent to the Latin future perfect), where it is left doubtful when that will take place till which it is said a thing will continue (cf. Winer's Grammar, § 42, 5): ἴσθι ἐκε?, ἕως ἄν εἴπω σοι, Matthew 2:13; add, ; Mark 6:10; Mark 12:36; Luke 17:8; Luke 20:43; Acts 2:55; Hebrews 1:13; after a negative sentence: Matthew 5:18;

Thayer on *ἕως* (G2193)

Matthew 5:26; Matthew 10:23 (T WH omit ἄν); ; Mark 9:1; Luke 9:27; Luke 21:32; 1Corinthians 4:5; with the aorist subjunctive without the addition of ἄν: Mark 6:45 R G; (here Tr marginal reading future); Luke 15:4; (T Tr WH; L T Tr WH); 2Thessalonians 2:7; Hebrews 10:13; Revelation 6:11 (Rec. ἕως ο?); οὐκ ἀνέζησαν ἕως τελεσθῆ τὰ χίλια ἔτη, did not live again till the thousand years had been finished (elapsi fuerint), Revelation 20:5 Rec. Cf. Winers Grammar, § 41 b. 3.

- 3) more rarely used with the present indicative where the aorist subjunctive might have been expected (Winers Grammar, as above; Buttmann, 231 (199)): so four times ἕως ἔρχομαι, Luke 19:13 (where L T Tr WH ἐν ? for ἕως, but cf. Bleek at the passage); John 21:22; 1Timothy 4:13; ἕως ἀπολύει, Mark 6:45 L T Tr WH, for R G ἀπολύση (the indicative being due to a blending of direct and indirect discourse; as in Plutarch, Lycurgus 29, 3 δεῖν ο?ν ἐκείνους ἐμμένειν το?ς καθεστῶσι νόμοις ... ἕως ἐπανεισιν).
- 4) once with the future indicative, according to an improbable reading in Luke 13:35 : ἕως ἤξει Tdf., ἕως ἄν ἤξει Lachmann, for R G ἕως ἄν ἤξει; (but WH (omitting ἄν ἤξει ὅτε) read ἕως εἴπητε; Tr omits ἄν and brackets ἤξει ὅτε; cf. Buttmann, 231f (199f)).

2. as in Greek writings from Homer down, as long as, while, followed by the indicative in all tenses — in the N. T. only in the present: ἕως ἡμέρα ἐστίν, John 9:4 (Tr marginal reading WH marginal reading ὡς); ἕως (L T Tr WH ὡς) τό φ?ς ἔχετε, John 12:35 f (ἕως ἔτι φ?ς ἐστίν, Plato, Phaedo, p. 89 c. Mark 6:45 (cf. c. above)).

II. By a usage chiefly later it gets the force of an adverb, Latinusquead; and

1. used of a temporal terminus ad quem, until (unto);

- 1) like a preposition, with a genitive of time (Winers Grammar, § 54, 6; Buttmann, 319 (274)): ἕως αἰ?νος, Luke 1:55 Griesbach (Ezekiel 25:15 Alex.; 1Chronicles 17:16; Sir. 16:26, Fritzsche; , etc.); τ?ς ἡμέρας, Matthew 26:29; Matthew 27:64 : Luke 1:80; Acts 1:22 (Tdf. ἄχρι); Romans 11:8, etc.; ὥρας, Matthew 27:45; Mark 15:33; Luke 23:44; τ?ς πεντηκοστ?ς, 1Corinthians 16:8; τέλους, 1Corinthians 1:8; 2Corinthians 1:13; τ?ς σήμερον namely, ἡμέρας, Matthew 27:8; το? ν?ν, Matthew 24:21; Mark 13:19 (1Ma. 2:33); χήρα ἕως ἐτ?ν ὀγδοήκοντα τεσσάρων a widow (who had attained) even unto eighty-four years, Luke 2:37 L T Tr WH; before the names of illustrious men by which a period of time is marked: Matthew 1:17; Matthew 11:13; Luke 16:16 (where T Tr WH μέχρι); Acts 13:20; before the names of events: Matthew 1:17 (ἕως μετοικεσίας Βαβυλ?νος); ; Luke 11:51; James 5:7; ἕως το? ἐλθε?ν, Acts 8:40 (Buttmann, 266 (228); cf. Winer's Grammar, § 44, 6; Jdt. 1:10 Jdt. 11:19, etc.).

- 2) with the genitive of the neuter relative pronoun ο? or ὅτου it gets the force of a conjunction, until, till (the time when); α. ἕως ο? (first in Herodotus 2, 143; but after that only in later authors, as Plutarch, et al. (Winers Grammar, 296 (278) note; Buttmann, 230f (199)): followed by the indicative, Matthew 1:25 (WH brackets ο?); ; Luke 13:21; Acts 21:26 (see Buttmann); followed by the subjunctive aorist, equivalent to Latin future perfect, Matthew 14:22; Matthew 26:36 (where WH brackets ο? and Lachmann has ἕως ο? ἄν); Luke 12:50 (Rec.; Luke 15:8 Tr WH); Luke 24:49; Acts 25:21; 2Peter 1:19; after a negative sentence, Matthew 17:9; Luke 12:59 (R G L; Luke 22:18 Tr WH); John 13:38; Acts 23:12; Acts 23:14; Acts 23:21. β. ἕως ὅτου, αα. until, till (the time when): followed by the indicative, John 9:18; followed by the subjunctive (without ἄν), Luke 13:8; Luke 15:8 (R G L T); after a negation, Luke 22:16; Luke 22:18 (R G L T). ββ. as long as, whilst (Song of Songs 1:12), followed by the present indicative, Matthew 5:25 (see ἄχρι, 1 d. at the end).

- 3) before adverbs of time (rarely so in the earlier and more elegant writings, as ἕως ὀψέ, Thucydides 3, 108; (cf. Winers Grammar, § 54, 6 at the end; Buttmann, 320 (275)): ἕως ἄρτι, up to this time, until now (Vig. ed. Herm., p. 388), Matthew 11:12; John 2:10; John 5:17; John 16:24; 1Jn. 2:9; 1Corinthians 4:13; 1Corinthians 8:7; 1Corinthians 15:6; ἕως πότε; how long? Matthew 17:17; Mark 9:19; Luke 9:41; John 10:24; Revelation 6:10 (Psalm 12:2 f (f); 2Samuel 2:26; 1Ma. 6:22); ἕως σήμερον, 2Corinthians 3:15.

2. according to a usage dating from Aristotle down, employed of the localterminus ad quem, unto, as far as, even to;

Thayer on Heôs (G2193)

- 1) like a preposition, with a genitive of place (Winers Grammar, § 54, 6; Buttmann, 319 (274)): ἕως ἄδοῦ, ἕως τοῦ οὐρανοῦ, Matthew 11:23; Luke 10:15; add, Matthew 24:31; Matthew 26:58; Mark 13:27; Luke 2:15; Luke 4:29; Acts 1:8; Acts 11:19; Acts 11:22; Acts 17:15; Acts 23:23; 2Corinthians 12:2; with the genitive of person, to the place where one is: Luke 4:42; Acts 9:38 (ἕως ὑπερβορεων, Aelian v. h. 3, 18).
- 2) with adverbs of place (Winers Grammar, and Buttmann, as in c. above): ἕως ἄνω, John 2:7; ἕως ἔσω, Mark 14:54; ἕως κάτω, Matthew 27:51; Mark 15:38; ἕως ᾗδε, Luke 23:5 (cf. Winers Grammar, § 66, 1 c.).
- 3) with prepositions: ἕως ἔξω τῆς πόλεως, Acts 21:5; ἕως εἰς, Luke 24:50 (R G L marginal reading, but L text T Tr WH ἕως πρὸς as far as to (Polybius 3, 82, 6; 12, 17, 4; Genesis 38:1)); Polybius 1:11, 14; Aelian v. h. 12, 22.
3. of the limit (terminus)of quantity; with an adverb of number: ἕως ἐπτάκις, Matthew 18:21; with numerals: Matthew 22:26 (ἕως τῆν ἐπτά); cf. Matthew 20:8; John 8:9 (Rec.); Acts 8:10; Hebrews 8:11; οὐκ ἔστιν ἕως ἑνός, there is not so much as one, Romans 3:12 from Psalm 13:1 ().
4. of the limit of measurement: ἕως ἡμίσεως, Mark 6:23; Esther 5:3; Esther 5:6 Alex.
5. of the end or limit in acting and suffering: ἕως τούτου, Luke 22:51 (see ἐάω, 2); ἕως τοῦ θειρισμοῦ, Matthew 13:30 L Tr WH text; ἕως θανάτου, even to death, so that I almost die, Mark 14:34; Matthew 26:38 (Sir. 4:28 Sir. 31:13 (Sir. 34:13); ; 4Ma. 14:19).

I did not fix all of the text here (what is usually missing are vowels with a circumflex over them). This simply shows that this particle is very closely related to time, with few exceptions.

From Thayer's Unabridged Lexicon; taken from e-sword; G2193.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Romans 3:24](#).

The Slave Market of Sin (by R. B. Thieme, Jr.)

1. Because of procreation we come into the world spiritually dead — Romans 5:12.
2. Three fold categories in the human race:
 - a. Immoral: Romans 1:18-32
 - b. Moral: Romans 2:1-16; Isaiah 64:6.
 - c. Religious: Romans 2:17-29; 4:4.
3. All categories have sinned, and come short of God's standard: +R (Absolute righteousness) Romans 3:23.
4. All are born in the slave market of sin.
 - a. John 8:34,35, "... whosoever committeth sin is the servant (bond slave) of sin."
 - b. Galatians 3:21, The law cannot get one slave out of the slave market of sin.
5. Only a free man can free a slave: Only Jesus Christ was born free from sin (without an old sin nature) and did not commit personal sin — 2 Corinthians 5:21. Why? Virgin Birth. The OSN is passed down by the father — Psalm 51:5. Jesus Christ had no human father — Matthew 1:20. Therefore He had no OSN and was a free man, not born in the slave market of sin.
6. The Lord Jesus Christ bought us (paid the price) from the slave market of sin.
 - a. 1Peter 1:18,19, "Redeemed with the precious blood of Christ."
 - b. 1Corinthians 6:20, "... we are bought with a price..."
7. This freedom (from the slave market of sin, and from debt) is dependent upon the exercise of an individual's positive volition. THE GATE HAS BEEN REMOVED!
8. There is only one way out of the slave market:
 - a. John 14:6, "... I am the way, the truth, and the life; no man cometh unto the Father, but by me ..."
 - b. John 8:36, "If the Son therefore shall make you free, ye shall be free indeed."

The Slave Market of Sin (by R. B. Thieme, Jr.)

9. The issue: WHAT ARE YOU GOING TO DO WITH CHRIST?

This was one of Bob's very early doctrines. I will search out where it was first given.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This doctrine was referenced in [Romans 3:25](#).

The Blood of Christ (by R. B. Thieme, Jr.)

1. Blood speaks of the WORK of Christ on the cross; blood represents the judgement of our sins while Christ was bearing them on the cross (spiritual death).
2. The phrase "blood of Christ" is a representative analogy to animal sacrifices in the Old Testament, demonstrating the fact that the work of Jesus Christ was presented by means of these blood sacrifices — Hebrews 9:22.
3. The physical death of the animal is analogous to the spiritual death of Christ.
4. Every animal sacrifice spoke of Jesus Christ. John 1:29, "Behold the Lamb of God which taketh away the sin of the world."
5. The animal hadn't done anything wrong. The animal was judged. In his judgement, the animal died physically.
6. Jesus Christ hadn't done anything wrong. He was judged (for us). In His judgement the sins of the whole world were poured out on Him. In His judgement He died spiritually. No blood involved — Matthew 26:46.
7. Jesus Christ bled from His hands and His feet, and from His face where He had been beaten up — literal blood.
8. After He died physically they ran a spear into His side and blood and water (serum) came out, (John 19:34) indicating he was truly dead spiritually. He did not bleed to death. His throat was not slit like the animal sacrifices.
9. Jesus Christ said, after His work (spiritual death) was finished, "It is finished," and then He said, "Father into thy hands I dismiss my spirit." He dismissed His spirit but He did not bleed to death.
10. The bleeding of the animal (his judgement) is analogous to the spiritual death of Jesus Christ (His judgement for us). The judgement of the animal was physical death. The judgement of Christ for our sins was spiritual death.
11. The analogy is between the physical death of an innocent animal and the spiritual death of the sinless humanity of Jesus Christ.
12. There has to be a meeting of the two sides of the cross and that meeting is in the phrase "the blood of Christ," which refers to the penalty of sin being paid — judgement for sin.
13. In the Old Testament the mercy seat was covered with the blood of the animal which had been judged by physical death.
14. The teaching of the death of Christ (Spiritual death — His judgement, Isaiah 53:9) before it occurred was by use of the blood sacrifices.
15. The significance of the blood in the death of Jesus Christ is that it relates to millions of people who were saved in the Old Testament as it relates to us — they are saved just as we are.
16. It sets up an analogy (Christ bearing our sins) between those who anticipated the cross historically and those who look back at it.
17. One must understand the entire significance of the person and work of Christ. On the cross He bore our sins, and made provision for our forgiveness and cleansing. This was through Christ bearing our sins, those sins being judged. The blood of Christ expresses this.
18. There is no need to offer animal sacrifices any more, because Christ's sacrifice on the cross is once and for all.
19. It is apostasy to "plead the blood," or to ask that the "blood cover us." One does not "claim the blood," instead one claims promises.
20. In revelation 12:11 "overcoming by the blood of the Lamb" refers to a Tribulational person accepting Christ

Chapter Outline

Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Romans 3

	Series	Lesson (s)	Passage
	1972 Romans (#458)	#	Romans 1:1–
R. B. Thieme, Jr.			
Bob Bolender	https://austinbiblechurch.com/documents/Romans		Romans 1–16
Benjamin Brodie	http://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2024_a.pdf http://www.versebyverse.com/uploads/1/0/1/0/101034580/romans_1-8_expanded_translation.pdf http://www.versebyverse.com/uploads/1/0/1/0/101034580/romans_9-16_expanded_translation_3.pdf		Romans 1–16
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/romans-menuitem		Romans 1–16
Dr. Daniel Hill	https://www.gracenotes.info/romans/romans.pdf (Grace Notes)		Romans 1–16
Pastor John Griffith	http://www.ironrangebible.com/griffith/Romans/Romans.htm		Romans 1–16
Mark Newbold	http://www.tbc-archives.org/notes.htm		Romans 3–16
Billy J. Puryear	http://www.amadorbiblestudies.org/Notes/Romans/		Romans 1–16
Mike Smith	http://www.countrybiblechurch.us/Romans13/index.html		Romans 13
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Romans 1–16
Syndein	http://syndein.com/Romans.html		Romans 1–16

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and

that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Word Cloud from the Kukis Paraphrase of Romans 3

Word Cloud from Exegesis of Romans 3²⁵

These two graphics should be very similar; this means that the exegesis of Romans 3 has stayed on topic and has covered the information found in this chapter of the Word of God.

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²⁵ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.