

Romans 5

written and compiled by Gary Kukis

Romans 5:1–21

Death in Adam Superseded by Life in Christ

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 5 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: Our peace with God is through the Lord Jesus Christ. In Adam, all die; and in Christ, all are made alive.

Bible Summary: Therefore we rejoice in hope. While we were sinners, Christ died for us. As sin came through one man, so grace abounds through Christ.¹

This should be the most extensive examination of Romans 5 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 5:

Preface
Introduction

v. 1–
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.

Chapter Summary
Addendum

Charts, Graphics and Short Doctrines:

Preface **Preface**
Preface **Brief Overview**
Preface **Quotations**

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>

Doctrines Covered or Alluded To			
			Virgin Birth

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Genesis 10	Exodus 12	Exodus 19	Exodus 20
		Romans 4	Romans 11

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](#)

An Introduction to Romans 5

Introduction: This may seem rather elementary, but a good exegesis tells us what each phrase means; when an entire sentence means, which is sometimes several phrases placed together as a single thought. Then how does the writer proceed from this thought to the next? What is he thinking? What is the sense of his logic? All of this begins with a good and accurate translation. Since all of the Greek is provided along with its morphology, you can choose to accept the translations which I have provided (a super literal; a mostly literal and a paraphrase), or you can make it better, as all of the tools are herein provided.

Romans 5 is an extremely dense chapter of deep thoughts. In a narrative, I might work through 5–10 verses in a single day for the first draft. However, in Romans 5, I often worked damn hard on two or three verses in a single day's work (I write usually 4–6 hours a day). Also, let me point out that this is the first draft only; and most of my work goes through three or four drafts. The entire basis for this work is to figure out, *what did Paul say and what did he mean?*

A title or one or two sentences which describe Romans 5.

Titles and/or Brief Descriptions of Romans 5 (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 5 (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 5

Some of these questions may not make sense unless you have read Romans 5. 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](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Romans 5

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Romans 5

Characters

Biographical Material

Characters	Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Places of Romans 5

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

A Synopsis of Romans 5

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Romans 5 (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 5 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Romans 5 (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	

The Big Picture (Romans 1–24)

Scripture	Text/Commentary
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.

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

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

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:

Therefore, made righteous out from faith, peace we on keep having face to face with the God, through the Lord of us, Jesus Christ; through Whom even the access we have had to the faith, toward the this grace in which (grace) we have stood. And we boast upon hope of the glory of the God.

Romans
5:1–2

Kukis mostly literal translation:

Therefore, having been made righteous out from faith, we keep on having peace face to face with the God, on account of our Lord Jesus Christ. [It is] through Him that we have [this] approach [to God by] faith on account of this grace, by which [grace] we have stood [before God]. Therefore, we rejoice with [the] confidence of God's glory.

Kukis paraphrase

Therefore, having been made righteous from faith, we keep on having peace face to face with God on account of our Lord Jesus Christ. It is through Him that we have this approach of faith on account of this grace by which we are able to stand before God. Therefore, we rejoice with the confidence of God's glory.

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.

Underlined words indicate differences in the text.

Ancient texts:

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

Westcott-Hort Text (Greek)	Therefore, made righteous out from faith, peace we on keep having face to face with the God, through the Lord of us, Jesus Christ; through Whom even the access we have had to the faith, toward the this grace in which (grace) we have stood. And we boast upon hope of the glory of the God.
Complete Apostles' Bible	Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have had access by faith into this grace in which we stand, and rejoice in hope of the glory of God.
Douay-Rheims 1899 (Amer.)	Being justified therefore by faith, let us have peace with God, through our Lord Jesus Christ: By whom also we have access through faith into this grace wherein we stand: and glory in the hope of the glory of the sons of God.
Holy Aramaic Scriptures ⁵ Original Aramaic NT ⁶	. Because we have been declared righteous, therefore, by faith, we shall have peace with God in Our Lord Yeshua The Messiah, For in him we have been brought close by faith to this grace in which we stand, and we boast in the hope of the glory 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	For which reason, because we have righteousness through faith, let us be at peace with God through our Lord Jesus Christ; Through whom, in the same way, we have been able by faith to come to this grace in which we now are; and let us have joy in hope of the glory of God.
Bible in Worldwide English	We are made good people and put right with God when we believe in Jesus Christ. So now we have peace with God because of what our Lord Jesus Christ did. Because we believe, Christ has brought us to the place where God can do us good. We are in that place now. We are very happy because we have the hope that we shall see Gods greatness.
Easy English Easy-to-Read Version–2008	. We have been made right with God because of our faith. So we have peace with God through our Lord Jesus Christ. Through our faith, Christ has brought us into that blessing of God's grace that we now enjoy. And we are very happy because of the hope we have of sharing God's glory.
<i>God's Word</i> TM	Now that we have God's approval by faith, we have peace with God because of what our Lord Jesus Christ has done. Through Christ we can approach God and stand in his favor. So we brag because of our confidence that we will receive glory from God.
Good News Bible (TEV)	Now that we have been put right with God through faith, we have peace with God through our Lord Jesus Christ. He has brought us by faith into this experience of God's grace, in which we now live. And so we boast of the hope we have of sharing God's glory!

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.

J. B. Phillips .
The Message .
 NIRV .
 New Life Version .
 Radiant New Testament .
 New Simplified Bible .

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

Casual English Bible⁷ .
 Contemporary English V. .
 By faith we have been made acceptable to God. And now, because of our Lord Jesus Christ, we live at peace with God. Christ has also introduced us to God's undeserved kindness on which we take our stand. So we are happy, as we look forward to sharing in the glory of God.

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation .
 Our faith in Jesus transfers God's righteousness to us and he now declares us flawless in his eyes. This means we can now enjoy true and lasting peace with God, all because of what our Lord Jesus, the Anointed One, has done for us. Our faith guarantees us permanent access into this marvelous kindness that has given us a perfect relationship with God. What incredible joy bursts forth within us as we keep on celebrating our hope of experiencing God's glory!

Plain English Version⁸ .
 UnfoldingWord Simplified T. .
 God has put us right with himself because we trust in our Lord Jesus the Messiah. So we are now at peace with God. Because of what the Messiah has done for us, it is as if God has opened up a door for us to go to where he will be kind to us. So we rejoice because we are confidently expecting that God will gladly share his greatness with us.

Williams' New Testament⁹ .
 Since we have been given right standing with God through faith, then let us continue enjoying peace with God through our Lord Jesus Christ, by whom we have an introduction through faith into this state of God's favor, in which we safely stand; and let us continue exulting in the hope of enjoying the glorious presence of God.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version .
 So after we are shown to be right from trust, we have peace toward God through our Master Jesus, *the* Anointed King (through whom we also have had the access to the trust into this generosity in which we have stood, and we brag based on anticipation of God's magnificence.

Common English Bible .
 Len Gane Paraphrase¹⁰ .
 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have access by faith into this grace in which we stand, and we rejoice in hope for God's praise.

A. Campbell's Living Oracles .
 New Advent (Knox) Bible .

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.

NT for Everyone .
 20th Century New Testament . Therefore, having been pronounced righteous as the result of faith, let us enjoy peace with God through Jesus Christ, our Lord. It is through him that, by reason of our faith, we have obtained admission to that place in God's favor in which we not stand. So let us exult in our hope of attaining God's glorious ideal..

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton¹¹ .
 Free Bible Version¹² . Now that we have been made right by God by trusting in him, we have peace with him through our Lord Jesus Christ. It's through Jesus, trusting in him, that we've gained access to this position of grace where we now stand, looking forward with happiness and confidence to sharing in God's glory.

International Standard V *We Enjoy Peace with God through Jesus*
 . Therefore, since we have been justified by faith, we have [Other mss. read let's have] peace with God through our Lord Jesus the Messiah. [Or Christ]
 . Through him we have also obtained [Or let's also obtain] access by faith [Other mss. lack by faith] into this grace by which we have been established, and we boast [Or let's boast] because of our hope in God's glory.

Lexham Bible .
 Montgomery NT . Since we stand justified as the result of faith, let us continue to enjoy the peace we have with God through our Lord Jesus Christ. Through him also we have had our access into this grace in which we have taken our stand, and are exulting in hope of the glory of God.

NIV, ©2011 .
 Riverside New Testament . accounted
 Leicester A. Sawyer's NT .
 The Spoken English NT¹³ .
 UnfoldingWord Literal Text .
 Urim-Thummim Version . Therefore being rendered righteous by Faith we have peace with Elohim through our LORD Jesus Christ: By whom also we have access by Faith into this Grace in which we stand, and rejoice in hope of the glory of Elohim.

Weymouth New Testament . Standing then acquitted as the result of faith, let us enjoy peace with God through our Lord Jesus Christ, through whom also, as the result of faith, we have obtained an introduction into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.

Wikipedia Bible Project . Now that we are made right by trusting God, we have peace with him through our Lord Jesus Christ. It is through him, trusting in God's grace, that we have been brought to where we now stand, confidently expressing our hope of being part of God's glory.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):¹⁴

¹¹ From <https://bazinta.com/index.php?t=RF>

¹² From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹³ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁴ 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.

Christian Community (1988)¹⁵ .
 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 Bible¹⁶ . Therefore being justified by faith, we have peace with YAHWEH through our Master Yahshua Messiah, through whom also we have had access by faith into this grace in which we stand, and we glory on the hope of the glory of Elohim.

Holy New Covenant Trans. . Since we have been made right with God by faith, we have peace with God through our Lord Jesus Christ. Through Jesus, we have access by faith into this help in time of need where we now stand. We feel good because now we can hope for the glory of Go.

The Scriptures 2009 . Therefore, having been declared right by belief, we have peace with Elohim through our Master עֲשׂוּיָהּ Messiah, through whom also we have access by belief into this favour in which we stand, and we exult in the expectation of the esteem of Elohim.

Tree of Life Version . Therefore, having been made righteous by trusting, we have shalom with God through our Lord Yeshua the Messiah. Through Him we also have gained access by faith into this grace in which we stand and boast in the hope of God's glory.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹⁷ . Being Justified so from faith peace [We] have to the god through the lord [of] us jesus Christ through whom and the access [We] have had [by] the faith to the favor this in whom [We] have stood and [We] boast at hope [of] the recognition [of] the god...

Alpha & Omega Bible . THEREFORE, HAVING BEEN ACQUITTED BY FAITH, WE HAVE PEACE WITH THEOS (*The Alpha & Omega*) THROUGH OUR LORD JESUS CHRIST, THROUGH WHOM ALSO WE HAVE OBTAINED OUR INTRODUCTION BY FAITH INTO THIS GRACE IN WHICH WE STAND; AND WE REJOICE IN HOPE OF THE GLORY OF THEOS (*The Alpha & Omega*).

Awful Scroll Bible . Therefore, being made righteous by confidence, we hold peace with respects to God, through our Lord Jesus, the Anointed One; through Whom we also have hold, of being brought-near by confidence in this-same Grace, from-within which we have stood, and we boast in the expectation of the Splendor of God!

Concordant Literal Version . Being, then, justified by faith, we may be having peace toward God, through our Lord, Jesus Christ, through Whom we have the access also, by faith, into this grace in which we stand, and we may be glorying in expectation of the glory of God."

exeGeses companion Bible . **THE RESULT OF JUSTNESS**
 So being justified by trust,
 we have shalom with Elohim
 through our Adonay Yah Shua Messiah:
 through whom we also have access by trust

¹⁵ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹⁶ 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.

¹⁷ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

into this charism wherein we stand
and boast in hope of the glory of Elohim.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
Therefore, having been acquitted and declared not guilty, declared to be YITZDAK IM HASHEM (IYOV 25:4) on the yesod (basis) of our emunah (faith), we have shalom (peace) in relation to Hashem though Rebbe, Melech HaMoshiach Yehoshua Adoneinu,
Through whom also we have HaSha'ar laHashem (gate to approach G-d's presence, access of the Tzaddikim TEHILLIM 118:20) by emunah into this unmerited Chen v'Chesed in which we stand and glory in tikvah of the kavod Eloheinu.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
So, since we are made right with God by [our] faith, we have peace with Him through our Lord Jesus Christ. Through Jesus we have also gained access by [our] faith to this unearned favor [of God]. We stand firm in it, and are glad that we have the hope of being honored by God.

Benjamin Brodie's trans.¹⁸

Therefore, having been justified by faith, may we keep on having spiritual prosperity face-to-face with God through our Lord Jesus Christ,
Through Whom we should also continue to obtain access by faith into this grace in which we stand [we should be attempting to bring our experiential state up to our positional standing], and so let us boast in the confidence of the glory of God .

The Expanded Bible
Jonathan Mitchell NT

.
Being, then, folks that were rightwised (placed in the right relationship of [covenantal] solidarity in the Way pointed out and made fair, equitable, just, free from guilt and turned in the right direction) from the midst of faith, out of trust and with conviction as the source, we continuously hold and progressively have [other MSS: let us (or: we can) habitually retain and enjoy] peace and harmony face to face with God (or: [directing and conducting us] toward God), through our Owner and Lord, Jesus Christ (or: Master, [the] Anointed Jesus),
through Whom, also, we have had and now hold the conducted approach and access (or: the act of bringing toward to gain entrée), by faith and in trust, into this grace and joyous favor within which we have stood and in union with which we now stand, and so we keep on speaking loudly of and habitually boasting upon the expectation (or: expectant hope) of God's glory (the manifestation from God which calls forth praise; the splendor which is God; and: God's good reputation; the opinion from God; the imagination which has the quality of God).

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

Bible Translations with Many Footnotes:

Lexham Bible

Reconciliation with God through Faith in Christ

Therefore, because we [*Here "because " is supplied as a component of the participle ("have been declared righteous") which is understood as causal] have been declared righteous by faith, we have [Although a number of important manuscripts read the subjunctive mood here ("let us have"), almost all English versions prefer the indicative mood ("we have") which is supported by many other manuscripts] peace with God through our Lord Jesus Christ, through whom also

¹⁸ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

we have obtained access by faith into this grace in which we stand, and we boast in the hope of the glory of God.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B. <Having, therefore, been declared righteous by faith>

Let us have ||peace|| towards God,

Through our Lord Jesus Christ,—

Through whom also we have had ||our introduction|| {by our faith} into this favour wherein we stand^c;

And let us boast in hope of the glory of God.

^c 1 P. v. 12.

The Spoken English NT¹⁹

The Death of Christ Accomplishes our Forgiveness and Reconciliation to God

Since we have been found innocent on the basis of faith, we have^a peace with God through our Lord Jesus Christ.

And through him we have access, by faith, to this place of grace in which we now stand. And we can boast^b of hope in the glory of God.

a. Or “let us have.”

b. Or “we boast,” or “let us boast,” or “we/let’s pride ourselves on.”

Wilbur Pickering's New T.

To believers

Peace with God

Therefore, having been justified by faith, let us be at¹ peace with God through our Lord Jesus Christ, through whom also we have had the access, by the Faith, into this grace in which we stand, and rejoice in hope of the glory of God.

(1) The Greek manuscripts are about evenly divided between the Indicative and the Subjunctive form of the verb (the difference is between two similar sounding vowels). Most versions follow the Indicative, but the best line of transmission has the Subjunctive, and I follow it. Remember the ‘from faith to faith’ in 1:17.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

Therefore, having been justified [or, declared righteous] by faith, we have peace toward God through our Lord Jesus Christ, through whom also we have the access [or, privilege to enter] by faith into this grace in which we have stood, and we boast [or, rejoice] in the hope [or, confident expectation] of the glory of God!

Berean Literal Bible

Bill Puryear translation²⁰

Therefore having been justified by faith, let us have harmony in relation to God through our Lord Jesus Christ.

Through Whom also we have access by means of faith into this grace in which we stand; and so let us have pride based on absolute confidence in the glory of God.

C. Thomson updated NT

Charles Thomson NT

Therefore being justified because of belief, we have peace with God through our Lord Jesus Christ, through whom we have, by this belief, obtained access to this favour in which we stand and boast in a hope of the glory of God.

Context Group Version

Being therefore vindicated by trust, we have peace with God through our Lord Jesus the Anointed; through whom also we have had our access by trust into this favor in which we stand; and we boast in abiding confidence of the public honor of God.

English Standard Version

¹⁹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

²⁰ From <http://www.amadorbiblestudies.org/Translations/index.html>

- Far Above All Translation²¹ .
- Green’s Literal Translation .
- James Allen translation .
- Legacy Standard Bible .
- Literal New Testament .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020 .
- New American Standard B. .
- New European Version .
- New King James Version .
- New Matthew Bible .
- NT (Variant Readings) .
- Niobi Study Bible .
- R. B. Thieme, Jr. translation . Therefore being justified by faith, let us have prosperity face to face with the God through our Lord Jesus Christ.
Through Whom also we have obtained that access by means of faith into this grace in which we stand, and so let us boast in hope [or, *demonstrate integrity*; or, *demonstrate esprit decor*] the glory of the God.
- R. B. Thieme, Jr. trans²² . Therefore, having been made righteous, vindicated or justified by means of faith alone in Jesus of Nazareth, The Christ alone, let us have (command considering volition) prosperity an interlude of blessing face to face with the God from learning Bible Doctrine and reaching Occupation with the Person of Jesus of Nazareth, The Christ, through the substitutionary spiritual death of our Lord Jesus Christ. Through whom also, Jesus of Nazareth, The Christ, we, believers, have had or obtained that access or introduction face to face into the presence of God, by means of faith, the mechanic of salvation, into this grace in which we stand fast in the past with the result that we stand fast forever because of the Absolute Righteousness in us and so let us boast or glory in confidence and demonstrate confident esprit De corps in the Integrity of God, the glory belonging to The God.
- 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: We are made righteous before God by having placed our faith in Christ Jesus.
1-2

Romans 5:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
dikaioō (δικαιῶ) [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, aorist passive participle, nominative case	Strong’s #1344

²¹ Online: <http://www.faraboveall.com/> by Graham Thomason.

²² From <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

Romans 5:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
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: Therefore, having been made righteous out from faith,...

Just like Abraham (as Paul referenced in Romans 4) was made righteous as a matter of believing in the Revealed God, we (Paul, the Jews and the non-Jews in Rome) are made righteous out from exercising faith in Jesus Christ.

See **Romans 4** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Romans 5:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eirênê (εἰρήνη, ης, ῆ) [pronounced eye-RAY-nay]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; accusative case	Strong's #1515
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 st person plural, present active subjunctive	Strong's #2192
The verb echô is a present active indicative in the Scrivener Textus Receptus and the Byzantine Greek text; it is a subjunctive in the Westcott Hort text and Tischendorf's Greek text. It is the difference between a long ô and a short o.			
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
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: ...we keep on having peace face to face with the God,...

We keep on having peace face to face with God, just as Abraham had peace with God, the peace which the unregenerate man does not know (Romans 3:12–17).

Romans 5:1c			
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
του (του) [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
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
lêsous (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; genitive/ablative case	Strong's #5547

Translation: ...on account of our Lord Jesus Christ.

This peace with God that we have through faith is based upon the Lord Jesus Christ, Who paid for our sins. It is only because of what He did on the cross that we are able to stand before God as righteous.

Romans 5:1 Therefore, having been made righteous out from faith, we keep on having peace face to face with the God, on account of our Lord Jesus Christ. (Kukis mostly literal translation)

Romans 5:2a			
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
hou (οὗ) [pronounced <i>how</i>]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
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

Romans 5:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
prosagōgê (προσαγωγή) [pronounced <i>pros-agogue-AY</i>]	<i>the act of bringing to, a moving to; admission, access, approach; to God, that is, that relationship with God whereby we are acceptable to him and have assurance that he is favourably disposed towards him</i>	feminine singular noun, accusative case	Strong's #4318
echō (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 st person plural, perfect active indicative	Strong's #2192
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
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; dative, locative or instrumental case	Strong's #4102

Translation: [It is] through Him that we have [this] approach [to God by] faith...

In the Greek, v. 2 continues v. 1. However, we tend to prefer these sentences broken up somewhat in the English.

Our approach to God through faith is because of Him, Christ Jesus.

Romans 5:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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)
charis (χάρις) [pronounced <i>KHAHR-ic</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485

Romans 5:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tautên (ταύτην) [pronounced TAOW-tayn]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778
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
hê (ἧ) [pronounced hey]	<i>to whom, in which, by what, to that, by whose</i>	feminine singular relative pronoun; dative, locative or instrumental case	Strong's #3739 (relative pronoun)
histêmi (ἵστημι) [pronounced HIHS-tay-mee]	<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, perfect active indicative	Strong's #2476

Translation: ...on account of this grace, by which [grace] we have stood [before God].

Grace is the policy of God. Grace is all that God is free to do for us based upon the work of Jesus Christ.

See [The Doctrine of Grace](#) (R. B. Thieme, Jr.), which has been placed in the [Addendum](#).

Romans 5:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kí]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, as; yea, yet; and so; so that, and that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
kauchaómai (καυχάομαι) [pronounced kow-KHAH-om-ahée]	<i>to boast, to glory, to joy, to rejoice, to vaunt (in a good or a bad sense)</i>	1 st person plural, present (deponent) middle/passive indicative	Strong's #2744
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
elpís (ἐλπίς) [pronounced el-PIS]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1680

Romans 5:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; genitive/ablative case	Strong's #1391
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: Therefore, we rejoice with [the] confidence of God's glory. (Kukis mostly literal translation)

Throughout these first two verses, Paul continually uses 1st person plural verbs, referring to himself and the believers in Rome (both Jew and non-Jew believers).

We have great confidence in God's glory, and we boast in that.

See [The Doctrine of Glory](#) (R. B. Thieme, Jr.) in the [Addendum](#).

Romans 5:2 [It is] through Him that we have [this] approach [to God by] faith on account of this grace, by which [grace] we have stood [before God]. Therefore, we rejoice with [the] confidence of God's glory. (Kukis mostly literal translation)

God's policy is grace, which is all that God is free to do for us based upon the cross. Because God has extended this grace to us, we rejoice, having the confidence of His glory.

Romans 5:1–2 Therefore, having been made righteous out from faith, we keep on having peace face to face with the God, on account of our Lord Jesus Christ. [It is] through Him that we have [this] approach [to God by] faith on account of this grace, by which [grace] we have stood [before God]. Therefore, we rejoice with [the] confidence of God's glory. (Kukis mostly literal translation)

What led us to this place is the previous chapter:

Romans 4:22–25 For this reason, Abraham's faith was imputed to him for righteousness. Now, this narrative was not written for Abraham alone; nor were these promises made to him alone—that his faith was imputed to him as righteousness. These words were written for our sake as well. By means of this same process will righteousness be imputed to the ones believing on Him Who raised Jesus our Lord from the dead, which Jesus was delivered over to the cross because of our transgressions. Jesus our Lord was raised from among the dead for the purpose of our being justified. (Kukis paraphrase)

Romans 5:1–2 Therefore, having been made righteous from faith, we keep on having peace face to face with God on account of our Lord Jesus Christ. It is through Him that we have this approach of faith on account of this grace by which we are able to stand before God. Therefore, we rejoice with the confidence of God's glory. (Kukis paraphrase)

Even though Paul has been explaining and differentiating between the Jews and the gentiles and how the Jews began with the Law and with circumcision, the promise to Abraham—the promise of imputed righteousness based upon faith—is not just a promise made to him for his sake alone, but this promise is for all of us (Paul and the Jews and gentiles of Rome). Jesus our Lord was raised from the dead for the purpose of our justification. Therefore, we all have been made righteous on the basis of our own faith in Christ Jesus. We all have peace with God based upon the work of Christ Jesus. God’s policy, which is grace, allows us to stand before God with confidence in God’s glory.

Now none alone but even we keep on boasting (glorying) in the troubles, seeing that the trouble brings about patience, and the patience [brings about] proven character, and the proven character [brings about] the hope (confidence); and the hope (confidence) does not dishonor, for the (agapê) love of the God has been poured out in the hearts of us through a Spirit Holy, the [Spirit] being given to us.

Romans
5:3–5

And not only this, but we keep on rejoicing in these troubles, seeing that this trouble brings about patience, that this patience [brings about] character; [and] that [personal] character [brings about] confidence. Furthermore, this confidence does not dishonor (or disgrace) [us], for (you see), God’s agapê love has been poured out into our hearts through the Holy Spirit, the [Spirit] has been given to us.

And not only do we celebrate the glory of God, but we also keep on rejoicing in these troubles as well. We know that the troubles of this life bring about patience, and that this patience brings about character; and that personal character brings about confidence in the plan of God. Furthermore, our confidence in the plan of God does not dishonor or disgrace us, as God can be trusted, taken at His Word. For you see, God’s agapê love has been poured out into our hearts through the Holy Spirit, as one of the fruits of the Spirit, and that Spirit has been given to us.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now none alone but even we keep on boasting (glorying) in the troubles, seeing that the trouble brings about patience, and the patience [brings about] proven character, and the proven character [brings about] the hope (confidence); and the hope (confidence) does not dishonor, for the (agapê) love of the God has been poured out in the hearts of us through a Spirit Holy, the [Spirit] being given to us.
Complete Apostles Bible	And not only that, but we also rejoice in tribulations, knowing that tribulation produces endurance; and endurance, character; and character, hope. And hope does not put to shame, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.
Douay-Rheims 1899 (Amer.)	And not only so: but we glory also in tribulation, knowing that tribulation worketh patience; And patience trial; and trial hope; And hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost who is given to us.
Holy Aramaic Scriptures Original Aramaic NT	. And not only in this way, but we boast also in afflictions, for we know that affliction perfects patience in us, And patience, experience, and experience, hope,

But hope does not disappoint, because the love of God has come in, overflowing our hearts by The Spirit of Holiness who has been given to us.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English . And not only so, but let us have joy in our troubles: in the knowledge that trouble gives us the power of waiting;

And waiting gives experience; and experience, hope:

And hope does not put to shame; because our hearts are full of the love of God through the Holy Spirit which is given to us.

Bible in Worldwide English . And not only is that true, but we are very happy in our troubles, because we know that trouble makes us stronger.

When we are strong to take trouble, we prove that we believe. When we prove that we believe, we have hope.

We will not be disappointed by this hope. God has given us the Holy Spirit. And the Holy Spirit has put Gods love in our hearts.

Easy English .

Easy-to-Read Version–2008 . And we are also happy with the troubles we have. Why are we happy with troubles? Because we know that these troubles make us more patient. And this patience is proof that we are strong. And this proof gives us hope. And this hope will never disappoint us. We know this because God has poured out his love to fill our hearts through the Holy Spirit he gave us.

God's Word™ .

But that's not all. We also brag when we are suffering. We know that suffering creates endurance, endurance creates character, and character creates confidence. We're not ashamed to have this confidence, because God's love has been poured into our hearts by the Holy Spirit, who has been given to us.

Good News Bible (TEV) .

We also boast of our troubles, because we know that trouble produces endurance, endurance brings God's approval, and his approval creates hope. This hope does not disappoint us, for God has poured out his love into our hearts by means of the Holy Spirit, who is God's gift to us.

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. .

But that's not all! We gladly suffer, because we know that suffering helps us to endure. And endurance builds character, which gives us a hope that will never disappoint us. All of this happens because God has given us the Holy Spirit, who fills our hearts with his love.

Goodspeed New Testament .

The Living Bible .

New Berkeley Version .

New Living Translation .

The Passion Translation .

But that's not all! Even in times of trouble we have a joyful confidence, knowing that our pressures will develop in us patient endurance. And patient endurance will refine our character, and proven character leads us back to hope. And this hope

is not a disappointing fantasy, because we can now experience the endless love of God cascading into our hearts through the Holy Spirit who lives in us!

Plain English Version
UnfoldingWord Simplified T.

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

Williams' New Testament

And not only that, but this too: let us continue exulting in our sufferings, for we know that suffering produces endurance, and endurance, tested character, and tested character, hope, and hope never disappoints us; for through the Holy Spirit that has been given us, God's love has flooded our hearts.

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

.
Not only *that*, but we also brag about the hard times realizing that the hard times work on and complete a persistence *to do what is right*, the persistence *works on and completes* experience, the experience *works on and completes* anticipation. The anticipation doesn't shame us because the love of God has been dumped out in our hearts through the Sacred Spirit that was given to us.

Common English Bible
Len Gane Paraphrase

.
And not only [that] but we rejoice in distress knowing also that distress brings about patience. Patience [brings about] experience, and experience, hope. Hope does not disappoint, because God's love is poured out into our hearts by the Holy Spirit who is given to us.

A. Campbell's Living Oracles

Wherefore, being justified by faith, we have peace with God, through our Lord Jesus Christ- through whom we have had introduction, also, by faith, into this favor in which we stand, and rejoice in the hope of the glory of God: and not only so, but we rejoice even in afflictions; knowing that affliction produces patience; and patience, approbation; and approbation, hope. And this hope makes not ashamed: because the love of God is diffused in our hearts by the Holy Spirit, that is given us. Vv. 1-2 are included for context.

New Advent (Knox) Bible
NT for Everyone
20th Century New Testament

.
.
And not only that, but let us also exult in our troubles; For we know that trouble develops endurance, and endurance strength of character, and strength of character hope, And that 'hope never disappoints.' For the love of God has filled our hearts through the Holy Spirit which was given us; Seeing that, while we were still powerless, Christ, in God's good time, died on behalf of the godless. V. 6 is included for context.

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

.
Not only this—we also remain confident when problems come, because we know that experiencing problems develops spiritual stamina*. Spiritual stamina in turn

	develops a mature character, and this mature character results in confident hope. Since we have this hope we're never disappointed, for God's love has been poured into our hearts through the Holy Spirit he's given us.
International Standard V	Not only that, but we also boast [Or let's also boast] in our sufferings, knowing that suffering produces endurance, endurance produces character, and character produces hope. Now this hope does not disappoint us, because God's love has been poured out into our hearts by the Holy Spirit, who has been given to us.
Lexham Bible Montgomery NT	. And not only so, but we are actually exulting also even in our troubles; for we know that trouble works fortitude, and fortitude character, and character, hope— a hope which never disappoints us. For through the Holy Spirit who has given to us, the "brimming river of the love of God" has overflowed in our hearts.
NIV, ©2011 Riverside New Testament	. Not only so, but we also exult in trials, knowing that trial develops endurance, and endurance develops a tested character, and a tested character develops hope, and hope does not disappoint, for the love of God has been poured out in our hearts through the Holy Spirit granted to us.
Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. . . And not only this, but we glory in tribulations also: knowing that tribulation works patience; and patience, experience; and experience, hope: And hope is not put to shame; because the Love (Agape) of Elohim is shed abroad in our hearts by the Sacred Spirit that is given to us.
Weymouth New Testament	And not only so: we also exult in our sufferings, knowing as we do, that suffering produces fortitude; fortitude, ripeness of character; and ripeness of character, hope; and that this hope never disappoints, because God's love for us floods our hearts through the Holy Spirit who has been given to us.
Wikipedia Bible Project	Not only this: we also remain confident when troubles come, because we know that troubles develop endurance. Endurance in turn makes us mature, and maturity leads to hope. This hope will not disappoint, for God's love is being poured out in our hearts through the Holy Spirit he gave to us.
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	And not only so, but we glory also in afflictions, knowing that affliction works out patience, and patience works out proven character; and proven character, hope. And the hope does not put us to shame, because the love of YAHWEH has been poured out in our hearts through the Holy Spirit given to us; for we yet being without strength, in due time Messiah died for unrighteous ones. V. 6 is included for context.

Holy New Covenant Trans. Not only that, we can feel good about our troubles because we know that suffering develops endurance. Endurance develops character. Character develops hope. And hope never disappoints us because God has poured into our hearts the giving of Himself, for our good, expecting nothing in return, through the Holy Spirit who was given to us.

The Scriptures 2009
Tree of Life Version

.
And not only that, but we also boast in suffering—knowing that suffering produces perseverance; and perseverance, character; and character, hope. And hope does not disappoint, because God's love has been poured into our hearts through the Ruach ha-Kodesh who was given to us.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...not only but {We boast at her} but and [We] boast in the afflictions Having Seen for The Affliction endurance works The but Endurance approval {works} The but Approval hope {works} The but Hope not shames {us} for The Love [of] the god has been poured in the hearts [of] us through spirit pure the [thing] being given [to] us...

Alpha & Omega Bible

AND NOT ONLY THIS, BUT WE ALSO REJOICE IN OUR TRIBULATIONS, KNOWING THAT TRIBULATION BRINGS ABOUT PERSEVERANCE; AND PERSEVERANCE, PROVEN CHARACTER; AND PROVEN CHARACTER, HOPE; AND HOPE DOES NOT DISAPPOINT, BECAUSE THE LOVE OF THEOS (*The Alpha & Omega*) HAS BEEN Poured OUT WITHIN OUR HEARTS THROUGH THE HOLY GHOST WHO WAS GIVEN TO US.

Awful Scroll Bible

And not only this, notwithstanding, we boast from-within oppression, also having perceived, certainly-of-which oppression accordingly-works-out abiding-under, moreover, abiding-under - repute, and repute - expectation, and expectation accordingly-disgraces not, certainly-of-which the Dear Love of God, has been poured out from-within the sensibility of our hearts, by the Awful Breath, the One being granted to us.

Concordant Literal Version

Yet not only so, but we may be glorying also in afflictions, having perceived that affliction is producing endurance, yet endurance testedness, yet testedness expectation."

Now expectation is not mortifying, seeing that the love of God has been poured out in our hearts through the holy spirit which is being given to us."

exeGesés companion Bible

And not only,
but we also boast in tribulations:
knowing that tribulation works endurance;
and endurance, proof;
and proof, hope:
and hope never shames;
because the love of Elohim pours in our hearts
through the Holy Spirit who is given to us.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
Not only so, but we also glory in tzoros (troubles, afflictions), knowing that tzarah (trouble) produces zitzfleisch (patience), Zitzfleisch produces tested character and midos, and tested character and midos produce tikvah.

And tikvah does not in the end lead to our being meyayesh (despairing) in disillusionment and bushah (shame) (TEHILLIM 25:3), because the Ahavas Hashem (G-d's love) has been poured out in our levavot through the Ruach Hakodesh given to us.

Rotherham's Emphasized B. .

And endurance leads to passing the test,^c and passing the test leads to hope. And hope doesn't let us down, because God's love is poured out in our hearts by the Holy Spirit, who has been given to us.

c. Lit. "provenness," but we don't use that word in English.

Wilbur Pickering's New T.

Not only so, but we should also rejoice² in the sufferings, knowing that the suffering produces perseverance; and the perseverance, proven character; and the proven character, hope; and the hope does not humiliate, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

(2) The form of the verb is ambiguous between Indicative and Subjunctive; I take it that the Subjunctive is intended. The same ambiguity attaches to the same verb in verse two, where I chose the Indicative, since the thought is reinforced in 5:11.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

And not only *this*, but we also boast in tribulations, realizing that tribulation brings forth endurance,

And endurance *brings forth* character, and character *brings forth* hope.

And the hope *of God* never makes us ashamed because the love of God has been poured out into our hearts through the Holy Spirit, which has been given to us.

Analytical-Literal Translation

But not only [this], but we also boast [or, take pride] in afflictions, knowing that affliction produces patient endurance, and patient endurance proven character, and proven character hope [or, confident expectation], and hope [or, confident expectation] does not disappoint [us], because the love of God has been poured out in our hearts by the Holy Spirit, the One having been given to us.

Berean Literal Bible

Bill Puryear translation

And not only [this], but also let us take pride in adversities, knowing that such suffering brings about perseverance.

And perseverance [brings about] approved integrity, and approved integrity [brings about] absolute confidence.

And absolute confidence [in God] never causes shame and disappointment, because the love for God has been poured out in our hearts through the Holy Spirit, Who was given to us for our benefit.

C. Thomson updated NT

Charles Thomson NT

And not only so, but we boast also in our tribulations, as we know that tribulation operateth to produce patience; and patience, a proof; and proof, a hope; and this hope will not shame us, because the love of God is diffused through our hearts by a Holy Spirit, which is given us.

Context Group Version

And not only so, but we also boast in our afflictions: knowing that affliction works endurance; and endurance, validity; and validity, abiding confidence: and abiding confidence does not put to shame; because the allegiance of God has been shed abroad in our hearts through the Special Spirit which was given to us.

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

But not only *in this*, but we are also boasting in the afflictions, knowing that affliction is working endurance; and endurance, approved character, and an approved character, hope; and hope does not shame one, because the love* of God has been poured out in our hearts through the Holy Spirit who was given to us.

New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	And not only this, but also let us boast [or, <i>demonstrate esprit decor</i>] in adversities; knowing that that pressure [persecution, oppression, trial, affliction, distressing circumstances] brings about one for courage, honor, integrity in the pressures of life. And courage under pressure brings about proven character [demonstrated integrity]; and proven character brings about hope [blessing from the justice of God]. And the hope never disappoints; because the love for God has been poured out in our right lobes by the Holy Spirit who was given to us.
R. B. Thieme, Jr. trans2	And not only this, but also we rejoice, boast, demonstrate esprit De corps in our pressures, afflictions, persecutions, oppressions, distressing circumstances, sufferings, knowing that, that affliction, trial, adversity, persecution, pressure, mental distress, suffering produces, prepares, achieves, brings about Honorable Courageous Endurance which defies evil under pressure, fortitude, steadfastness, And Honorable Courageous Endurance which defies evil under pressure, Honorable Power, always produces or brings about the proven character of demonstrated integrity, and the proven character of demonstrated integrity produces hope or confidence in direct blessing from the Integrity of God from Maturity Adjustment to the Justice of God and blessing and reward at the Judgment Seat of Jesus of Nazareth, The Christ. And the Hope or Absolute Confidence from Perception, Cognition, Inculcation & Metabolization of Bible Doctrine resulting in Knowledge of and relationship with the Integrity of God NEVER disappoints us, because the Love for The God has been disseminated, circulated, saturated or poured out because of the daily function of the Grace Apparatus for Perception, into the Right Lobe of the Stream of Consciousness of our Soul, by or through the personal agency of God the Holy Spirit, who was given to us at Salvation Adjustment to the Justice of God, for our benefit.
Revised Geneva Translation	.
Updated Bible Version 2.17	And not only so, but we also rejoice in our tribulations: knowing that tribulation works steadfastness; and steadfastness, approvedness; and approvedness, hope: and hope does not put to shame; because the love of God has been shed abroad in our hearts through the Holy Spirit who was given to us.
A Voice in the Wilderness	And not only that, but we also exult in afflictions, knowing that affliction produces perseverance; and perseverance, proven character; and proven character, hope. And hope does not make ashamed, because the love of God has been poured out in our hearts through the Holy Spirit who was given to us.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
The gist of this passage:	The pressures of life often help a believer to advance spiritually. The believer is not disappointed in spiritual advance.

Romans 5:3a			
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
μόνον (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
δέ (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ἀλλά (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
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
<p>These four particles and the word <i>alone, only</i> are translated as following in Romans 5:3: <i>And not only so, but (also); Not only this, but; But not only [this], but; Not only that, but; Not only that, but; But not only in this, but; And not only is that true, but; Yet not only so, but; But that's not all. (We) also; And that's not all! (We) even; And not only that, but this too.</i></p>			
καυχάομαι (καυχάομαι) [pronounced kow-KHAH-om-ahee]	<i>to boast, to glory, to joy, to rejoice, to vaunt (in a good or a bad sense)</i>	1 st person plural, present (deponent) middle/passive indicative	Strong's #2744
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
ταῖς (ταῖς) [pronounced taiç]	<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
θλίψεις (θλίψεις) [pronounced THLIP-sice]	<i>troubles, pressures, oppressions, tribulations, afflictions; pressures and difficulties brought about by outside conditions—by conditions outside your control</i>	feminine plural noun, dative, locative or instrumental case	Strong's #2347

Translation: *And not only this, but we keep on rejoicing in these troubles,...*

This is one of the passages which associates the spiritual advance had by those who find themselves under various pressures.

The key word here is the feminine plural noun *thlipseis* (θλίψεις) [pronounced THLIP-sice], and it means, *troubles, pressures, oppressions, tribulations, afflictions; pressures and difficulties brought about by outside conditions—by conditions outside your control*. Believers, like unbelievers, bring many pressures upon themselves; but both believers and unbelievers face pressures from outside conditions and situations which we did not cause, personally. Strong's #2347.

The believers in Rome had faced many unfair conditions from the Roman government; and Paul tells them to rejoice in such circumstances.

Romans 5:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidô (εἶδω) [pronounced <i>Ī-doh</i>]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine plural, perfect active participle; nominative case	Strong's #1492
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
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)
thlipsis (θλίψις) [pronounced <i>THLIP-siss</i>]	<i>trouble, pressure, oppression, tribulation, affliction; pressure and difficulty brought about by outside conditions—by conditions outside your control</i>	feminine singular noun, nominative case	Strong's #2347
hupomonê (ὑπομονή) [pronounced <i>hoop-ohm-ohn-AY</i>]	<i>steadfastness, constancy, patience, endurance, perseverance; remaining under pressure, having a relaxed mental attitude under pressure; not swerving from a deliberate purpose</i>	feminine singular noun; accusative case	Strong's #5281
katergázomai (κατεργάζομαι) [pronounced <i>kat-er-GAD-zom-ahēe</i>]	<i>to perform, to accomplish, to achieve; to do, to bring about, to work out, to do that from which something results; to fashion, to render one fit for a thing</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #2716

This is the 4th time that this verb occurs in Romans. In all, it will occur 11x in the book of Romans, nearly half the times it is found.

Translation: ...seeing that this trouble brings about patience,...

Pressures for the person growing spiritually accomplish steadfastness, endurance, perseverance and patience. The believer develops a relaxed mental attitude when dealing with such pressures.

Romans 5:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)

Romans 5:4a

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
hupomonê (ὑπομονή) [pronounced hoop-ohm-ohn-AY]	<i>steadfastness, constancy, patience, endurance, perseverance; remaining under pressure, having a relaxed mental attitude under pressure; not swerving from a deliberate purpose</i>	feminine singular noun; nominative case	Strong's #5281
dokimê (δοκιμή) [pronounced dok-ee-MAY]	<i>one who was tested and passed; proving, trial; approved, tried character; a proof, a specimen of tried; worth; proven character</i>	feminine singular noun; accusative case	Strong's #1382

At this point, *katergázomai* (κατεργάζομαι) [pronounced *kat-er-GAD-zom-ah-ee*], is implied. See previous Greek text box.

Translation: ...that this patience [brings about] character;...

Once a believer begins to develop patience, perseverance and a relaxed mental attitude, that person has been tested and approved; he (or she) has developed character; they have been approved (presumably, by God).

Romans 5:4b

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)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
dokimê (δοκιμή) [pronounced dok-ee-MAY]	<i>one who was tested and passed; proving, trial; approved, tried character; a proof, a specimen of tried; worth; proven character</i>	feminine singular noun; nominative case	Strong's #1382
elpís (ἐλπίς) [pronounced el-PIS]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, accusative case	Strong's #1680

Again, *katergázomai* (κατεργάζομαι) [pronounced *kat-er-GAD-zom-ah-ee*], is implied. See previous two Greek text boxes.

Remember that *elpís* (ἐλπίς) [pronounced *el-PIS*] was also found in v. 2.

Translation: ...[and] that [personal] character [brings about] confidence.

Once a person has been tested and approved, they begin to develop confidence in the plan of God. They know where they are and they know the overall game plan for the plan of God.

Romans 5:3–4 **And not only this, but we keep on rejoicing in these troubles, seeing that this trouble brings about patience, that this patience [brings about] character; [and] that [personal] character [brings about] confidence.** (Kukis mostly literal translation)

Vv. 3–4 recognizes the difficulties of many believers in Rome, and Paul is reassuring them that this difficulties have a purpose; they are designed for spiritual advance.

Romans 5:5a			
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)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; in the next place, namely, to wit; on the other hand, however</i>	post-positive conjunctive particle used as a copulative and an adversative	Strong's #1161
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
elpís (ἐλπίς) [pronounced el-PIS]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, nominative case	Strong's #1680
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
kataischunō (καταισχύνω) [pronounced kat-ahēe-SKHOO-noh]	<i>to dishonour, to disgrace; to put to shame, to make ashamed; to be ashamed, to blush with shame</i>	3 rd person singular, present active indicative	Strong's #2617

Translation: Furthermore, this confidence does not dishonor (or disgrace) [us],...

When we develop confidence in the plan of God, we are not disgraced or dishonored or disappointed. Such a believer with confidence in the plan of God is not put to shame. Their actions and mental attitude reveal confidence and understanding.

Romans 5:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)

Romans 5:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, nominative case	Strong's #26
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 the-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
ekchêdō (ἐκξέω) [pronounced ek-KHEH-oh]	<i>to pour out; to spill; to gush out; to shed [abroad, forth]; metaphorically: to bestow, to distribute</i>	3 rd person singular, perfect passive indicative	Strong's #1632
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
tais (ταῖς) [pronounced taiç]	<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
kardia (καρδία) [pronounced kahr-DEE-ī]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, dative, locative or instrumental case	Strong's #2588
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...for (you see), God's agapê love has been poured out into our hearts...

Also, as a part of this spiritual advance, God's love, His agapê love, is poured out into our hearts. So we are able to think with agapê love. This means, we are not filled with mental attitude sins against those we are interacting with (whether opposed to them or not).

Romans 5:5c			
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
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151

Romans 5:5c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40

Translation: ...through the Holy Spirit,...

This love is placed into our hearts by the Holy Spirit. It is one of the results of the filling of the Holy Spirit. However, this is also developed in our spiritual advance (note the context of the previous two verses). So, this is not the experience of all believers. The believer must move forward in the Christian life in order to make use of this.

Romans 5:5d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	neuter singular, aorist passive participle, genitive/ablative case	Strong's #1325
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Translation: ...the [Spirit] has been given to us. (Kukis mostly literal translation)

It is the Holy Spirit which has been given to us as believers in Jesus Christ.

Romans 5:5 Furthermore, this confidence does not dishonor (or disgrace) [us], for (you see), God's agapê love has been poured out into our hearts through the Holy Spirit, the [Spirit] has been given to us. (Kukis mostly literal translation)

Romans 5:3–5 And not only this, but we keep on rejoicing in these troubles, seeing that this trouble brings about patience, that this patience [brings about] character; [and] that [personal] character [brings about] confidence. Furthermore, this confidence does not dishonor (or disgrace) [us], for (you see), God's agapê love has been poured out into our hearts through the Holy Spirit, the [Spirit] has been given to us. (Kukis mostly literal translation)

Romans 5:3–5 And not only do we celebrate the glory of God, but we also keep on rejoicing in these troubles as well. We know that the troubles of this life bring about patience, and that this patience brings about character; and that personal character brings about confidence in the plan of God. Furthermore, our confidence in the plan of God does not dishonor or disgrace us, as God can be trusted, taken at His Word. For you see, God's agapê love has been poured out into our hearts through the Holy Spirit, as one of the fruits of the Spirit, and that Spirit has been given to us. (Kukis paraphrase)

At this point in time, I do not quite understand how Paul goes from vv. 3–5 to vv. 6–8. I do not see the connection. V. 6 appears to begin an entirely new thought, as if Paul simply set this letter down for awhile, had dinner, slept, and then started anew at this point.

If indeed, Christ keeps on being of us, weak, yet according to time, for the sake of [the] destitute, died. For hardly for the sake of a righteous [one] will die, for the sake of the good one perhaps one even keeps on daring to die. Now keeps on standing the love of Him toward us the God, that yet sinful (ones) of us keep on being, Christ for the sake of us died.

Romans
5:6–8

If indeed, Christ keeps on being of us, [who are] weak, yet, in time, died for [the] ungodly. For you see, hardly for the sake of a righteous [man] will [one] die; [and] for the sake of a good [man] even one keeps on daring to die. Now the God exhibiting (or establishing) His love toward us, that while we kept on being sinful [people], Christ died for us.

If indeed, Christ keeps on being of us (that is, a man), yet, at the proper time, He died for us, for the weak and the ungodly. On some occasions, one might die for the sake of a righteous man; and there are times when one might even die on behalf of a good man. Yet now, God exhibits and establishes His love for us, in that, while we were sinful people—that is, we had no redeeming characteristics at all—Christ died for us.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	If indeed, Christ keeps on being of us, weak, yet according to time, for the sake of [the] destitute, died. For hardly for the sake of a righteous [one] will die, for the sake of the good one perhaps one even keeps on daring to die. Now keeps on standing the love of Him toward us the God, that yet sinful (ones) of us keep on being, Christ for the sake of us died.
Complete Apostles Bible	For when we were weak, in due time Christ died for the ungodly. For scarcely on behalf of a righteous man will anyone die; yet on behalf of the good, perhaps someone might even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.
Douay-Rheims 1899 (Amer.)	For why did Christ, when as yet we were weak, according to the time, die for the ungodly? For scarce for a just man will one die: yet perhaps for a good man some one would dare to die. But God commendeth his charity towards us: because when as yet we were sinners according to the time.
Holy Aramaic Scriptures Original Aramaic NT	. But surely because of our weakness, at this time The Messiah has died for the sake of the wicked. For a man will hardly die for the sake of the wicked*, however a man perhaps may dare to die for the sake of the good. Here God demonstrates his love for us, because if when we were sinners, The Messiah died in our place,...
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For when we were still without strength, at the right time Christ gave his life for evil-doers. Now it is hard for anyone to give his life even for an upright man, though it might be that for a good man someone would give his life. But God has made clear his love to us, in that, when we were still sinners, Christ gave his life for us.
Bible in Worldwide English	We could not help ourselves. So at the right time, Christ died to save us bad people. Almost no one would die to save even a good man. But perhaps someone would die to save a very good man. God shows his love for us in this way: Christ died to save us while we were bad people.
Easy English Easy-to-Read Version–2008	. Christ died for us when we were unable to help ourselves. We were living against God, but at just the right time Christ died for us. Very few people will die to save the life of someone else, even if it is for a good person. Someone might be willing to die for an especially good person. But Christ died for us while we were still sinners, and by this God showed how much he loves us.
God's Word™	Look at it this way: At the right time, while we were still helpless, Christ died for ungodly people. Finding someone who would die for a godly person is rare. Maybe someone would have the courage to die for a good person. Christ died for us while we were still sinners. This demonstrates God's love for us.
Good News Bible (TEV)	For when we were still helpless, Christ died for the wicked at the time that God chose. It is a difficult thing for someone to die for a righteous person. It may even be that someone might dare to die for a good person. But God has shown us how much he loves us---it was while we were still sinners that Christ died for us!
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.	Christ died for us at a time when we were helpless and sinful. No one is really willing to die for an honest person, though someone might be willing to die for a truly good person. But God showed how much he loved us by having Christ die for us, even though we were sinful.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	For when the time was right, the Anointed One came and died <i>to demonstrate his love</i> for sinners who were entirely helpless, weak, and powerless to save themselves. Now, who of us would dare to die for the sake of a wicked person? We can all understand if someone was willing to die for a truly noble person. But Christ proved God's passionate love for us by dying in our place while we were still lost and ungodly!
Plain English Version	.
UnfoldingWord Simplified T.	When we were unable to save ourselves, it was the Messiah who, at the time that God chose, died for us people, although we were not honoring God at all. Rarely will anyone die for another person, even if that person were righteous, although for

a good person perhaps someone might be courageous enough to die. Nevertheless, as for God, the way he showed us that he loves us is that the Messiah died for us while we were still rebelling against God.

Williams' New Testament For when we were still helpless, Christ at the proper time died for us ungodly men. Now a man will scarcely ever give his life for an upright person, though once in a while a man is brave enough to die for a generous friend. But God proves His love for us by the fact that Christ died for us while we were still sinners.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version You see, we still being weak, *the* Anointed King still died according to an appointed time on behalf of *people* who aren't godly; for with a lot of effort, on behalf of a *person* who is right will some die. You see, on behalf of a good *person*, some possibly even dare to die. But God endorses His own love for us, because we still being sinful *people*, *the* Anointed King died on our behalf.)

Common English Bible .
 Len Gane Paraphrase And even more, when we were helpless, Christ died for the ungodly at the right time. Why, hardly would anyone die for a man of integrity, yet possibly for a really good person would someone even dare to die. But God exhibited his love for us in that while we were sinners, Christ died for us.

A. Campbell's Living Oracles Besides, we being yet weak, in the appointed time Christ died for the ungodly. Now, scarcely for a just man will one die, though for a good man one would, perhaps, even dare to die. But God recommends his love to us; because, while we were yet sinners, Christ died for us.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament Seeing that, while we were still powerless, Christ, in God's good time, died on behalf of the godless. Even for an upright man scarcely any one will die. For a really good man perhaps some one might even dare to die. But God puts his love for us beyond all doubt by the fact that Christ died on our behalf while we were still sinners.

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 When we were completely helpless, at just the right time Christ died for us ungodly people. Who would die for anybody else, even someone who does what's right? (Though perhaps somebody would be brave enough to die for someone really good.) But God demonstrates his love for us in that Christ died for us while we were still sinners.

International Standard V For at just the right time, while we were still powerless, [Or weak] the Messiah [Or Christ] died for the ungodly. For it is rare for anyone to die for a righteous person, though somebody might be brave enough to die for a good person. But God demonstrates his love for us by the fact that the Messiah [Or Christ] died for us while we were still sinners.

Lexham Bible .
 Montgomery NT For while we were still without strength, Christ died in due time for the ungodly. Why, a man will hardly give his life for another, even for a righteous man, though

perchance for a good man one might even take it upon himself to die. But God gives proof of his love to us by the fact that while we were still sinners, Christ died for us.

NIV, ©2011 .

Riverside New Testament .

Leicester A. Sawyer's NT .

The Spoken English NT .

UnfoldingWord Literal Text .

Urim-Thummim Version .

Because when we were still without strength, in due time Christ died for the destitute. Because scarcely for a righteous man will one die: yet perhaps for a good person some would even dare to die. But Elohim commends his Love toward us, in that while we were still sinners Christ died for us.

Weymouth New Testament

For already, while we were still helpless, Christ at the right moment died for the ungodly. Why, it is scarcely conceivable that any one would die for a simply just man, although for a good and lovable man perhaps some one, here and there, will have the courage even to lay down his life. But God gives proof of His love to us in Christ's dying for us while we were still sinners.

Wikipedia Bible Project

When we could do nothing to help ourselves, Christ died at the right time for us godless people. Hardly anyone would die even for a good person—though maybe somebody would be brave enough to die for someone good—but God demonstrates his own love for us by the fact that Christ died for us while we were still sinners.

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

And the hope does not put us to shame, because the love of YAHWEH has been poured out in our hearts through the Holy Spirit given to us; for we yet being without strength, in due time Messiah died for unrighteous ones. For with difficulty one will die for a wicked one, and perhaps one even dares to die for the sake of the good one, but YAHWEH commends His love to us in this that we being yet sinners, Messiah died for us. V. 5 is included for context.

Holy New Covenant Trans.

While we were still helpless and ungodly, Christ died for us — at exactly the right time. It is rare when someone dies for a person that has been made right. However, some do dare to die for a good man. But God reassures us of His giving of Himself to us — for our good, expecting nothing in return — in this way: while we were still sinners, Christ died for us!

The Scriptures 2009

For when we were still weak, Messiah in due time died for the wicked. For one shall hardly die for a righteous one, though possibly for a good one someone would even have the courage to die. But Elohim proves His own love for us, in that while we were still sinners, Messiah died for us.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...still for Christ being us weak still in time for [us] disrespectful dies difficultly for for [man] right Someone will die for for the [man] good perhaps Someone and risks to die stands (together) but the [of] himself love to us The God for still offending being us Christ for us dies...
Alpha & Omega Bible	FOR WHILE WE WERE STILL HELPLESS, AT THE RIGHT TIME CHRIST DIED FOR THE UNGODLY. FOR ONE WILL HARDLY DIE FOR A RIGHTEOUS MAN; THOUGH PERHAPS FOR THE GOOD MAN SOMEONE WOULD DARE EVEN TO DIE. BUT THEOS (<i>The Alpha & Omega</i>) DEMONSTRATES HIS OWN LOVE TOWARD US, IN THAT WHILE WE WERE YET SINNERS, CHRIST DIED FOR US. †(<i>A lot of demonic people try to claim that Theos hates sinners. But this verse proves them wrong. We were all sinners & while we were still sinners, He proved his Love by dying for us.</i>)
Awful Scroll Bible	For we being still weak, along the due time, the Anointed One died for the impious. For hardly, he under-the-lead of being righteous, will someone die-because-of, for sooner in behalf of someone good, dares one to die-because-of. Furthermore, God places- His Dear Love -together to us, certainly-of-which we being still they missing-the-mark, the Anointed One died-away in our behalf.
Concordant Literal Version	For Christ, while we are still infirm, still in accord with the era, for the sake of the irreverent, died." For hardly for the sake of a just man will anyone be dying: for, for the sake of a good man, perhaps someone may even be daring to die, yet God is commending this love of His to us, seeing that, while we are still sinners, Christ died for our sakes."
exeGesés companion Bible	For in our frailty, in season, Messiah died for the irreverent. For difficultly, for the just some die: indeed perhaps, for the good, some even dare to die. And Elohim commends his love to us, in that we, still being sinners, Messiah died for us.
God's Truth (Tyndale) Orthodox Jewish Bible	. For while we were still helpless, Moshiach died for the resha'im (the unrighteous persons, the wicked), doing so at the appointed time [DANIEL 9:24-26]! For only rarely will someone die for a tzaddik (righteous man); though efsher (perhaps) it is shayach (conceivable) that someone will dare to die for the tzaddik. But Hashem demonstrates His ahavah for us in that while we were still chote'im, Moshiach died for us.
Rotherham's Emphasized B.	Seeing that Christ <We being weak as yet> Seasonably_ in behalf of such as were ungodly died. For scarcely in behalf of a righteous man will one die,— In behalf of the good man_ indeed peradventure one even dareth to die; But God commendeth his own' love unto us In that— <We as yet being sinners > Christ in our behalf died.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
For while we were still helpless, at [*just*] the proper time, Christ died for ungodly people. Someone would not likely die to rescue a righteous person, though possibly

someone would dare to die in order to rescue a good person. But God demonstrates His own love for us by sending Christ to die for us while we were still sinners.

Brodie's Expanded Trans.

Yet, in fact, while we were spiritually disabled, Christ still died at the appointed time as a substitute for the ungodly.

For rarely will a person die on behalf of a righteous man; indeed, perhaps someone might even have the courage to die on behalf of a good man,

But God demonstrated His own love [distinguishing & redemptive] toward us [the elect], in that while we were yet sinners, Christ died as a substitute for us [His sheep].

The Expanded Bible
Jonathan Mitchell NT

.
For during our yet existing [as] weak folks and continuing in being without strength (or: [B reads: Since in fact] when we were infirm, and thus helpless), Christ, still corresponding to and in accord with [the] appointed season (or: down from a kairos; in the sphere of and down into the level of a fitting situation; in line with a fertile moment), died for the sake of the ungodly and irreverent (or: died over [the situation of] and on behalf of those without awe of God).

Now you see, with difficult toil and pain (or: For hardly, scarcely or rarely) for the sake of (over [the situation of]; on behalf of) a just person (a righteous one; one in accord with the Way pointed out; someone in right relationship; a rightwised one) will someone (anyone; a certain one) proceed to be dying. For over (for the sake of) the good (noble; virtuous) person or cause, perhaps (or: possibly) someone (or: a certain one) may continue being brave enough (daring; courageous) to die.

Yet God constantly stands together with His own love [flowing] into us (or: But God continuously puts the urge for accepting-reunion, from, and which is, Himself, together into the midst of us), because during our still continuing to exist being (= while we were yet) failures (folks deviating from the goal; ones missing the target and making mistakes; sinners; outcasts), Christ died over our [condition and predicament] (or: on our behalf; for the sake of us).

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

Bible Translations with Many Footnotes:

Lexham Bible

For while [*Here "while " is supplied as a component of the participle ("were") which is understood as temporal] we were still helpless, yet at the proper time Christ died for the ungodly. For only rarely will someone die on behalf of a righteous person (for on behalf of a good person possibly someone might even dare to die), but God demonstrates his own love for us, in that while [*Here "while " is supplied as a component of the participle ("were") which is understood as temporal] we were still sinners, Christ died for us.

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

.
After all, didn't Christ die on our behalf at the moment when we were still weak, still godless?^d

If you think of it,^e a person would hardly die even for a person of integrity^f.-though for a truly good person one could possibly even get up the courage to die.

Yet God demonstrates his love for us, because Christ died for us when we were still sinners.

d. This is a difficult sentence, which the profusion of text variants shows. Literally, it is, roughly, “For Christ, when we were still weak, right at the necessary moment, died on behalf of godless ones.”

e. Lit. “For.”

f. Traditionally: “a righteous person.”

Wilbur Pickering’s New T.

Reconciliation

Now then, when we were incapacitated, even so Christ died for the ungodly, at the right moment. Now scarcely even for a righteous person will someone *offer to die* (although on behalf of a good man someone might dare even to die), but God demonstrates His own love toward us in that while we were still sinners Christ died for us!

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation For Christ, while we were still weak [or, helpless], at the right time, died on behalf of the impious [or, ungodly].

For scarcely [or, only rarely] will anyone die on behalf of a righteous [person]; for perhaps someone even dares [or, might be prepared] to die on behalf of the good [person].

But God demonstrates His own love to us, [in] that us still being sinners [or, while we were still sinners], Christ died on our behalf..

Berean Literal Bible .

Bill Puryear translation

So Christ, while we were still [spiritually] helpless, yet at the right time He died as a substitute for the godless ones.

For instance, only rarely will someone die as a substitute for a righteous person. Indeed, as a substitute for a good person perhaps someone might even be brave enough to die.

But God demonstrates His own love toward us, in that while we were still sinners, Christ died [spiritually] as a substitute for us.

C. Thomson updated NT

For while we were yet without strength, Christ In due time died for the ungodly: for scarcely will any one die for a just man; though perhaps for the good some one may even flare to die: but God confirms his love for us, because while we were yet sinners, Christ died for us.

Context Group Version

For while we were yet weak, in due season the Anointed died for the ungodly. For scarcely for a wicked {Aramaic; Greek: vindicated} man will one die: for perhaps for the good man some one would dare to die. But God commends his own allegiance toward us, in that, while we were yet disgracers [of God], the Anointed died for us.

English Standard Version .

Far Above All Translation .

Green’s Literal Translation . difficulty

James Allen translation .

Legacy Standard Bible

For in our being still ailing, Christ in due time died for the impious; for scarcely for a righteous man will anyone die, for the good man perhaps someone also dares to die;

and God commends His own love to us, that, in our being still sinners, Christ died for us;

much more, then, having been declared righteous now in His blood, we will be saved through Him from the wrath;

for if, being enemies, we have been reconciled to God through the death of His Son, much more, having been reconciled, we will be saved in His life. Vv. 9–10 are included for context.

Literal New Testament .

Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* our still being in a weak <i>state</i> , according-to <i>the proper</i> time, Christ died on behalf of the ungodly. For* scarcely will one die on behalf of a righteous <i>person</i> ; for* perhaps someone <i>might</i> even dare to die on behalf of the good <i>person</i> . But God is establishing his own love* toward us, that our still being <i>in a sinful state</i> , Christ died on our behalf.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Yet in fact, Christ, while we were weak (helpless, powerless), yet he died at the right time in place of the ungodly. For only rarely someone may die in behalf of a righteous person; indeed in behalf of a good person someone might even be brave enough to die. But the God demonstrates his own love to us, in that, while we were still sinners, Christ died instead of [or, <i>in place of</i>] us.
R. B. Thieme, Jr. trans2	Yet In Fact Christ, while we humans were weak, powerless, helpless, from spiritual death at physical birth, Yet He, Christ, Died Spiritually as a substitute at the right time of the crucifixion and historical resolution of the angelic conflict for the sake of or in behalf of or instead of or in place of the godless, impious or UNGODLY ones unbelievers. For one, only rarely in behalf of a righteous person, someone may die; indeed, in behalf of a good person probably even someone might even be brave enough to die. In that the God displays or demonstrates, shows clearly, manifests, makes evident, evinces, proves, reveals, bring together in our Stream of Consciousness of the Soul, his own love to us in the Human Race, in that while we were in the past still or yet sinners Christ Died SPIRITUALLY on behalf of or instead of or as a substitute for us.
Revised Geneva Translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	. Bold
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:
6-8

Romans 5:6			
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
ge (γέ) [pronounced geh]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547

Romans 5:6			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὄν/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
ἡμῶν (ῆμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
asthenês (ἀσθενής) [pronounced as-thehn-ACE]	<i>weak, infirm, feeble, sickly, impotent; without strength (literally, or figuratively and morally); helpless</i>	masculine plural adjective, genitive/ablative case	Strong's #772
ἐτι (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
κατά (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
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; accusative case	Strong's #2540
ὑπέρ (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
asebês (ἄσεβής) [pronounced as-ehb-ACE]	<i>destitute of reverential awe towards God, condemning of God, impious, ungodly, irreverent; wicked</i>	masculine plural adjective, genitive/ablative case	Strong's #765
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	3 rd person singular, aorist active indicative	Strong's #599

Translation: If indeed, Christ keeps on being of us, [who are] weak, yet, in time, died for [the] ungodly.

Us is a plural genitive, and *asthenês* (ἀσθενής) [pronounced *as-thehn-ACE*] is a genitive plural; so these things go together. We are to be identified with *weak, infirm, feeble, sickly, impotent; without strength (literally, or figuratively and morally); helpless* (the meanings of *asthenês*). Strong's #772. *Asebês* (ἄσεβής) [pronounced *as-ehb-ACE*] is also a genitive plural, so we are connected to the descriptors, *destitute of reverential awe towards God, condemning God, impious, ungodly, irreverent, impious; wicked* (the definitions of *asebês*). Strong's #765.

Romans 5:6 **If indeed, Christ keeps on being of us, [who are] weak, yet, in time, died for [the] ungodly.** (Kukis mostly literal translation)

Christ continued to be one of us, and we are called *weak, infirm, feeble, sickly, impotent; without strength*. Jesus, as a man, was one of us, and, compared to His Deity, He was *weak, infirm and without strength*. Jesus did not have a sin nature, but He was fully human in all respects. Jesus set aside His Deity (the doctrine of Kenosis) and was associated with us, weak and inform mankind.

When the proper time came, Jesus died for us, *the ungodly, the destitute, the impious*. Jesus died for us, despite the fact that we had nothing to recommend us to Him.

Romans 5:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
molis (μόλις) [pronounced MOHL-iç]	<i>with difficulty; hardly, not easily, scarce (-ly); very rarely, + with much work</i>	adverb	Strong's #3433
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
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
dikaios (δίκαιος, αἴα, ov) [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; genitive/ablative case	Strong's #1342
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	3 rd person singular, future (deponent) middle indicative	Strong's #599

Translation: For you see, hardly for the sake of a righteous [man] will [one] die;...

Now, someone may die for the sake of a righteous man (bearing in mind that Jesus died for us when we were anything but righteous).

Romans 5:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
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
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
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>	masculine singular adjective; genitive/ablative case	Strong's #18
tácha (τάχα) [pronounced takh'-ah]	<i>shortly, hastily, quickly, soon; possibly, peradventure, perhaps</i>	adverb	Strong's #5029
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tolmáō (τολμάω) [pronounced tol-MAH-oh]	<i>to dare, to be bold, to venture (objectively or in act or subjective or in feeling); by implication, to be courageous; to bear, to endure, to bring oneself to do (something), to act without fear</i>	3 rd person singular, present active indicative	Strong's #5111
apothnêskō (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	aorist active infinitive	Strong's #599

Translation: ...[and] for the sake of a good [man] even one keeps on daring to die.

Someone might die for a good man. Thinking about his wife and children, a man might be willing to die in war, to preserve their freedom.

Romans 5:7 For you see, hardly for the sake of a righteous [man] will [one] die; [and] for the sake of a good [man] even one keeps on daring to die. (Kukis mostly literal translation)

Paul describes some instances where one might die for another, if that other person was righteous or good. But we were not either when Jesus died for us.

Romans 5:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
Thayer and Strong meanings: 1) to place together, to set together; to set in the same place, to bring or band together; 1a) to stand with (or near); 2) to set one with another; 2a) by way of presenting or introducing him; [by implication] to introduce 2b) to comprehend; 3) to put together by way of composition or combination, to teach by combining and comparing; 3a) to show, to prove, to establish, to exhibit; 4) to put together, unite parts into one whole; 4a) to be composed of, consist; 5) to constitute, to approve, to commend, to consist, to make.			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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)
heautou (ἑαυτοῦ) [pronounced heh-ow-TO]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, accusative case	Strong's #26
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
hēmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
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

Translation: Now the God exhibiting (or establishing) His love toward us,...

God exhibits or establishes His love toward us, at a time when we are very unlovable.

As an aside, God's *love* is an anthropopathism. His actions are presented with human motivation in order for us to better understand Him.

Romans 5:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
hamartôlos (ἁμαρτωλός) [pronounced ham-ar-to-LOSS]	<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 plural adjective, accusative case	Strong's #268
ôn/ousa/on (ὄν/ούσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; genitive/ablative case	Strong's #5607 (present participle of Strong's #1510)
hêmôn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
hêmôn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	3 rd person singular, aorist active indicative	Strong's #599

Translation: ...that while we kept on being sinful [people], Christ died for us. (Kukis mostly literal translation)

At a time when we were sinful people, Christ died for us (thus demonstrating the love of God).

Romans 5:8 Now the God exhibiting (or establishing) His love toward us, that while we kept on being sinful [people], Christ died for us. (Kukis mostly literal translation)

Romans 5:6–8 If indeed, Christ keeps on being of us, [who are] weak, yet, in time, died for [the] ungodly. For you see, hardly for the sake of a righteous [man] will [one] die; [and] for the sake of a good [man] even one keeps on daring to die. Now the God exhibiting (or establishing) His love toward us, that while we kept on being sinful [people], Christ died for us. (Kukis mostly literal translation)

Paul establishes what we were when Christ died for us. We are weak, we are ungodly and we are sinners. Despite all of these things, Jesus died for us.

Romans 5:6–8 If indeed, Christ keeps on being of us (that is, a man), yet, at the proper time, He died for us, for the weak and the ungodly. On some occasions, one might die for the sake of a righteous man; and there are times when one might even die on behalf of a good man. Yet now, God exhibits and establishes His love for us, in that, while we were sinful people—that is, we had no redeeming characteristics at all—Christ died for us. (Kukis paraphrase)

This is a situation that I rarely find myself in. I am quite confident of the translations below. I also understand the individual elements of what is being said. But what I find daunting, at this point, is explaining all of what Paul has just said, including his thread of logic. I am slightly consoled by the fact that R. B. Thieme, Jr. spend five hour long sessions explaining these three verses.

Much, therefore, more, being made righteous now by the blood of Him, we will be saved through Him from the wrath. For, if being enemies we were reconciled to God through the death of the Son of Him, much more being reconciled we will be saved by the life of Him. Now, not only but even [we are] boasting in the God through the Lord of us, Jesus Christ, through Whom now reconciliation we have received.

Romans
5:9–11

Much more, therefore, we, now being made righteous by His blood, will be saved through Him from the wrath [of God]. For if, being enemies [of God] we were reconciled to God through the death of His Son, much more, having been reconciled, will we be saved by His life. Now, not only [all of that], but, [we keep on] rejoicing in the God through our Lord Jesus Christ, through Whom we have now received reconciliation.

Much more, therefore will we be saved through Jesus from the ultimate wrath of God, having now been made righteous by means of His blood. For if we were reconciled to God through the death of His Son, having previously been His enemies, how much more will be saved by His life. Now, not only all of that is true, but, we keep on rejoicing in the God through our Lord Jesus Christ, because it is through Him that we have now received this reconciliation.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) **Much, therefore, more, being made righteous now by the blood of Him, we will be saved through Him from the wrath. For, if being enemies we were reconciled to God through the death of the Son of Him, much more being reconciled we will be saved by the life of Him. Now, not only but even [we are] boasting in the God through the Lord of us, Jesus Christ, through Whom now reconciliation we have received.**

Complete Apostles Bible **Much more then, having been justified now by His blood, we shall be saved from wrath through Him.
For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.**

And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom now we received the reconciliation..

Douay-Rheims 1899 (Amer.) Christ died for us. Much more therefore, being now justified by his blood, shall we be saved from wrath through him.

For if, when we were enemies, we were reconciled to God by the death of his Son: much more, being reconciled, shall we be saved by his life.

And not only so: but also we glory in God, through our Lord Jesus Christ, by whom we have now received reconciliation.

Holy Aramaic Scriptures
Original Aramaic NT

.
How much more therefore, would we all the more be justified now by his blood and be saved from wrath by him?

For if when we were enemies, God was reconciled with us in the death of his Son, how much more therefore, in his reconciliation, shall we live all the more by his life?

And not in this way only, but also we glory in God by Our Lord Yeshua The Messiah, by whom we have now received the reconciliation.

Lamsa Peshitta (Syriac)

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Much more, if we now have righteousness by his blood, will salvation from the wrath of God come to us through him.

For if, when we were haters of God, the death of his Son made us at peace with him, much more, now that we are his friends, will we have salvation through his life; And not only so, but we have joy in God through our Lord Jesus Christ, through whom we are now at peace with God.

Bible in Worldwide English

The blood of Christ has now put us right with God. So even more, he will save us from Gods strong anger.

When we were enemies, the death of his Son brought us back to God. Now that we are made right with God, it is the life of Jesus that will save us.

Not only is that true, but it is through our Lord Jesus Christ that we can enjoy God. This is for all who have been brought back to God by him.

Easy English

Easy-to-Read Version–2008

.
We have been made right with God by the blood sacrifice of Christ. So through Christ we will surely be saved from God's anger. I mean that while we were God's enemies, he made friends with us through his Son's death. And the fact that we are now God's friends makes it even more certain that he will save us through his Son's life. And not only will we be saved, but we also rejoice right now in what God has done for us through our Lord Jesus Christ. It is because of Jesus that we are now God's friends.

God's Word™

Since Christ's blood has now given us God's approval, we are even more certain that Christ will save us from God's anger. If the death of his Son restored our relationship with God while we were still his enemies, we are even more certain that, because of this restored relationship, the life of his Son will save us. In addition, our Lord Jesus Christ lets us continue to brag about God. After all, it is through Christ that we now have this restored relationship with God.

Good News Bible (TEV)

By his blood we are now put right with God; how much more, then, will we be saved by him from God's anger! We were God's enemies, but he made us his friends through the death of his Son. Now that we are God's friends, how much more will we be saved by Christ's life! But that is not all; we rejoice because of what God has done through our Lord Jesus Christ, who has now made us God's friends.

J. B. Phillips
The Message

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

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

Casual English Version .
 Contemporary English V. **But there is more! Now that God has accepted us because Christ sacrificed his life's blood, we will also be kept safe from God's anger. Even when we were God's enemies, he made peace with us, because his Son died for us. Yet something even greater than friendship is ours. Now that we are at peace with God, we will be saved by his Son's life. And in addition to everything else, we are happy because God sent our Lord Jesus Christ to make peace with us.**

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation **And there is still much more to say of his unfailing love for us! For through the blood of Jesus we have heard the powerful declaration, "You are now righteous in my sight." And because of the sacrifice of Jesus, you will never experience the wrath of God. So if while we were still enemies, God fully reconciled us to himself through the death of his Son, then something greater than friendship is ours. Now that we are at peace with God, and because we share in his resurrection life, how much more we will be rescued from sin's dominion! And even more than that, we overflow with triumphant joy in our new relationship of living in harmony with God—all because of Jesus Christ!**

Plain English Version .
 UnfoldingWord Simplified T. **So it is even more certain that the Messiah will save us from God's anger about sin since we are right with God because the Messiah died for us and shed his blood for our sins. Even when we were his enemies God made us to be his friends with because his Son died for us. Since the Messiah is alive again, it is even more certain that the Messiah will save us. And that is not all! Now we also rejoice because we have been made friends with God, because of what our Lord Jesus the Messiah has done for us.**

Williams' New Testament **So if we have already been brought into right standing with God by Christ's death, it is much more certain that by Him we shall be saved from God's wrath. For if while we were God's enemies, we were reconciled to Him through the death of His Son, it is much more certain that since we have been reconciled we shall finally be saved through His new life. And not only that, but this too: we shall continue exulting in God through our Lord Jesus Christ, through whom we have obtained our reconciliation.**

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version **So much more, now after being shown to be right in His blood, we will be rescued through Him out of the punishment. You see, if we, being enemies, were restored to God through the death of His Son, much more, after being restored, we will be rescued in His life. Not only *that*, but *we are* also bragging about God through our Master Jesus, *the* Anointed King, through whom we now receive the restored relationship.**

Common English Bible .

Len Gane Paraphrase And much more than that being now justified because of his blood, we will be saved from wrath through him. For if, when we were enemies, we were reconciled to God by his Son's death, much more, having been reconciled, we will be saved by his life. And not only [this] but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

A. Campbell's Living Oracles .
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament Much more, then, now that we have been pronounced righteous by virtue of the shedding of his blood, shall we be saved through him from the Wrath of God. For if, when we were God's enemies, we were reconciled to him through the death of his Son, much more, now that we have become reconciled, shall we be saved by virtue of Christ's Life. And not only that, but we exult in God, through Jesus Christ, our Lord, through whom we have now obtained this reconciliation.

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 Now that we are made right by his death*, we can be absolutely sure we'll be saved by him from the coming judgment. While we were his enemies, God made us his friends through the death of his Son, and so we can be absolutely sure that he will save us through the life of his Son. In addition to this we now celebrate what God has done through our Lord Jesus Christ to reconcile us and make us his friends.

International Standard V Now that we have been justified by his blood, how much more will we be saved from wrath through him! For if, while we were enemies, we were reconciled to God through the death of his Son, how much more, having been reconciled, will we be saved by his life! Not only that, but we also continue to boast about God through our Lord Jesus the Messiah, [Or Christ] through whom we have now been reconciled.

Lexham Bible .
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT .
 The Spoken English NT .
 UnfoldingWord Literal Text .
 Urim-Thummim Version Much more then, being now rendered righteous by his blood, we will be saved from wrath through him. For if when we were enemies, we were reconciled to Elohim by the death of his Son, much more being reconciled, we will be saved by his Life. But not only that, we also joy in Elohim through our LORD Jesus Christ through whom we have now received the restoration.

Weymouth New Testament If therefore we have now been pronounced free from guilt through His blood, much more shall we be delivered from God's anger through Him. For if while we were hostile to God we were reconciled to Him through the death of His Son, it is still more certain that now that we are reconciled, we shall obtain salvation through Christ's life. And not only so, but we also exult in God through our Lord Jesus Christ, through whom we have now obtained that reconciliation.

Wikipedia Bible Project So now we are made right by his blood, we can be absolutely sure we will be saved by him from the coming punishment. For if when we were his enemies God made us his friends through the death of his Son, we can be absolutely sure he will save

us through the life of his Son. But that is not all—now we can rejoice because of what God has done through our Lord Jesus Christ to make us his friends.

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 .

Much more then, being justified now by His blood, we shall be delivered from wrath through Him. For if while being enemies we were reconciled to YAHWEH through the death of His Son, much more, being reconciled, we shall be saved by His life; and not only so, but also glorying in YAHWEH through our Master Yahshua Messiah, through whom we now received the atonement.

Holy New Covenant Trans. .

Since Christ's blood has made us right with God, even more we will be saved from God's punishment through Christ. We were God's enemies but the death of His Son was used to make us God's friends. Now that we have become friends of God, we will be saved even more by Christ's life. Not only that, we feel good about being in God through our Lord Jesus Christ. We now have friendship with God through Christ.

The Scriptures 2009 .

Much more then, having now been declared right by His blood, we shall be saved from wrath through Him. For if, being enemies, we were restored to favour with Elohim through the death of His Son, much more, having been restored to favour, we shall be saved by His life. And not only this, but we also exult in Elohim through our Master עשוהי Messiah, through whom we have now received the restoration to favour.

Tree of Life Version .

How much more then, having now been set right by His blood, shall we be saved from God's wrath through Him. For if, while we were yet enemies, we were reconciled to God through the death of His Son, how much more, having been reconciled, shall we be saved by His life. And not only that, but we also boast in God through our Lord Yeshua the Messiah, through whom we have now received reconciliation.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament .

...[by] [one] much so more Being Justified now in the blood [of] him [We] will be saved through him from the anger if for Adverse Being [We] are reconciled [to] the god through the death [of] the son [of] him [by] [one] much more Being Reconciled [We] will be saved in the life [of] him not only but {We will be saved} but and Boasting {will be} in the god through the lord [of] us jesus christ through whom now the reconciliation [We] receive...

Alpha & Omega Bible .

MUCH MORE THEN, HAVING NOW BEEN ACQUITTED BY HIS BLOOD, WE SHALL BE SAVED FROM THE WRATH OF THEOS (*The Alpha & Omega*) THROUGH HIM.

FOR IF WHILE WE WERE ENEMIES WE WERE RECONCILED TO THEOS (*The Alpha & Omega*) THROUGH THE DEATH OF HIS SON, MUCH MORE, HAVING BEEN RECONCILED, WE SHALL BE SAVED BY HIS LIFE. AND NOT ONLY THIS, BUT WE ALSO REJOICE IN THEOS (*The Alpha & Omega*) THROUGH OUR LORD JESUS CHRIST, THROUGH WHOM WE HAVE NOW RECEIVED THE RECONCILIATION.

Awful Scroll Bible

Much more then, now being made righteous by-within His blood, will we be preserved sound out of wrath, through Him.

For if we being hostile, are accordingly- being -converted to God, through the death of His Son, much more, being accordingly-converted, will we be preserved sound by-within His Life.

But not only this, however, we also are boasting from-within God, through our Lord Jesus, the Anointed One, through whom we at this time received along-down-conversion.

Concordant Literal Version

Much rather, then, being now justified in His blood, we shall be saved from indignation, through Him."

For if, being enemies, we were conciliated to God through the death of His Son, much rather, being conciliated, we shall be saved in His life."

Yet not only so, but we are glorying also in God, through our Lord, Jesus Christ, through Whom we now obtained the conciliation."

exeGesés companion Bible

So much more, being justified in his blood, through him we are saved from wrath.

For if, being enemies, we are reconciled to Elohim through the death of his Son, much more, being reconciled, we are saved in his life.

And not only, but we also boast in Elohim through our Adonay Yah Shua Messiah, through whom we now take the reconciliation.

God's Truth (Tyndale)

Orthodox Jewish Bible

.
How much more then, having now been acquitted and pronounced to be YITZDAK IM HASHEM (IYOV 25:4) on the basis of the Moshiach's DAHM (blood) and sacrificial death (YESHAYAH 53:11-12), how much more then shall we be delivered through him from the eschatological Charon Af Hashem (burning anger of G-d)!

For if when we were [G-d's] oyevim (enemies) we were reconciled to Hashem through the histalkus (passing), the mavet (death, YESHAYAH 53:12; DANIEL 9:26) of the Ben HaElohim [Moshiach], how much more, having been reconciled and no longer oyevim, shall we be delivered by his [Techiyah (Resurrection)] Chayyim!

Not only so, but we also glory in Hashem though Rebbe, Melech HaMoshiach Yehoshua Adoneinu, through whom we have now received the ritzzuy (reconciliation, cessation of enmity, hostility between a wrathful holy G-d and sinful men).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
Since we are now made right with God by the blood of Christ [*i.e., by His dying on the cross*], how much more certain it is that we will be saved from God's wrath [*in the future*] by Him! For if while we were [*God's*] enemies, we were restored to fellowship with Him through the death of His Son, now that we have been restored, how much more [*certainly*] will we be saved [*from condemnation*] by His life! And not only is this true, but we also rejoice in God, through our Lord Jesus Christ, through whom we have been restored to fellowship with God.

Brodie's Expanded Trans. **Much more, therefore, being now justified by means of His blood** [representative analogy for the spiritual death of Christ on the cross], **we shall be saved from the wrath** [last judgment & the Lake of Fire] **through Him.**
For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved [ultimate sanctification] **by His life.**
And not only this [being reconciled by His death and saved by His life], **but we are also constantly boasting in God through our Lord Jesus Christ, through Whom we have now received the reconciliation .**

The Expanded Bible
Jonathan Mitchell NT

Much more, then – being now (at the present time) **rightwised** (turned in the right direction, placed in right relationships of solidarity and made fair within the Way pointed out; or: justified and made free from guilt; = placed in covenant) **within His blood** (or: in union with the blood from, and which is, Him) – **through Him we will continue being rescued** (saved; delivered; made healthy and whole; returned to our original state and condition; kept safe), **away from the [conditions or situations of] personal emotion** (inherent fervor; natural mental bent or disposition; teeming passion and swelling desire; or: [our] anger and [human] wrath).

For you see, since (or: if) **while continuously existing being actively hostile ones** (or: enemies [of people, or of God]) **we were suddenly changed from enmity to friendship by God** (or: conciliated to God; or: changed to be wholly other and to be in line, consistent and compatible IN God) **through His Son's death, much more** (or: all the more, then) **we will continue being kept safe and will be progressively delivered** (rescued; saved; cured and restored to the health and wholeness of our original state and condition) – **being folks that were conciliated** (fully changed from enmity to friendship and made totally other than we were) **within His Life** (or: in union with the life which is Him).

And not only that, but further, we also are now folks constantly exulting, speaking with pride, boasting, and glorying within, and in union with, God, through our Owner (or: Lord; Master), **Jesus Christ – through Whom we NOW receive** (or: actively seize; grasp; take-down and hold by hand) **the [aforementioned] act of being changed from enmity to friendship** (or: the full exchange of being changed to be in line, consistent and compatible, where we are totally other than we were; the reconciliation; the commensurate exchange; the change, [induced by the action of God,] which came down [upon us]).

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

Bible Translations with Many Footnotes:

Lexham Bible **Therefore, by much more, because we** [*Here "because " is supplied as a component of the participle ("have been declared righteous") which is understood as causal] **have been declared righteous now by his blood, we will be saved through him from the wrath. For if, while we** [*Here "while " is supplied as a component of the participle ("were") which is understood as temporal] **were enemies, we were reconciled to God through the death of his Son, by much more, having been reconciled, we will be saved by his life. And not only this , but also we are boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.**

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

||Much more|| then_ <having now been declared righteous by his blood>

Shall we be saved [through him] from the anger.^f
 For <if being [enemies]
 We were reconciled unto God through the death of his Son>
 ||Much more|| <having been reconciled>
 Shall we be saved by his life.
 And ||not only|| so, But are even boasting in God,
 Through our Lord Jesus {Christ},—
 Through whom ||now|| [the reconciliation] we have received.
^fChap. i. 18.

The Spoken English NT

So we are now found innocent by Christ's blood. And since that is true, it should be all the more obvious that we will be saved from God's wrath because of him! After all, it was when we were enemies that we were reconciled to God through the death of his Son—so it should be all the more obvious that we'll be saved by his life. And not only that! We're even proud to talk about God because of our Lord Jesus Christ,⁹ through whom we've now received reconciliation.

Wilbur Pickering's New T.

g. Lit. "And not only that, but we boast in God through our Lord Jesus Christ." So now that we have been justified by His blood, how much more shall we be saved from the wrath through Him!

Because since we were reconciled to God through the death of His Son, while we were enemies, how much more, having been reconciled, shall we be saved through His life!³

No wonder we rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation!⁴

(3) As it says in 2Pe_1:3, "His divine power has given to us all things that pertain to life and godliness," so once we are reconciled we have every reason to succeed! But it is a process, and the result is not automatic.

(4) Yes! Amen! Praise God!

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation Much more then, having been justified [or, declared righteous] now by His blood, we will be saved from the wrath through Him. For if, being enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we will be saved by His life. But not only [this], but we also boast [or, rejoice] in God, through our Lord Jesus Christ, through whom we now received the reconciliation.

Berean Literal Bible .

Bill Puryear translation

Much more therefore, having now been justified by His blood [spiritual death on the cross], we shall be delivered by the agency of Him from the [last] judgment.

For if while we were enemies, we were reconciled to God by means of the death of His Son, [and we were], much more, having been reconciled, we shall be delivered by means of His life.

And not only [this], but also we take pride in God through our Lord Jesus Christ, through Whom we have now received this reconciliation.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

Much more then, being now vindicated by his blood, shall we be rescued from the retaliation [of God] through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be rescued by his life; and not only so, but we also boast in God through our Lord Jesus the Anointed, through whom we have now received the reconciliation.

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	.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	. atonement
R. B. Thieme, Jr. translation	Much more then because we have now been declared righteous [or, <i>justified</i>] by His blood, we will be saved through Him from God's wrath [or, <i>we shall be delivered by the punishment of God</i>]. For if, while we were enemies, we were reconciled to the God by means of the death of his Son [and we were], much more, having been reconciled, we shall be delivered in His life. And not only this, but also we glory in the God through our Lord Jesus Christ, through Whom we have now received the reconciliation.
R. B. Thieme, Jr. trans2	Much more or more surely or certainly therefore, having now been declared justified from imputed perfect righteousness through his blood or substitutionary spiritual death, we shall we be delivered or saved from the punitive action of the last judgment from God of the Lake of Fire, through him. Rom 5:10 (Reconciliation Afortori) For if while we were hostile enemies we were reconciled and changed toward The God by means of the Substitutionary Spiritual Death of his Son, and it is true, much more to a greater degree, having been reconciled, we shall be delivered in or by means of his life having a resurrection body in ultimate sanctification Not only do we have the blessings previously stated for our eternity but also blessings in time, but we as mature believers also boast, rejoice, have esprit De corps, in The Unique God through our Lord Jesus Christ, through whom we have now received the reconciliation.
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:

9-11

Romans 5:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #4183

Romans 5:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767
mallon (μᾶλλον) [pronounced MAL-lon]	more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily	adverbial comparative	Strong's #3123
dikaiōō (δικαϊόω) [pronounced dik-ah-YOH-oh]	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	masculine plural, aorist passive participle, nominative case	Strong's #1344
nun (νῦν) [pronounced noon]	now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)	adverb; a primary particle of present time	Strong's #3568
en (ἐν) [pronounced en]	in, into, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toe]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
haima (αἷμα, ατος, τό) [pronounced HI-mah]	[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed	neuter singular noun, dative, locative or instrumental case	Strong's #129
autou (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: Much more, therefore, we, now being made righteous by His blood,...

Twice in this passage, we have the words *much more*. This indicates that Paul is going to employ a fortiori logic.

Paul is going to use a very specific sort of logical argument here.

Argumentum a fortiori

1. Argumentum a fortiori literally means *an argument from the stronger [reason]*.
2. Wikipedia writes: *Argumentum a fortiori is a form of argumentation that draws upon existing confidence in a proposition to argue in favor of a second proposition that is held to be implicit in, and even more certain than, the first.*¹
3. Essentially, there are two statements. The first one is a statement which the writer and reader both agree upon. The writer then makes a second statement which is true because the first statement is true. The second statement comes out of the first; the second statement requires much less than the first statement

Argumentum a fortiori

- did.
4. R. B. Thieme, Jr. presents this as an argument of effort, when speaking of God. If God can do the first thing, which requires the greater effort (and we agree that God has done the first thing), then God can do the second thing because it logically follows and it requires much less effort on the part of God.
 5. Focusing upon Thieme's approach, there is nothing that requires more effort than Jesus going to the cross and dying for our sins. We agree that He did this and we agree that we are made righteous because Jesus did this. Logically it follows that God is able to bless us because blessing creatures who have his righteousness requires much less effort than the cross did.
 - 6.

¹ The definition and explanation are both from https://en.wikipedia.org/wiki/Argumentum_a_fortiori

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Romans 5:9a **Much more, therefore, we, now being made righteous by His blood,...**

The agreed upon first statement is, *we have been righteous by His blood*. Both Paul and his readers in Rome, Jews and gentiles alike, agree to what Paul is saying. We are not righteous because we have woken up and turned over a new leaf. We are not made righteous because we used to smoke weed all day long and now we stopped. We are not made righteous because we used to chase women every minute of the day, and we have stopped doing that. We are made righteous by the blood of Jesus Christ.

The blood of Christ is a pregnant analogy (I am not sure what the definition of that is). We are not speaking of the Lord's literal blood here, but when speaking of His blood, this is to make us think back on the blood of the animal sacrifices, where the draining of their blood means death for the animal; and their being offered on the brazen altar is a picture of Jesus dying for our sins. There is nothing in Jesus' literal blood which is extraordinary or significant. Jesus bled some while on the cross (from His head, His wrists and His feet), but this blood was simply a result of the particular heinous way that Jesus was crucified, but, had someone saved a bowl of it and, say, refrigerated it somehow, it would have no magical powers. It would not have been significant in any way.

The Lord's blood draws together the animal sacrifices practiced by the Hebrew people (as so directed by God) with the sacrifice of Jesus on the cross. The animal sacrifices are shadow images, called types in theological language. Jesus on the cross as our substitute is the fulfillment of this shadow image. Jesus on the cross as our Savior is known theologically as the antitype. The animal sacrifice is the type; Jesus on the cross is the antitype.

Remember when John the baptizer saw Jesus approach and he cried out, "**Behold, the Lamb of God.**" (John 1:29) John was not saying, "Here comes Jesus and He is just as cuddly as a baby lamb." John is saying, "Jesus, the Lamb of God, is our sacrifice; and this is Him coming toward us." John is connecting the type (the lamb) with the antitype (Jesus).

More specifically and more graphically, the lamb having its throat cut prior to being offered on the cross, and the blood being pumped out of the lamb's body so that the lamb can then be offered on the brazen altar—that is the type. But the blood of Christ is *not* a reference to the physical blood of Jesus, as having some sort of extraordinary power, but to His death on the cross—and specifically to the three hours during which God imputed our sins to Jesus and judged them in His body on the tree.

1Peter 2:24–25 **[Jesus] who Himself bore our sins** Isaiah 53:4 **in His body on the timber, so that we, having died to sins, might live unto righteousness – by whose stripes you were healed.** Isaiah 53:5 **For you were like sheep going astray,** Isaiah 53:6 **but have now returned to the Shepherd and Overseer of your beings.** (The Scriptures 2009)

We are made righteous because Jesus paid the penalty for our sins and because God the Father was then able to impute righteousness to us. *Being made righteous by His blood* is a shorter way to say that.

Romans 5:9a *Much more, therefore, we, now being made righteous by His blood,...*

We are all agreeing to two judicial imputations here. A natural imputation is where there is a home or a target for the thing receiving the imputation. Let me try to explain this with a non-theological analogy. A pig in a pig pen, where there is dirt and straw and mud for the floor with have dirty feet because he is walking around his pen all day long. We might say that the dirt is naturally imputed to the pig's feet. The feet are a natural home or target for this mud. Now, let's say that you are at home, confined to a room with a perfectly clean carpet, and you have brand new shiny shoes on. For you to somehow have some pig pen mud on your shoes would be unnatural, because you are nowhere near the pig pen. You are not walking through the pig pen like the pig does. So your shoes are not a natural target for the imputation of pig pen mud. After walking around on your carpet for an hour, if your shoes are examined, there will be no mud from the pig pen on them.

A judicial imputation is where something is imputed to something else where there is no natural receptor or target. The person receiving the judicial imputation must agree to it. They must explicitly accept the imputation. In the analogy which I gave, the only way the person with brand new shoes could get mud on them is, he would have to agree to walk where there is mud.

The first judicial imputation related to all of this is the imputation of our sins to Jesus. There is nothing in Him which is a natural target or receptor. Therefore, from His Own human volition, Jesus was agree to accept the imputation of our sins, because there is no natural association between Jesus and our sins.

The second judicial imputation is the righteous which is imputation to us at salvation. There is nothing in me which is a natural home or target for righteousness. Especially, not for God's righteousness. There is no natural home or target in my soul or anywhere else where God's righteousness can go. I have to implicitly or explicitly agree to this imputation; and God has to agree to imputing His righteousness to us. When we believe in Jesus, having the confidence that He will cleanse us from all unrighteousness, we are implicitly agreeing to the imputation of God's righteousness to our souls, even though there is no natural receptacle for this righteousness.

Although there is a lot of explanation here, what Paul has written here in seven words is all of that. Paul agrees that this is true and has taken place; and his readers in Rome agree that this is true and has taken place.

For us to go from being unrighteous to righteous took a hell of a lot of work—not on our part, but on Jesus' part. What Jesus did for us by taking on our sins was a massive amount of work to make all of this happen. We could not imagine even a split second of what Jesus endured. If we were exposed to a second of this judgment, we would be reduced rubble. If we were somehow still alive, we would be in constant fear of this taking place again.

Romans 5:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sôzô (σώζω) [pronounced SOHD-zoh]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	1 st person plural, future passive indicative	Strong's #4982
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

Romans 5:9b			
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
από (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
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
orgê (ὀργή) [pronounced ohr-GAY]	<i>anger, indignation, wrath; vengeance; violent passion; temper; agitation of the soul</i>	feminine singular noun; genitive/ablative case	Strong's #3709

Translation: ...will be saved through Him from the wrath [of God].

In the future, with less effort, we will be saved from the wrath of God. We deserve to be judged for our sins and for our human good, but, at the Great White Throne, we will be spared the wrath of God.

The most difficult thing for God to do is to impute our sins to Jesus and to impute His righteousness to us. It is far less effort for God to pass over us and not impute His wrath to us (because our sins have been paid for). God has already accomplished the greater thing involving much greater effort. We can, with full confidence, know that He will do the next thing—spare us from His wrath—because there is far less effort on His part required. He looks at us, we have His imputed righteousness, and so He passes over us (just as the household with the lamb during Passover was passed over). The killing of the lamb and offering it on an altar represents Jesus dying for our sins. The household which does this and then eats the lamb represents exercising faith in Jesus Christ (John 6:53 **If you do not eat the flesh of the Son of Man and drink his blood, you will not have life in yourselves.**—HCSB) God passing over that house and not killing the firstborn is the shadow image of us being saved from God's wrath in eternity. See **Exodus 12** ([HTML](#)) ([PDF](#)) ([WPD](#)) for the full explanation of the Passover.

Romans 5:9 **Much more, therefore, we, now being made righteous by His blood, will be saved through Him from the wrath [of God].** (Kukis mostly literal translation)

With the greatest effort, we have been made righteous by the substitutionary spiritual death of Jesus Christ. With much less effort, God will pass over us when it comes to His wrath.

Romans 5:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ει (ει) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487

Romans 5:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
echthros (ἐχθρός) [pronounced ehkh-THROSS]	<i>enemy, adversary, foe; hostile, hated, hating; from the verb to hate</i>	masculine plural adjective, used as a substantive; nominative case	Strong's #2190
ὄν/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
katallássō (καταλλάσσω) [pronounced kat-al-LAS-so]	<i>to reconcile (those who are at variance), to change to hostile parties into a state of peace or reconciliation; to change, to exchange, as coins for others of equivalent value; to return to favour with, to be reconciled to one; to receive one into favour</i>	1 st person plural, aorist passive indicative	Strong's #2644
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
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
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
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
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288
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
huios (υἱός, οὔ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, genitive/ablative case	Strong's #5207

Romans 5:10a

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

Translation: For if, being enemies [of God] we were reconciled to God through the death of His Son,...

Now Paul goes back to what he and his Roman readers all agree to. While we were the enemies of God, we were reconciled to God through the spiritual death of His Son. It was not the Lord's physical death which saved us. Prior to dying physically, the Lord said, "It is finished." Prior to His physical death, He took upon Himself our sins.

Romans 5:10b

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>	masculine singular adjective; dative, locative or instrumental case	Strong's #4183
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
katallássō (καταλλάσσω) [pronounced kat-al-LAS-so]	<i>being reconciled (those who are at variance), changing to hostile parties into a state of peace or reconciliation; changing, exchanging, as coins for others of equivalent value; returnubg to favour with, being reconciled to one; receiving one into favour</i>	masculine plural, aorist passive participle; nominative case	Strong's #2644
sôzō (σώζω) [pronounced SOHD-zoh]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	1 st person plural, future passive indicative	Strong's #4982
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
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2222

Romans 5:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...much more, having been reconciled, will we be saved by His life.

We now have the words *much more*, which again indicates that we are looking at Paul's a fortiori logical argument (to be clear, Paul is not arguing with anyone here; this is simply a logical progression of thought, that logical progression of thought is called an argument).

We, having been reconciled to God, will be saved by His life. Now, what does that mean? Reconciliation is where we are made righteous before God so that He does not destroy us. However, being save by the Lord's life is quite interesting. Jesus lived the spiritual life. He test drove the spiritual life that we live today. When we live as Christ lived, this does not mean that we wander into some random church and throw their offering plate into the air and chase the ushers out (to be clear, that is an absurd thing to do); but we live the same spiritual life that Jesus led. We have Bible doctrine in our souls (which Jesus had—Luke 2:40, 52) and we have the Holy Spirit guiding us, which takes place as long as we are in fellowship via rebound (1John 1:9). This is a day-by-day deliverance.

Now, how does that fit into what Paul has been talking about? Some of the Jews in the Roman church are trying to get the gentiles to follow the Law and to be circumcised as an indication of the spiritual life. The Jews were brought up with these things, so this was the spiritual life to them. But, this is not the spiritual life for the believer in the Church Age (again, Paul never uses the words Church Age and he will barely allude to dispensations in Romans 11). See **Romans 11** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Romans 5:10 For if, being enemies [of God] we were reconciled to God through the death of His Son, much more, having been reconciled, will we be saved by His life. (Kukis mostly literal translation)

Romans 5:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ου (οὐ) [pronounced oo]	no, not, nothing, none, no one	negation	Strong's #3756
μονον (μόνον) [pronounced MOHN-on]	alone, but, only; merely	adverb	Strong's #3440
δέ (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
ἀλλά (ἀλλά) [pronounced ahl-LAH]	but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless	adversative particle	Strong's #235
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while, when	conjunction	Strong's #2532

Romans 5:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kauchaómai (καυχάομαι) [pronounced kow- KHAH-om-ahēe]	<i>boasting, taking pride in, taking glory in, having joy, rejoicing, vaunting (exalting, exulting) (in a good or a bad sense)</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #2744
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
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
diá (διὰ) [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
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
kurios (κύριος) [pronounced KOO-ree- oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
hēmōn (ἡμῶν) [pronounced hay- MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
Iêsous (Ἰησοῦς) [pronounced ee-ay- SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees- TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

See v. 1c.

Translation: Now, not only [all of that], but, [we keep on] rejoicing in the God through our Lord Jesus Christ, ...

As a result of all that we know (vv. 9–10), we rejoice in the God of our Lord Jesus Christ. What we have received through faith is extraordinary; it is amazing.

Romans 5:11b			
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
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
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
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)
katallagê (καταλλαγή) [pronounced kat-al-lag-AY]	<i>reconciliation, restoration to divine favor; exchange; of the business of money changers, exchanging equivalent values; adjustment of a difference, reconciliation, restoration to favour; in the NT of the restoration of the favour of God to sinners that repent and put their trust in the expiatory death of Christ</i>	feminine singular noun; accusative case	Strong's #2643
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	1 st person plural, aorist active indicative	Strong's #2983

Translation: ...through Whom we have now received reconciliation. (Kukis mostly literal translation)

It is through Jesus that we have been reconciled; it is through Him that we have been made righteous before God. There is nothing which we have contributed to this process which could be seen as meritorious. Jesus did it all; and we receive it all.

Romans 5:11 Now, not only [all of that], but, [we keep on] rejoicing in the God through our Lord Jesus Christ, through Whom we have now received reconciliation. (Kukis mostly literal translation)

Romans 5:9–11 Much more, therefore, we, now being made righteous by His blood, will be saved through Him from the wrath [of God]. For if, being enemies [of God] we were reconciled to God through the death of His Son, much more, having been reconciled, will we be saved by His life. Now, not only [all of that], but, [we keep on] rejoicing in the God through our Lord Jesus Christ, through Whom we have now received reconciliation. (Kukis mostly literal translation)

Romans 5:9–11 Much more, therefore will we be saved through Jesus from the ultimate wrath of God, having now been made righteous by means of His blood. For if we were reconciled to God through the death of His Son, having previously been His enemies, how much more will be saved by His life. Now, not only all of that is true,

but, we keep on rejoicing in the God through our Lord Jesus Christ, because it is through Him that we have now received this reconciliation. (Kukis paraphrase)

Through this, just as through one man the sin into the world entered, and through the sin the death, and so to all men the death passed through, upon which, all have sinned. For until law, sin was in [the] world. Now sin was not charged [to anyone's account] when [there] is no law. But reigned the sin from the Adam until Moses, and upon these (ones) not having sinned on the likeness of the violation of Adam, who keeps on being a type of the one being.

Romans
5:12–14

Because of this, just as through one man sin entered into the world, and by this sin death, so that death was passed to all men, for all have sinned. For you see, until Law [came on the scene], sin was [still] in [the] world. Now, sin was not imputed [to anyone's account] when [there] is no law. Nevertheless, sin reigned [over man] from Adam until Moses, even upon those who had not sinned in the likeness of Adam's violation. [Adam, in fact,] keeps on being a type of the One about [to be].

All this was necessary for our salvation, because sin entered into the world through one man, and death followed after sin, so all men were subject to death because all have sinned. For you see, sin was still in the world before the Law was given. Now, even though sin was not imputed to anyone when there was no law, nevertheless, sin reigned over all mankind from Adam to Moses, even over those who had not sinned in the same way that Adam sinned. In fact, Adam continued to be a type of the One about to be.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Through this, just as through one man the sin into the world entered, and through the sin the death, and so to all men the death passed through, upon which, all have sinned. For until law, sin was in [the] world. Now sin was not charged [to anyone's account] when [there] is no law. But reigned the sin from the Adam until Moses, and upon these (ones) not having sinned on the likeness of the violation of Adam, who keeps on being a type of the one being.
- Complete Apostles Bible Therefore, just as through one man sin entered the world, and death through sin, and thus death passed to all men, because all sinned-- (For until the law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over those who did not sin according to the likeness of the transgression of Adam, who is a type of Him who was to come.
- Douay-Rheims 1899 (Amer.) Wherefore as by one man sin entered into this world and by sin death: and so death passed upon all men, in whom all have sinned. For until the law sin was in the world: but sin was not imputed, when the law was not. But death reigned from Adam unto Moses, even over them also who have not sinned, after the similitude of the transgression of Adam, who is a figure of him who was to come.
- Holy Aramaic Scriptures
Original Aramaic NT .
For just as by the agency of one man, sin entered the universe, and by means of sin, death, in this way death passed by this sin* unto all the children of men, because all of them have sinned.

For until The Written Law, sin was in the universe, but it was not accounted as sin, because there was no written law.

But death reigned from Adam and until Moses, even over those who had not sinned in the likeness of Adam's violation of the law, who was the image of him who was to come.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

For this reason, as through one man sin came into the world, and death because of sin, and so death came to all men, because all have done evil:

Because, till the law came, sin was in existence, but sin is not put to the account of anyone when there is no law to be broken.

But still death had power from Adam till Moses, even over those who had not done wrong like Adam, who is a picture of him who was to come.

Bible in Worldwide English

One man **Adam** did a wrong thing. And the wrong thing he did made him die. So all men die because all have done wrong things.

People in the world were not right with God before he gave the law. But wrong things are not punished when there is no law.

Yet death ruled over people from Adams time to Moses time. It even ruled over the people who were not as wrong as Adam. Adam was like a person who would come later.

Easy English

Easy-to-Read Version—2008

Sin came into the world because of what one man did. And with sin came death. So this is why all people must die--because all people have sinned. Sin was in the world before the Law of Moses. But God does not consider people guilty of sin if there is no law. But from the time of Adam to the time of Moses, everyone had to die. Adam died because he sinned by not obeying God's command. But even those who did not sin that same way had to die. That one man, Adam, can be compared to Christ, the one who was coming in the future.

God's Word™

Sin came into the world through one person, and death came through sin. So death spread to everyone, because everyone sinned. Sin was in the world before there were any laws. But no record of sin can be kept when there are no laws. Yet, death ruled from the time of Adam to the time of Moses, even over those who did not sin in the same way Adam did when he disobeyed. Adam is an image of the one who would come.

Good News Bible (TEV)

Sin came into the world through one man, and his sin brought death with it. As a result, death has spread to the whole human race because everyone has sinned. There was sin in the world before the Law was given; but where there is no law, no account is kept of sins. But from the time of Adam to the time of Moses, death ruled over all human beings, even over those who did not sin in the same way that Adam did when he disobeyed God's command. Adam was a figure of the one who was to come.

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.

Adam sinned, and that sin brought death into the world. Now everyone has sinned, and so everyone must die. Sin was in the world before the Law came. But no record of sin was kept, because there was no Law. Yet death still had power over all who lived from the time of Adam to the time of Moses. This happened, though not everyone disobeyed a direct command from God, as Adam did. In some ways Adam is like Christ who came later.

Goodspeed New Testament
The Living Bible
New Berkeley Version
New Living Translation
The Passion Translation

When Adam sinned, the entire world was affected. Sin entered human experience, and death was the result. And so death followed this sin, casting its shadow over all humanity, because all have sinned. Sin was in the world before Moses gave the written law, but it was not charged against them where no law existed. Yet death reigned as king from Adam to Moses even though they hadn't broken a command *the way Adam had*. The first man, Adam, was a picture of the Messiah, who was to come.

Plain English Version
UnfoldingWord Simplified T.

All people are sinful because Adam, the first man whom God created, sinned long ago. Because he sinned, he eventually died. So all people who have lived since then became sinners, and they all die.

People in the world sinned before God gave his law to Moses but there was no way to recognize sin against that law.

But we know that from the time when Adam lived until the time when Moses lived, all people sinned, and that they died as a consequence. Everyone died, even those who did not break a direct command from God as Adam did. Adam's sin affected all people, just like what the Messiah did, the one who came later, also affects all people.

Williams' New Testament

So here is the comparison: As through one man sin came into the world, and death as the consequence of sin, and death spread to all men; because all men sinned. Certainly sin was in the world before the law was given, but it is not charged to men's account where there is no law. And yet death reigned from Adam to Moses, even over those who had not sinned in the way Adam had, against a positive command. For Adam was a figure of Him who was to come.

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

Because of this, even as through one person the sin came into *the* world, and through the sin the death, so also the death went through to all people based on *the fact* that all sinned. (You see, up to the law, sin was in the world, but sin is not put on *anyone's* account since there is no law. But the death was king from Adam up to Moses, even over the *people* who didn't sin on the likeness of the violation of Adam, who is a type of the future One, but not as the infraction, so also the gift. A portion of v. 15 is included for context.

Common English Bible
Len Gane Paraphrase

For this reason, just as sin entered into the world through one man and death because of sin, so death came into all mankind, because all have sinned. (For until the law, sin was in the world, but sin is not credited to one's account where there is no law. Nevertheless, death reigned from Adam to Moses, even over those who didn't sin in the same way as the transgression of Adam, who is a symbol of him who would come.

A. Campbell's Living Oracles Wherefore, as sin entered into the world by one man, in whom all sinned, and by sin, death: thus death came upon all men. (For sin was in the world until the law: but sin is not imputed, when there is no law. Yet death reigned from Adam to Moses, even over them who had not sinned, in the manner of Adam's transgression, who is a type of him that was to come.

New Advent (Knox) Bible
NT for Everyone

20th Century New Testament Therefore, just as sin came into the world through one man, and through sin came death; so, also, death spread to all mankind, because all men had sinned. Even before the time of the Law there was sin in the world; but sin cannot be charged against a man where no Law exists. Yet, from Adam to Moses, Death reigned even over those whose sin was not a breach of a law, as Adam's was. And Adam foreshadows the One to come.

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

For through one man sin entered the world, and sin led to death. In this way death came to everyone, for everyone sinned. Even before the law was given, sin was in the world, however it wasn't counted as sin because there was no law. But death still ruled from Adam until Moses, even over those who didn't sin in the same way as Adam did.

Now Adam prefigured the one to come*.

International Standard V

Death in Adam, Life in the Messiah

Just as sin entered the world through one man, and death resulted from sin, therefore everyone dies, because everyone has sinned. Certainly sin was in the world before the Law was given, [The Gk. lacks was given] but no record of sin is kept when there is no Law. Nevertheless, death ruled from the time of [The Gk. lacks the time of] Adam to Moses, even over those who did not sin in the same way Adam did when he disobeyed. [Lit. in the likeness of Adam's disobedience] He is a foreshadowing of the one who would come.

Lexham Bible

Montgomery NT

Thus, then, sin came into the world through one man, and through sin came death and so death spread to all men, because all had sinned. For prior to the Law, sin actually existed in the world, but sin was not set down to man's account when there was no law. Nevertheless, from Adam to Moses death reigned as king, even over those who had not sinned after the likeness of Adam's transgression. Now Adam is a type of Him who was to come.

NIV, ©2011

Riverside New Testament

Leicester A. Sawyer's NT

The Spoken English NT

UnfoldingWord Literal Text

So then, as through one man sin entered into the world, in this way death entered through sin. So death spread to all people, because all sinned. For until the law, sin was in the world, but there is no accounting for sin when there is no law. Nevertheless, death ruled from Adam until Moses, even over those who did not sin like Adam's disobedience, who is a pattern of him who was to come.

Urim-Thummim Version

Weymouth New Testament

What follows? This comparison. Through one man sin entered into the world, and through sin death, and so death passed to all mankind in turn, in that all sinned. For

prior to the Law sin was already in the world; only it is not entered in the account against us when no Law exists. Yet Death reigned as king from Adam to Moses even over those who had not sinned, as Adam did, against Law. And in Adam we have a type of Him whose coming was still future.

Wikipedia Bible Project

It was through one man that sin came into the world, and sin led to death. In this way death came to everyone, for everyone sinned. Even before the law there was sin in the world, but sin is not kept count of where there is no law. Nevertheless death ruled from Adam until Moses, even over those who did not sin exactly as Adam did. Now Adam is a pattern of the one to come.

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

Even as sin entered the world through one man, and death through sin, so also death passed to all men, inasmuch as all sinned. For sin was in the world until the Torah, but sin is not charged where there is no instruction; Yet death reigned from Adam until Moses, even over those who had not sinned after the likeness of the transgression of the Torah by Adam, who was a type of Him who was to come.

Holy New Covenant Trans.

Sin came into the world through one man. And death came into the world through sin. In this way, death spread to all men because all sinned. Sin was in the world before the law of Moses came but, because the law had not yet come, sin was not thought of as sin. But from Adam's time to the time of Moses, death ruled over people who did not sin in the same way that Adam did. Adam was a picture of what was going to happen.

The Scriptures 2009
 Tree of Life Version

So then, just as sin came into the world through one man and death through sin, in the same way death spread to all men because all sinned. For up until the Torah, sin was in the world; but sin does not count as sin when there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in a manner similar to the violation of Adam, who is a pattern of the One to come.

Weird English, ©ldε English, Anachronistic English Translations:

Accurate New Testament

...because of this as through one man The Offense to the world enters and through the offense {becomes} The Death and so to all men The Death passes at which All [Men] offend until for law Offense was in world Offense but not is accounted not being law but reigns The Death from adam until moses and to the [men] not offending at the appearance [of] the violation {of} adam Who is Type [of] the [man] intending...

Alpha & Omega Bible

Awful Scroll Bible	Because of this, wholly-as through one man, misses-of-the-mark came-towards into the world, and death through misses-of-the-mark, and the same-as-this, death thoroughly-came to all men, over against which all miss-the-mark, for until the Law, misses-of-the-mark was from-within the world, but misses-of-the-mark are not being accounted-from-among, there being no Law. Notwithstanding, death reigns from Adam to the extent of Moses, even on those not missing-the-mark, over against the likening of the step-beside of Adam, who is a pattern of He meaning to be.
Concordant Literal Version	Therefore, even as through one man sin entered into the world, and through sin death, and thus death passed through into all mankind, on which all sinned -" for until law sin was in the world, yet sin is not being taken into account when there is no law;" nevertheless death reigns from Adam unto Moses, over those also who do not sin in the likeness of the transgression of Adam, who is a type of Him Who is about to be."
exeGeses companion Bible	<u>THE ORIGIN OF SIN</u> So, exactly as through one human, sin entered into the cosmos, and death through sin, and thus death passed to all humanity - for all sinned: for until the torah, sin was in the cosmos: but there being no torah, sin reckoned not. Rather death reigned from Adam to Mosheh, even over them who sinned not after the likeness of the transgression of Adam - who is the type of the one about to be.
God's Truth (Tyndale) Orthodox Jewish Bible	. Therefore, just as through one Adam (one man, humanity, Adam), Chet (Sin) entered into the Olam Hazeh and, through Chet (Sin), entered Mavet (Death); and so Mavet (Death) passed through to kol B'nei Adam (all Mankind, all the sons of Adam), because all sinned. For before (the epoch of) the Torah (Law), Chet (Sin, Chet Kadmon, original sin) was in HaOlam (HaZeh, the world). But Chet (Sin) is not accounted, recorded [to make charges for death penalties] in the absence of Torah [i.e., no Law, no violation, death penalty]. Nevertheless, Mavet (Death) reigned supreme from (the epoch of) Adam until (the epoch of) Moshe Rabbeinu, even over those who did not sin in the very same manner of Adam's averah (transgression, disobedience, commandment rebelled against and recorded for death penalty)-- that is, Adam who is a tipus (pattern, prophetic type), a demut he'atid (a future figure) of Hu HaBah ("He who comes," Moshiach the Coming One, the Coming Go'el Redeemer) [YESHAYAH 59:20; IYOV 19:25].
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

The Amplified Bible An Understandable Version	. Therefore, just as sin came into the world through [the action of] one man [i.e., Adam] and [physical] death through that sin, so [physical] death has spread to all people, because all people have sinned. [Note: This difficult passage (verses 12-21) seems to be saying that the entire human race must experience physical death because of Adam's sin (1 Cor. 5:22), which is somehow considered to be everyone's sin. See Murray, pp. 180-187, for a thorough discussion]. For even before the Law
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of Moses, sin was *[being committed]* in the world. But man is not responsible for *[his]* sin when there is no law. Yet *[physical]* death ruled *[over mankind]* from the time of Adam to Moses, even over those people who had not sinned the way Adam did. *[Now]* Adam prefigured the coming of Jesus.

Brodie's Expanded Trans.

For this reason, just as the *[original]* sin entered into the world through one man *[1st Adam]*, also the *[spiritual]* death through the sin nature. Indeed, in this manner, the *[spiritual]* death spread to all mankind. All have sinned against Him, For until the law was given, sin was in the world, but sin was not imputed while there was no law.

Nevertheless, the *[spiritual]* death reigned from Adam to Moses, even over those who had not sinned according to the likeness of Adam's transgression *[federal headship is the issue, not personal sin]*, who was a type of the One *[Jesus Christ]* who was to come *[at the 1st advent]*.

The Expanded Bible
Jonathan Mitchell NT

.
Because of and through this (or: Therefore; That is why), just as through one man (or: So it is that, even as through the act or agency of one person,) The Sin (or: the failure, miss of the target and deviation from the goal) entered into the aggregate of humanity (ordered system of religion, culture, society and government; or: world; cosmos), and through The Sin (failure; the mistake; the miss of the target; the deviation) The Death [also], in this way The Death thus also passed through in all directions (or: came through the midst causing division and duality; went throughout) into all mankind (or: into the midst of humanity; or: to all people), upon which [situation, condition, and with the consequential result that] all people sin (or: everyone failed, missed the target, fell short of the goal; or: all make mistakes and deviate from the goal)

– for until (up to the point of; = prior to) Law (or: custom), sin (failure; missing of the target; deviation from the goal) continued existing within the ordered System (world of religion, government, economy and culture; or: organized societies; or: cosmos), yet sin (failure; missing; deviating) is not continuing to be logically considered (is not being taken into account; is not habitually being put on one's account; is not continually counted), there being (or: existing) no law (or: custom) –

But nonetheless The Death reigned (or: holds royal and kingly rule) from Adam as far as and as long as Moses [= Law], even upon those not sinning (failing to hit the target; deviating from the goal) upon [B and other MSS: within] the result of that which is conformed to (upon the occasion of the effect of the similarity of, or in the likeness of) the stepping aside (or: the transgression) of Adam – who is, and continues being, a type (an impress; a prefigure; a pattern) of the One being repeatedly (or: always) about to ... [be (?) come (?) do something (?)] (or: the One habitually impending) (or: which exists being an impression made by a blow from the [situation; Person; creation; realm; arrangement] progressively being about to [exist]).

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

Bible Translations with Many Footnotes:

Lexham Bible

Death Came through Adam but Life Comes through Christ

Because of this, just as sin entered into the world through one man, and death through sin, so also death spread to all people because all sinned. For until the law, sin was in the world, but sin is not charged to one's account when there [*Here "when" is supplied as a component of the participle ("is") which is understood as temporal] is no law. But

death reigned from Adam until Moses even over those who did not sin in the likeness of the transgression of Adam, who is a type of the one who is to come.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

||For this cause||—

<Just as ||through one' man|| |sin| into the world' entered,

And |through sin| |death||,—

And ||so|| |unto all' men| death passed through,

For that |all| had sinned;—

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

Although |sin| is not reckoned, when there is' no law,—

||Yet still|| death reigned' from Adam until Moses,

Even over them who had not sinned after the likeness of the transgression of

Adam,—||Who is a type⁹ of the Coming One||^h;—...

⁹ 1 Co. xv. 45.

^h Or: "the Destined One"—who all along was to come.

The Spoken English NT

Wilbur Pickering's New T.

Death X Life

Now then, just as sin entered the world through one man, and death through sin, just so death spread to all men, because all sinned⁵—sin was in the world before the law, to be sure, but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over those who did not sin in the likeness of Adam's transgression⁶ (he is a type of the coming one).⁷

(5) The structure here is a 'chiasmus': abba.

(6) Well dear me, how does that work? If sin is not 'imputed', why is there death? The verb 'imputed' refers to an account made up of a list of specific items. If I run up a bill at a local store, when I meet the owner on the street we both know I'm in debt, even without an itemized bill in hand. The debt affects our relationship, and may affect my standing in the community, and that of my family, etc.—the consequences derive from the fact, not the itemized list. So "death reigned from Adam to Moses" based on the fact of sin, not on an itemized list."

"The wages of sin is death", so since we are sinners by inclination (birth) and choice, death reigns. Although there is no explicit instruction about animal sacrifice in the first chapters of Genesis, it is implied. For God to accept Abel's sacrifice and reject Cain's, there must have been instruction about such things (Genesis 4:3-5). Indeed, God had given the example by killing an animal to cover the nakedness of the fallen pair (Genesis 3:21). In Genesis 8:20-21 the implication is clear that Noah knew what he was supposed to do. And Job, who lived before Abraham (presumably), knew about sacrifice for sin (Job 1:5).

(7) As a transgressor, Adam is not a type of Christ, so I take the reference to be to 'the man of sin'.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

For this reason, even as through one man sin entered into the world, and through sin death; and thus death passed through [or, extended] to all people, for that [or, because] all sinned; for until [the] Law sin was in the world, but sin is not accounted [or, imputed] [there] not being law [or, when [there] is no law]. But death reigned from Adam until Moses, even on the ones not having sinned according to the likeness of Adam's transgression, who is a type of the coming One.

Berean Literal Bible

Bill Puryear translation	<p>For this reason, just as through one man [Adam] sin entered into the world and [spiritual] death by means of [personal] sin, consequently in this manner [spiritual] death spread to all men, because all sinned [when Adam sinned]. Indeed before the Law, personal sin was in the world, but personal sin was not charged to anyone's account when the Law did not exist. Nevertheless, [spiritual] death ruled from Adam to Moses, even over those who had not sinned in the likeness of Adam's transgression [original sin], who is a type of Him who was destined to come.</p>
C. Thomson updated NT Charles Thomson NT	<p>. And not only so. but we also boast in God. through out Lord Jesus Christ, by whom we have now obtained this reconciliation, on this account; as sin entered into this world by one man, and death by sin, and so death for which all sinned passed through unto all men: for there was sin in the world until the law: now sin is not placed to account where there is no law; but death reigned from Adam to Moses, even over them who had not sinned after the likeness of the transgression of Adam, who is a type of him who was to come: but the free gift is not as the transgression; for if for the transgression of the one, the many died; much more hath the favour of God, and the free gift by the favour of the other man, Jesus Christ, superabounded to the many: nor is this free gift as in the case when one sinned? for the sentence was a condemnation for one offence, but the free gift is an acquittal from many transgressions. Vv. 11 and 15–17a are included for context.</p>
Context Group Version	<p>Therefore, as through one man the disgrace entered into the world, and the death through the disgrace; and in this way the death passed to all men, for that all disgraced [God]: -- for until the law disgrace was in the world; but disgrace is not credited when there is no law. Nevertheless the death reigned from Adam until Moses, even over those that had not disgraced [God] after the likeness of Adam's transgression, who is a figure of him who was to come.</p>
English Standard Version Far Above All Translation	<p>. not counted This is why, just as sin came into the world through one man, and through sin, death, so also death passed on to all men, seeing that all have sinned, for <i>even</i> before <i>the</i> law sin was in <i>the</i> world, but sin is not indicted when there is no law. But death reigned from Adam to Moses, including over those <i>who had</i> not sinned in a similar way to the transgression of Adam, who is a depiction of the <i>one</i> to come. {Kukis note: <i>Depiction?</i>}</p>
Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament Literal Standard Version	<p>. . . . inasmuch And not only [so], but we are also boasting in God, through our Lord Jesus Christ, through whom we now received the reconciliation; because of this, even as through one man sin entered into the world, and through sin—death; and thus to all men death passed through, for that all sinned; for until law sin was in the world: and sin is not reckoned when there is not law; but death reigned from Adam until Moses, even on those having not sinned in the likeness of Adam's transgression, who is a type of Him who is coming. V. 11 is included for context.</p>
Modern English Version Modern Literal Version 2020	<p>. Because of this, just-like sin entered into the world through one man and death through sin, and thus death went <i>throughout</i> into all men, upon which all <i>have</i> sinned. For* sin was in the world till the law, but sin is not charged to one's account <i>when</i> there is no law. But death reigned from Adam till Moses, even upon the ones who have not sinned upon the likeness of the transgression of Adam, who is a pattern of the future <i>one</i>.</p>
New American Standard New European Version	<p>. .</p>

- New King James Version .
- New Matthew Bible .
- NT (Variant Readings) .
- Niobi Study Bible . similitude
- R. B. Thieme, Jr. translation For this reason, just as through one man [Adam] the sin [of Adam] entered into the world, and the [spiritual] death through the sin [of Adam]; consequently the [spiritual] death spread to all men, because all sinned [when Adam sinned]. (revised)
(For until the Law, personal sin was in the world, but personal sin was not imputed when the Law did not exist. (Revised)
Nevertheless the spiritual death ruled from Adam to Moses, even over those who had not sinned in the likeness of Adam’s transgression, who is a type of him [Christ] who was destined to come [the 1st advent].

- R. B. Thieme, Jr. trans2 Therefore in conclusion or for this reason, just as through one man, ADAM, THE Original Sin of Adam and the Old Sin Nature, entered into the world, (created originally with the universe and after its destruction as a result of the Angelic Conflict restored for man), and so the Spiritual Death through Adam’s Original Sin imputed to the Old Sin Nature and so this spiritual death from Adam’s Original Sin spread, through Adam & Subsequent Pregnancies, to all mankind, because all the Human Race sinned genetically when Adam sinned. For from Adam until the Mosaic Law was given, the principle of and practice of personal sin defined by the Mosaic Law and the imputation of Adam’s Original Sin to Adam’s Sinful Trend in each human, was in the Cosmic Dynasphere world of Satan; but the principle or practice of personal sin was not imputed when the law did not exist. Nevertheless in contrast the spiritual death reigned or RULED from Adam until Moses (when the Mosaic Law did not exist and throughout Human History from physical birth), even over those who had not sinned personally in the likeness of Adam’s Original Sin or transgression, Adam, who is a type of him, Jesus of Nazareth, The Christ, who was to be destined by Divine Decree to come.

- Revised Geneva Translation .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster’s Translation .
- World English Bible Therefore, as sin entered into the world through one man, and death through sin, so death passed to all men because all sinned. For until the law, sin was in the world; but sin is not charged when there is no law. Nevertheless death reigned from Adam until Moses, even over those whose sins weren’t like Adam’s disobedience, who is a foreshadowing of him who was to come.

- Worrell New Testament .

The gist of this passage:
12-14

Romans 5:12a			
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

Romans 5:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
In Romans 5:12, this is variously translated as, <i>therefore, because of this, for this reason, on account of this, on this account, thus then, wherefore, this is why, what follows, So here is the comparison.</i> Several translations simply ignored these words altogether. The first three or four translations were found the most often.			
ἡσπερ (ὥσπερ) [pronounced HOE-sper]	<i>wholly as, just as, exactly like</i>	adverb	Strong's #5618
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
ἓίς, μία, ἓν (εἷς, μία, ἓν) [pronounced hīce, MEE-ah, ehñ]	<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; genitive/ablative case	Strong's #1520
ἄνθρωπος (ἄνθρωπος) [pronounced ANTH-row-poss]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444
ἡ (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
ἁμαρτία (ἁμαρτία, ας, ἡ) [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, nominative case	Strong's #266
εἰς (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
τόν (τόν) [pronounced tahn]; also τό (τό) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Romans 5:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	3 rd person singular, aorist active indicative	Strong's #1525

Translation: Because of this, just as through one man sin entered into the world,...

What came right before this passage is the reconciliation package; Jesus dying for us on the cross.

One might understand the transition to be, *this was all necessary because...* That is, it was necessary for Jesus to be born and to go to the cross and die for our sins. Now, *here is why that was all necessary.*

Sin entered the world through one man, and that is Adam. Eve is not made an issue at this point, which might cause many to speculate, *what if the woman sinned, but Adam did not?* You see, it is Adam's sin, a sin of cognizance, which condemns us all. Adam understood that he was choosing the woman over God. He was obviously very much in love with the woman. She was literally the only person on earth that Adam could love. There was no one else. There was no second woman hanging about elsewhere.

The woman was deceived and sinned because she had been deceived. Adam was not deceived. The serpent was irrelevant to him. The woman was everything to him. Adam only knew what God warned, that in that day that you eat the fruit, *dying you will die.*

Sin entering the world is all on the shoulders of Adam.

Romans 5:12b

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
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
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

Romans 5:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i>]	<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
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
thanatos (θάνατος) [pronounced <i>THAH-nah-toss</i>]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; nominative case	Strong's #2288

Translation: ...and by this sin death,...

And because sin was brought into the world, so was death—exactly as God had warned.

Genesis 2:15–17 The LORD God took the man and put him in the garden of Eden to work it and keep it. And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (ESV)

Or, more literally, Green's Literal Translation: And Jehovah God took the man and put him into the Garden of Eden, to work it and to keep it. And Jehovah God commanded the man, saying, Eating you may eat of every tree in the garden; but of the Tree of the Knowledge of Good and Evil you may not eat, for in the day that you eat of it, dying you shall die. (Genesis 2:15–17)

Romans 5:12c			
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
hoútō (οὗτω) [pronounced <i>HOO-toh</i>]; also hoútōs (οὗτως) [pronounced <i>HOO-tohç</i>]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
In Romans 5:12, this is translated various as, <i>and so, so also, so, and thus, and in this way, as a result, and that way, in the same way, just so</i> . The first four are the most commonly found translations of these two words.			
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

Romans 5:12c			
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
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; accusative case	Strong's #444
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; nominative case	Strong's #2288
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	3 rd person singular, aorist active indicative	Strong's #1330

Translation: ...so that death was passed to all men,...

As a result of what Adam did, sinned was passed along to all men. Every person was born with a sin nature. In fact, every man acquired a sin nature from his father. This is why the promise of the Seed of the Woman (Genesis 3:15 Isaiah 7:14 Galatians 4:4).

This could easily lead us into a study of the **Virgin Birth**, which is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Romans 5:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
hō (ὧ) [pronounced hoh]	<i>to whom, for which, by which, in what, by means of that, whose</i>	neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739

In Romans 5:12, these two words are variously translated, *because, for that, inasmuch as, for, and so, on which, upon which, for which, for, seeing that, and it is for this reason that, based on the fact that*. *Because* is by far the most common, *for that* is a distant second; and the next three are found more than twice.

Romans 5:12d			
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
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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Translation: ...for all have sinned.

Every person born of Adam has sinned. It is the natural result of having a sin nature.

Romans 5:12 **Because of this, just as through one man sin entered into the world, and by this sin death, so that death was passed to all men, for all have sinned.** (Kukis mostly literal translation)

Romans 5:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
achri/achris (ἄχρι/ἄχρις) [pronounced AHKH- ree/AHKH-rece]	<i>until, unto, while, till; up to, as far as; as long as, for, in, into</i>	preposition or conjunction	Strong's #891
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
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, nominative case	Strong's #266
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
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

Romans 5:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κόσμος (κόσμος) [pronounced KOSS- moss]	<i>world, world order, arrangement, order, organized world system, cosmic system</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2889

Translation: For you see, until Law [came on the scene], sin was [still] in [the] world.

Sin existed in the world, even though there was no law. The lack of the Mosaic Law did not somehow make sin disappear.

Romans 5:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartia (ἁμαρτία, ας, ή) [pronounced <i>hahm- ahr-TEE-ah</i>]	<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, nominative case	Strong's #266
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
ellogéō (ἐλλογέω) [pronounced <i>el-log-EH- oh</i>]	<i>to charge to one's account; to reckon in, to put into (to set to) one's account, to lay to one's charge, to impute</i>	3 rd person singular, present passive indicative	Strong's #1677
mē (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
ὄν/ousa/on (ὄν/οὔσα/όν) [pronounced <i>own/OO- sah/on</i>]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; genitive/ablative case	Strong's #5607 (present participle of Strong's #1510)
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

Translation: Now, sin was not imputed [to anyone's account] when [there] is no law.

This is a more difficult thing to explain. The warning about sin was, *dying, you will die*; and people did die from the time of Adam to the time of Moses. So the natural result of sin continued from Adam to Moses.

In the Law, there are specific prescriptions for dealing with sins—specific rituals to perform. Obviously, prior to the Mosaic Law, these were not required.

However, I think the explanation here is even simpler. Around the time of Abraham there seemed to arise the philosopher king. That is, the king who had a good overall understanding of morality and knew how to apply that to the society over which he ruled.

Up until Abraham, everyone was connected to someone who knew or was related to one of Noah's sons. And they had sons, and most of these people were alive. God chose Abraham at a time when all of those people began to die. We do not realize it, but about ten generations from the ark were still alive when Abraham was born. I mean, going all the way back to the ark. Noah's sons were still alive. And then, all of a sudden, while Abraham was alive (roughly), they all began to die out—about ten generations of people.

What does this mean? For centuries, many generations of people shared the same morality. They agreed upon the things that were right and wrong. This was taught by their parents (Shem, Ham and Japheth) to their sons, who taught this morality to their sons, who taught it to their sons. For a long period of time, all of these people were still alive. So what was understood to be right and wrong was quite static for many centuries.

Obviously, the message of God and the promise of God also remained static during this time. They all knew it. Maybe they did not all believe it, but they all knew it.

When communities would assemble themselves, they would often come up with laws and regulations; and the people were responsible to hold to these laws. When that happened, they were under law. When a people were under law, they were simply subject to the laws of their people (and also subject to the penalties for disobeying such laws).

So, in a society where no law has been established, generally speaking, the sins of men were not imputed to the people, so the people were not punished. However, when a society had been organized, structured and given laws, then everyone in that society was responsible under those laws.

Romans 5:13 For you see, until Law [came on the scene], sin was [still] in [the] world. Now, sin was not imputed [to anyone's account] when [there] is no law. (Kukis mostly literal translation)

Romans 5:14a			
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
basileúō (βασιλεύω) [pronounced <i>bas-il-YOO-oh</i>]	<i>to be king; to reign (over); to rule (literally or figuratively)</i>	3 rd person singular, aorist active indicative	Strong's #936
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
thanatos (θάνατος) [pronounced <i>THAH-nah-toss</i>]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; nominative case	Strong's #2288

Romans 5:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Ἄδὰμ (Ἄδὰμ) [pronounced ad-AM]	<i>the red earth; transliterated Adam</i>	masculine singular proper noun	Strong's #76
μέχρι/μέχρις (μέχρι/μέχρις) [pronounced MEHKH- ree/mekh-RIHS]	<i>until, as far as, up to a certain point (as a preposition, of extent (denoting the terminus, especially to the space of time or place intervening)</i>	adverb	Strong's #3360
Μωσῆς/Môsês/ Môusês (Μωσεύς/ Μωσής/Μωϋσής) [pronounced moce- YOOÇ, moh-SACE, mao-SACE]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun	Strong's #3475

Translation: Nevertheless, sin reigned [over man] from Adam until Moses,...

Whether in a society with law or without law, sin was still in control from Adam to Moses. People sinned, and, if they were in a society with laws, they were held accountable for breaking these laws. If no such laws existed, then these sins were not imputed to them resulting in punishment.

Romans 5:14b			
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
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
In Romans 5:14, these two particles are variously translated, <i>even over, even upon, even on, over, even thought, over also, including over</i> . <i>Even over</i> was used the most, followed by <i>even upon, even on</i> .			
τοὺς (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
μή (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

Romans 5:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartanō (ἁμαρτάνω) [pronounced <i>hahm-ahr-TAHN-oh</i>]	<i>sinning, missing a mark; erring, swerving from the truth, going wrong; doing wrong; violating God's law; sinning against [with εἰς]</i>	masculine plural, aorist active participle; accusative case	Strong's #264
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
tō (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
homoioōma (ὁμοίωμα) [pronounced <i>hom-OY-oh-mah</i>]	<i>likeness; a figure, image, representation</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3667
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
parabasis (παράβασις) [pronounced <i>par-AB-as-is</i>]	<i>violation, breaking of laws, transgression</i>	feminine singular noun; genitive/ablative case	Strong's #3847
Adam (Ἄδὰμ) [pronounced <i>ad-AM</i>]	<i>the red earth; transliterated Adam</i>	masculine singular proper noun	Strong's #76

Translation: ...even upon those who had not sinned in the likeness of Adam's violation.

How exactly is a person sinning in the likeness of Adam?

R. B. Thieme, Jr. tried to explain this.

Adam's Sin is Imputed to All (by R. B. Thieme, Jr.)

1. Adam's sin was negative volition, direct disobedience to the command of God, regarding the prohibition of the tree of the knowledge of good and evil. God set up a test for man in his perfection. The test was for his volition which was free.
2. One thing man did not need in the garden was garden was to understand good and evil, the policy of Satan.
3. While many members of the human race do not have the duplicate, the exact sin that Adam had, we do have the facsimile and the justice of God recognizes the facsimile under the principle of guilt. In other words, everyone does not express sin in the same way.
4. All are just as guilty and under the penalty of sin (spiritual death) because of the imputed sin of Adam and because of the old sin nature.

Adam's Sin is Imputed to All (by R. B. Thieme, Jr.)

5. Therefore the entire human race was in Adam when Adam sinned.
6. Condemnation does not originate from personal sin but from imputed or inherent sin.
7. Personal sin is the result of spiritual death rather than the means of spiritual death in the human race.
8. Personal sin is the direct result of being born with the imputation of Adam's sin plus the old sin nature. All personal sin comes directly from the old sin nature.
9. Not only sin but good and evil emanate from the old sin nature.
10. Sin, good, and evil however, are not the basis for spiritual death. They are the result of spiritual death.
11. Between Adam and Moses personal sins were not imputed for condemnation though personal sins existed in abundance.
12. Imputed and inherent sin is the basis for condemnation, never personal sin.

From the 1977 Romans Study, Lesson #146.

I don't know that this really explains Romans 5:14b; and, quite frankly, I am still working through this in my own mind.

[Chapter Outline](#)

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Romans 5:14a-b **Nevertheless, sin reigned [over man] from Adam until Moses, even upon those who had not sinned in the likeness of Adam's violation.** (Kukis mostly literal translation)

No matter what kind of sins that you commit, sin still reigned over man all the way from Adam to Moses.

Romans 5:14c

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
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)
tupos (τύπος) [pronounced <i>TOO-poss</i>]	<i>type, image; a die (as struck), (by implication) a stamp or scar; by analogy, a shape, a statue, (figuratively) style, resemblance, form; model (for imitation) or instance (for warning)</i>	masculine singular noun, nominative case	Strong's #5179
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
mellô (μέλλω) [pronounced <i>MEHL-low</i>]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	masculine singular, present active participle; genitive/ablative case	Strong's #3195

Translation: [Adam, in fact,] keeps on being a type of the One about [to be]. (Kukis mostly literal translation)

V. 14c actually is a continuation of v. 14. However, I made it into a separate sentence here.

Adam is a type of Christ; and we have this confirmed in the New Testament where Jesus is called the *second Adam*. Adam was created perfect by God. He had no sin; he had no sin nature. He was able to interact with God by means of his human spirit. Because of the sin nature, all men are born dichotomous. They have a body and a human soul. The human spirit is shut down, repressed or nonoperational. This is because we are born spiritually dead. We have no natural fellowship with God; and we cannot have such a fellowship until we are born again (that is that point where our human spirit becomes activated). The human soul allows us to interact with ourselves and with others. Information about the world and human relationships is stored in the soul. However, spiritual information is stored in the human spirit. No human spirit means no spiritual information (therefore, no one by any kind of search can arrive at anything spiritual that is real).

Adam was created with a human spirit, thus having fellowship with God immediately upon having any kind of consciousness. Similarly, Jesus when born was born with a human spirit. Therefore, He had fellowship with God the Father out from the womb. In this way, Jesus was the second Adam; and Adam was a type of Jesus.

Romans 5:14 Nevertheless, sin reigned [over man] from Adam until Moses, even upon those who had not sinned in the likeness of Adam's violation. [Adam, in fact,] keeps on being a type of the One about [to be]. (Kukis mostly literal translation)

Romans 5:12–14 Because of this, just as through one man sin entered into the world, and by this sin death, so that death was passed to all men, for all have sinned. For you see, until Law [came on the scene], sin was [still] in [the] world. Now, sin was not imputed [to anyone's account] when [there] is no law. Nevertheless, sin reigned [over man] from Adam until Moses, even upon those who had not sinned in the likeness of Adam's violation. [Adam, in fact,] keeps on being a type of the One about [to be]. (Kukis mostly literal translation)

Romans 5:12–14 All this was necessary for our salvation, because sin entered into the world through one man, and death followed after sin, so all men were subject to death because all have sinned. For you see, sin was still in the world before the Law was given. Now, even though sin was not imputed to anyone when there was no law, nevertheless, sin reigned over all mankind from Adam to Moses, even over those who had not sinned in the same way that Adam sinned. In fact, Adam continued to be a type of the One about to be. (Kukis paraphrase)

Vv. 13–17 are parenthetical, so if a translation began a parenthesis back in v. 13, it culminates at the end of v. 17.

Many of the translations had a number of additional words. Often, that means that translation can be difficult. It was a difficult grind to come up with each one of the three translations.

But not like the trespass, thus, and the gift; for if by the trespass of the one the many die, much more the grace of the God and the gift in grace by the [grace] of the one man, Jesus Christ toward the many abounds. And [it is] not like through one sinning the gift, for indeed the judgment out from one toward condemnation. Now the gift out from many trespasses toward a judicial verdict. For if by the trespass of the one the death reigned because of the one, much more the (ones) to the abundance of the grace and of the gift of the righteousness, [the ones] receiving in the life will reign through the One Jesus Christ.

Romans
5:15–17

But accordingly, even the gift [is] not like the trespass. For if, by the trespass of the one [Adam] the many die, much more [has] the grace of the God and the gift in grace by the [grace] of the one man—of Jesus Christ—abounded to the many. And the gift [is] not like through the one who sinned, for indeed the judgment from One [God] for the purpose of condemnation. Now the gift out from the many trespasses [is] for the purpose of a justification. For if by the trespass of the one the death reigned because of the one (Adam), much more the (ones) to the abundance of the grace and of the gift of the righteousness, keep on receiving with life, they will reign because of the One Jesus Christ.

But accordingly, the gift of eternal life is not exactly like the trespass (Adam's original sin). For if, by the trespass of the one man Adam the many die, much more is the grace of the God and the gift in grace by the grace of the one man—of Jesus Christ—which has superabounded to the many. And the gift is not really like the results of the one who sinned, for indeed God's judgment is for the purpose of condemnation. Now the gift which came as a result of the many trespasses is for the purpose of justification. For if by the trespass of the one man Adam, the death reigned, much more the people enjoy the abundance of grace and the gift of righteousness. For you see, they will keep on receiving with life, the ability to reign because of the One Jesus Christ.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) But not like the trespass, thus, and the gift; for if by the trespass of the one the many die, much more the grace of the God and the gift in grace by the [grace] of the one man, Jesus Christ toward the many abounds. And [it is] not like through one sinning the gift, for indeed the judgment out from one toward condemnation. Now the gift out from many trespasses toward a judicial verdict. For if by the trespass of the one the death reigned because of the one, much more the (ones) to the abundance of the grace and of the gift of the righteousness, [the ones] receiving in the life will reign through the One Jesus Christ.
- Complete Apostles Bible But the free gift is not like the offense. For if by the offense of one man many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to the many.
And the gift is not as by one having sinned. For the judgment which came from one offense resulted in condemnation, but the free gift from many offenses resulted in justification.
For if by the offense of the one man death reigned through the one man, much more those receiving the abundance of the grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)
- Douay-Rheims 1899 (Amer.) But not as the offence, so also the gift. For if by the offence of one, many died: much more the grace of God and the gift, by the grace of one man, Jesus Christ, hath abounded unto many.
And not as it was by one sin, so also is the gift. For judgment indeed was by one unto condemnation: but grace is of many offences unto justification.

For if by one man's offence death reigned through one; much more they who receive abundance of grace and of the gift and of justice shall reign in life through one, Jesus Christ..

Holy Aramaic Scriptures
Original Aramaic NT

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But the fall was unlike the gift in this way: for if because of the fall of one the many died, much more, therefore, the grace of God and the gift by The One Man Yeshua The Messiah shall superabound to the many.

And the gift is not the same as the offense of the one, for the judgment was from the one to pronouncing guilty verdicts, but the gift was from many sins to righteousness.

For if because of the offense of one, death reigned, all the more, those who receive an abundance of favor and the gift of righteousness shall reign in life by the agency of The One, Yeshua The Messiah.

Lamsa Peshitta (Syriac)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But the free giving of God is not like the wrongdoing of man. For if, by the wrongdoing of one man death came to numbers of men, much more did the grace of God, and the free giving by the grace of one man, Jesus Christ, come to men. And the free giving has not the same effect as the sin of one: for the effect of one man's sin was punishment by the decision of God, but the free giving had power to give righteousness to wrongdoers in great number.

For, if by the wrongdoing of one, death was ruling through the one, much more will those to whom has come the wealth of grace and the giving of righteousness, be ruling in life through the one, even Jesus Christ.

Bible in Worldwide English

But the free gift is not like the wrong thing. Many people died because one man did a wrong thing. This is sure. God was very kind and he gave a free gift. This gift was given to many people because one man, Jesus Christ, did a very kind thing.

The free gift is not like the wrong thing one man did. Because of that one man people were judged. And they were punished. Because many people did wrong things, God gave his free gift and many people were made right with him.

One man did a wrong thing. And so death ruled over people because of that one man. God has been kind to people and given them his free gift. That gift is to make people right with God. People who take that gift will live and rule because of one man, Jesus Christ.

Easy English

Easy-to-Read Version–2008

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But God's free gift is not like Adam's sin. Many people died because of the sin of that one man. But the grace that people received from God was much greater. Many received God's gift of life by the grace of this other man, Jesus Christ. After Adam sinned once, he was judged guilty. But the gift of God is different. His free gift came after many sins, and it makes people right with him. One man sinned, and so death ruled all people because of that one man. But now some people accept God's full grace and his great gift of being made right. Surely they will have true life and rule through the one man, Jesus Christ.

God's Word™

There is no comparison between God's gift and Adam's failure. If humanity died as the result of one person's failure, it is certainly true that God's kindness and the gift given through the kindness of one person, Jesus Christ, have been showered on humanity. There is also no comparison between God's gift and the one who sinned. The verdict which followed one person's failure condemned everyone. But, even after many failures, the gift brought God's approval. It is certain that death ruled because of one person's failure. It's even more certain that those who receive God's

overflowing kindness and the gift of his approval will rule in life because of one person, Jesus Christ.

Good News Bible (TEV)

But the two are not the same, because God's free gift is not like Adam's sin. It is true that many people died because of the sin of that one man. But God's grace is much greater, and so is his free gift to so many people through the grace of the one man, Jesus Christ. And there is a difference between God's gift and the sin of one man. After the one sin, came the judgment of "Guilty"; but after so many sins, comes the undeserved gift of "Not guilty!" It is true that through the sin of one man death began to rule because of that one man. But how much greater is the result of what was done by the one man, Jesus Christ! All who receive God's abundant grace and are freely put right with him will rule in life through Christ.

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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But the gift that God was kind enough to give was very different from Adam's sin. That one sin brought death to many others. Yet in an even greater way, Jesus Christ alone brought God's gift of kindness to many people. There is a lot of difference between Adam's sin and God's gift. That one sin led to punishment. But God's gift made it possible for us to be acceptable to him, even though we have sinned many times. Death ruled like a king because Adam had sinned. But that cannot compare with what Jesus Christ has done. God has been so kind to us, and he has accepted us because of Jesus. And so we will live and rule like kings.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

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Now, there is no comparison between Adam's transgression and the gracious gift that we experience. *For the magnitude of the gift far outweighs the crime.* It's true that many died because of one man's transgression, but how much greater will God's grace and his gracious gift of acceptance overflow to many because of what one Man, Jesus, the Messiah, did for us! And this free-flowing gift imparts to us much more than what was given to us through the one who sinned. For because of one transgression, we are all facing a death sentence with a verdict of "Guilty!" But this gracious gift leaves us free from our many failures and brings us into the perfect righteousness of God—acquitted with the words "Not guilty!" Death once held us in its grip, and by the blunder of one man, death reigned as king over humanity. But now, how much more are we held in the grip of grace and continue reigning as kings in life, enjoying our regal freedom through the gift of perfect righteousness in the one and only Jesus, the Messiah!

Plain English Version

UnfoldingWord Simplified T.

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But the gift that God gives is not like Adam's sin. Because Adam sinned, everybody dies. But because another single man, Jesus the Messiah, died for us all, God kindly offers us this gift of everlasting life, although we do not deserve it. And there is another way in which God's gift is different from Adam's sin. Because Adam sinned, all people after him have sinned, and so God declared that all people deserve to be punished. But as a kind gift, God offers to put us right with himself. All people die because of what one man, Adam, did. But now many of us

experience that God has kindly given us a very great gift— which we do not deserve— and he has put us right with himself. It is also very certain that we will rule with the Messiah in heaven. This will happen because of what one man, Jesus the Messiah, did for us.

Williams' New Testament

But God's free gift is not at all to be compared with the offense. For if by one man's offense the whole race of men have died, to a much greater degree God's favor and His gift imparted by His favor through the one man Jesus Christ, has overflowed for the whole race of men. And the gift is not fit all to be compared with the results of that one man's sin. For that sentence resulted from the offense of one man, and it meant condemnation, but the free gift resulted from the offenses of many, and it meant right standing. For if by one man's offense death reigned through that one, to a much greater degree will those who continue to receive the overflow of His unmerited favor and His gift of right standing with Himself, reign in real life through One, Jesus Christ.

Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

Breakthrough Version

But the death was king from Adam up to Moses, even over the *people* who didn't sin on the likeness of the violation of Adam, who is a type of the future *One*, but not as the infraction, so also the gift. You see, if with the infraction of the one *man*, the many died, much more the generosity of God and the free handout in the generosity of the one Man, Jesus, *the Anointed King* overflowed for the many. And the free gift *is* not as through one *man* who sinned. You see, the judgment certainly *is* from one *man* to a guilty verdict, but the gift *is* from many infractions to the right path; for if with the infraction of the one *man*, the death was king through the one *man*, much more the people receiving the overflow of generosity and the free handout of the right way will be kings in life through the one *Man*, Jesus, *the Anointed King*.) V. 14 is included for context.

Common English Bible

Len Gane Paraphrase

So also the free gift is not like the wrongdoing [of Adam]. For if through this wrongdoing of one many died, in a greater sense God's grace and the gift by grace (also by one man, Jesus Christ), is more than enough for many. [There is] also a contrast between one sinning man and the gift, for judgment from one [sin] resulted in condemnation. but the free gift resulted in acquittal for many sins. For if, through one man's wrongdoing, death ruled because of one, much more those who receive the abundance of grace and the gift of righteousness will rule in life because of one, Jesus Christ.)

A. Campbell's Living Oracles

But not as the offense, so also is the free gift: for if by the offense of the one, the many died; much more the favor of God, and the gift by favor, which is of the one man, Jesus Christ, has abounded to the many. And not as through one who sinner, is the free gift: for the sentence was from one to condemnation; but the free gift is from many offenses to justification. For if by the offense of the one, death reigned by the one; much more shall they who receive the abundance of favor, and of the gift of justification, reign in life, by the one-Jesus Christ.)

New Advent (Knox) Bible

NT for Everyone

20th Century New Testament

But there is a contrast between Adam's Offence and God's gracious Gift. For, if by reason of the offence of the one man the whole race died, far more were the loving-kindness of God, and the gift given in the loving-kindness of the one man, Jesus Christ, lavished upon the whole race. There is a contrast, too, between the gift and the results of the one man's sin. The judgment, which followed upon the one man's sin, resulted in condemnation, but God's gracious Gift, which followed upon many

offences, resulted in a decree of righteousness. For if, by reason of the offence of the one man, Death reigned through that one man, far more will those, upon whom God's loving-kindness and his gift of righteousness are lavished, find Life, and reign through the one man, Jesus Christ.

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 the gift of Jesus is not like the sin of Adam*. Though many people died because of one man's sin, God's grace is so much greater and has been shared with so many through his gracious gift in the person of Jesus Christ. The result of the gift is not like that of the sin. The result of Adam's sin was judgment and condemnation, but the gift sets us right with God, despite our many sins. As a result of one man's sin, death ruled because of him. But God's grace is so much greater and his gift sets us right, for everyone who receives it will rule in life through the person of Jesus Christ!.
International Standard V	.	But God's free gift [Lit. But the free gift] is not like Adam's offense. [Lit. like the offense] For if many people died as the result of one man's offense, how much more have God's grace and the free gift given through the kindness of one man, Jesus the Messiah, [Or Christ] been showered on many people! Nor can the free gift be compared to what came through the man who sinned. [Lit. nor is the gift like the man who sinned] For the sentence that followed one man's offense resulted in condemnation, but the free gift brought justification, even after many offenses. For if, through one man, death ruled because of that man's offense, how much more will those who receive such overflowing grace and the gift of righteousness rule in life because of one man, Jesus the Messiah! [Or Christ]
Lexham Bible	.	
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	But the gracious gift is not like the fall. For if by the fall of the one the many sinned, much more did the grace of God and the free gift by the grace of the one man Jesus Christ abound to the many. And the free gift was not like the sentence that came through one who sinned; for the sentence came from one fall for condemnation, but the free gift was that men should be called righteous in spite of many falls. For if by the fall of one man death reigned through that one, much more those who receive the abounding grace and the free gift of righteousness will reign in life through one, that is, through Jesus Christ..
Leicester A. Sawyer's NT	.	Therefore, as through one man sin entered into the world and death through sin, and so came upon all men because all sinned,— for till the law there was sin in the world, but sin is not accounted where there is no law but death reigned from Adam till Moses even over those that sinned not after the similitude Adam's transgression, who is a type of him that was to come; but not as the fall so also is the gift; for if by the fall of one the many died, much more the grace of God and the gift by grace which is of the one man Jesus Christ, abounded to the many; and not as through one that sinned is the gift; for the judgment was by one to condemnation, but the gift was from many sins to a righteous ordinance; for if by one fall death reigned through the one, much more those who receive the abundance of the grace and of the gift of righteousness shall reign in life through the one, Jesus Christ;— therefore, as through the fall of one [judgment came] on all men to condemnation, so also through the righteous ordinance of one [the gift comes] on all men to

justification of life; for as through the disobedience of the one man the many were constituted sinners, so also through the obedience of the one shall the many be constituted righteous. Vv. 12–14 & 17–18 are included for context.

The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

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But not as the misdeed, so also is the free gift. Because if through the misdeed of one many are dead, much more the Grace of Elohim, and the gift by Grace, that is by one man, Jesus Christ, has abounded to many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many misdeeds unto justification. Because if by one man's misdeed death reigned by one; much more they that receive the abundance of Grace and of the gift of righteousness will reign in life by one, Jesus Christ.)

Weymouth New Testament

But God's free gift immeasurably outweighs the transgression. For if through the transgression of the one individual the mass of mankind have died, infinitely greater is the generosity with which God's grace, and the gift given in His grace which found expression in the one man Jesus Christ, have been bestowed on the mass of mankind. And it is not with the gift as it was with the results of one individual's sin; for the judgement which one individual provoked resulted in condemnation, whereas the free gift after a multitude of transgressions results in acquittal. For if, through the transgression of the one individual, Death made use of the one individual to seize the sovereignty, all the more shall those who receive God's overflowing grace and gift of righteousness reign as kings in Life through the one individual, Jesus Christ.

Wikipedia Bible Project

But the gift is not like the sin. If it was through one person's sin that many died, how much the more did God bring his abundant grace to so many, by his gracious gift of the one man Jesus Christ. And the result is not like the sin. Judgment brought condemnation because of that sin, but the gift sets us right with God, despite our many sins. Because of one man's sin, death ruled through him. But how much the more will those who receive God's abundant grace and his gift of living right rule in life through the one man, Jesus Christ!.

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

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But the free gift is not also like the offence. For if by the offence of the one the many died how much more the grace and gift of YAHWEH, because of one Man, Yahshua Messiah, be increased for many. And the effect of the gift of YAHWEH was greater than the effect of the offence of Adam; For while the judgment of one man's offence resulted in the condemnation of many, but the free gift of YAHWEH in the forgiveness of sins resulted in justification to many more. For if by the offence of the one death reigned through the one, much more those who are receiving the abundance of grace and the gift of righteousness shall rule in life by the One, Yahshua Messiah.

Holy New Covenant Trans.	But the gift of God was not like the sin of Adam; many people died because of one man's sin. No, God's help in time of need and the free gift that comes through one man, Jesus Christ, overflowed even more to many people. Also, the gift of God is not like that which came through one man's sin. Following the sin of one man came the verdict of "guilty", but the free gift of God followed many sins and made people right with God. Death used one man's sin to rule through one man. Those who receive the overflow of God's help in time of need and the gift of being made right will rule even more in life through one man, Jesus Christ!
The Scriptures 2009	But the favourable gift is not like the trespass. For if by the one man's trespass many died, much more the favour of Elohim, and the gift in favour of the one Man, עֲשׂוּיָהּ Messiah, overflowed to many. And the favourable gift is not as by one having sinned. For indeed the judgment was of one to condemnation, but the favourable gift is of many trespasses unto righteousness. For if by the trespass of the one, death did reign through the one, much more those who receive the overflowing favour and the gift of righteousness shall reign in life through the One, עֲשׂוּיָהּ Messiah.
Tree of Life Version	But the gracious gift is not like the transgression. For if many died because of the transgression of one man, how much more did the grace of God overflow to many through the gift of one Man—Yeshua the Messiah. Moreover, the gift is not like what happened through the one who sinned. For on the one hand, the judgment from one violation resulted in condemnation; but on the other hand, the gracious gift following many transgressions resulted in justification. For if by the one man's transgression, death reigned through the one, how much more shall those who receive the overflow of grace and the gift of righteousness reign in life through the One, Messiah Yeshua.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...but not as The Error {becomes} so and The Gift {becomes} if for [by] the [of] the one [man] error The Many [Men] die [by] [one] much more The Favor [of] the god {exceeds} and The Gift in favor the [one] [of] the one man jesus christ to the many [men] exceeds and not as through one [man] offending {becomes} The Gift The certainly for Judgment {becomes} from one [man] to condemnation The but Gift {becomes} from many errors to act (right) if for [by] the [of] the one [man] error The Death reigns through the one [man] [by] [one] much more The [Men] the abundance [of] the favor and [of] the gift [of] the right Receiving in life will reign through the one [man] jesus christ...
Alpha & Omega Bible	BUT THE SPIRITUAL BLESSING/EMPOWERMENT IS NOT LIKE THE TRANSGRESSION. FOR IF BY THE TRANSGRESSION OF THE ONE THE MANY DIED, MUCH MORE DID THE GRACE OF THEOS (<i>The Alpha & Omega</i>) AND THE GIFT BY THE GRACE OF THE ONE MAN, JESUS CHRIST, ABOUND TO THE MANY. THE GIFT IS NOT LIKE [that which came] THROUGH THE ONE WHO SINNED; FOR ON THE ONE HAND THE JUDGMENT AROSE FROM ONE SIN RESULTING IN CONDEMNATION, BUT ON THE OTHER HAND THE SPIRITUAL BLESSING/EMPOWERMENT arose FROM MANY OFFENSES UNTO RIGHTEOUSNESS. FOR IF BY THE TRANSGRESSION OF THE ONE, DEATH REIGNED THROUGH THE ONE, MUCH MORE THOSE WHO RECEIVE THE ABUNDANCE OF GRACE AND OF THE GIFT OF RIGHTEOUSNESS WILL REIGN IN LIFE THROUGH THE ONE, JESUS CHRIST.
Awful Scroll Bible	However, not as-to the falling-aside, the same- even -as-this is the Grace, for if in the falling-aside of one, many died-away, much more the Grace of God, and the Gift

by-within Grace, that of the one man Jesus, the Anointed One, abounds to the many.

Also, not as by the means of the one missing-the-mark, is the Gift, for surely, the condemnation is from the one to be accordingly-judged, but the Grace is from many falls-aside to justification.

For if in the falling-aside of the one, death reigns because of the one, much more they receiving the abundance of the Grace, even of the Gift of Virtuousness, will reign by-within Life, through the One Jesus, the Anointed One.

Concordant Literal Version

But not as the offense, thus also the grace. For if, by the offense of the one, the many died, much rather the grace of God and the gratuity in grace, which is of the One Man, Jesus Christ, to the many superabounds."

And not as through one act of sinning is the gratuity. For, indeed, the judgment is out of one into condemnation, yet the grace is out of many offenses into a just award."

For if, by the offense of the one, death reigns through the one, much rather, those obtaining the superabundance of grace and the gratuity of righteousness shall be reigning in life through the One, Jesus Christ."

exeGesés companion Bible

JUSTIFICATION AND LIFE THROUGH YAH SHUA MESSIAH

But not as the downfall, thus also the charisma.

For if through the downfall of one many die,
much more the charism of Elohim
and the gratuity in charism
of one human, Yah Shua Messiah
superabounds to many.

And not as through one who sinned,
thus the gratuity:

for the judgment indeed was by one
to condemnation,
but the charisma is of many downfalls
to justification.

For if by the downfall of one
death reigns through one;
much more they
who take a superabundance of charism
and of the gratuity of justness
reign in life through one, Yah Shua Messiah.

God's Truth (Tyndale)
Orthodox Jewish Bible

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But the averah (transgression) was not like the effect of unmerited chesed (grace). For if by the averah of the one, the rabbim (many) died, how much more the unmerited Chen v'Chesed Hashem (grace of G-d) and the matnat hachesed (free gift of grace) of the Adam HaEchad (one Man) Rebbe Melech HaMoshiach Yehoshua have overflowed LARABBIM (to the many), [YESHAYAH 53:11].

And the mattanah (free gift) is not like the effect of that one Adam's averah (BERESHIS 3:6). For the mishpat (judgment) is from one averah (transgression) to the gezar din (verdict) of ashem (guilty), to harsha'ah (condemnation as guilty); but the effect of the unmerited Chen v'Chesed Hashem is from rabbim (many) averot (transgressions) to zikkuy (acquittal), to that of being YITZDAK IM HASHEM ("justified with G-d" IYOV 25:4, i.e., acquittal, justification with Hashem of the Many), [YESHAYAH 53:11].

For if by the averah (transgression) of the one, Mavet (Death) reigned supreme through the one Adam, how much more those, who receive the abundance of unmerited Chen v'Chesed Hashem (grace) and of the Matnat HaTzedakah (the gift of righteousness), shall reign in life through the one Adam, Rebbe, Melech HaMoshiach Yehoshua.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

But the free gift [of salvation through Christ] is not [exactly] like the sin [of Adam]. For if many people died [physically] because of the sin of the one man [i.e., Adam], how much more did God's favor abound by [providing] His gracious gift [of salvation] to many people because of the one man, Jesus Christ. And the gift [of salvation] is not like [the effect of] one man's sin [i.e., Adam's], for [God's] judgment of condemnation came [upon mankind] through one man [i.e., Adam], but the free gift [of salvation] came as the result of [the] many sins [of mankind] and [it] made people right with God. For if [physical] death ruled [over mankind] because of the sin of the one man [i.e., Adam], how much more will those who receive the abundance of God's unearned favor, and the gift of being right with Him, rule in [never ending] life through the one man, Jesus Christ.

Brodie's Expanded Trans.

However, the [Adam's original] transgression did not occur in the same manner as the gracious gift [redemption] also occurred. For if by the transgression of one [Adam] many [the entire human race] have died, much more shall the grace of God, even the gift by grace of the one Man, Jesus Christ, abundantly flow out upon many [the elect].

In fact, the gift [justification] is not like the one [Adam] who sinned. On the one hand, the judicial verdict after one transgression [Adam's original sin] resulted in condemnation; but on the other hand, the gracious gift [saving work of Christ on the cross] because of many transgressions [personal sins] resulted in justification.

Furthermore, if by one man's transgression [Adam] the [spiritual] death ruled through the one, much more may those [super-abounding grace believers] who receive in life the surplus from grace [abundant blessings] and the gift of righteousness [special award in eternity], reign [only mature believers] through the One, Jesus Christ .

The Expanded Bible

Jonathan Mitchell NT

Yet to the contrary, [it is] not in the same way [with] the effect of grace (result of favor; the thing graciously given) as [it was with] the effect of the fall to the side (or: = the result of the stumbling aside and the offence is not simply balanced out by the result of the joyful gift of grace – the gratuitous favor). For you see, since (or: if) by (or: in) the effect of the fall to the side (the result of the stumbling aside and the offense) of the one THE MANY (= the mass of humanity) died, MUCH MORE (= infinitely greater) [is] the Grace of God (God's Grace; favor which is God), and the gift (or: gratuitous benefit) within Grace – a joy-producing act of Favor – by that of the One Man, Jesus Christ, surrounded (or: encircles) into encompassing superabundance (extraordinary surplus and excess) into THE MANY (= the mass of humanity).

And further, [it is] not [with] the effect of the gush and flow of the gratuitous gift as [it was] through one missing of the target (failing; deviating; sinning). For you see, on the one hand, the effect of the decision and judgment (result of the separating, evaluation and verdict) [was] from out of one [failure and deviation, which led] into a commensurate effect of a decision (a corresponding result of a negative evaluation which fell in line with the decision and followed the pattern which divided [us] down). But on the other hand, the effect of the grace (the product of the gratuitous favor and the resulting joyous benefit) [is] from out of the effect of many falls to the side (result of many stumblings-aside and offenses) into the effect of a rightwising [of covenant inclusion] (the result of a placing into right relationships within the Way pointed out; or: the effect of an act of justice; an effect of equity; a just award; or: a result of fairness, removal of guilt, and justification, while being

turned in the right direction; an amendment of what was wrong; a just-effect; = the effect of covenant inclusion and participation).

For since (or: if) by the effect of the fall to the side (or: in the result of the stumbling aside; with the effect of the offense) of the one The Death reigned (or: reigns; rules as king) through that one, much more, rather, will the peoples (= the masses of humanity) – in continuously receiving and seizing upon (taking in hand) the surrounding superabundance (encircling, extraordinary surplus and excess) of the Grace and of the gratuitous gift of the rightwising (of the fair and equitable dealing; from the placement in right [covenant]-relationship in the Way; of the justification and freedom from guilt while being turned in the right direction) – continue reigning (or: ruling as kings) within and in union with Life through the One, Jesus Christ.

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

Bible Translations with Many Footnotes:

Lexham Bible

But the gift is not like the trespass [Literally “but not like the trespass so also the gift”], for if by the trespass of the one, the many died, by much more did the grace of God and the gift by the grace of the one man, Jesus Christ, multiply to the many. And the gift is not as through the one who sinned, for on the one hand, judgment from the one sin led to condemnation, but the gift, from many trespasses, led to justification. For if by the trespass of the one man, death reigned through the one man, much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

But <not as the fault>

||So|| {also} the decree of favour,

For <if ||by the fault of the one’|| |the many| died>

||Much more|| ||the favour of God\ and the freegift in favour\ by the one’ man Jesus Christ|| |unto the many| superaboundedⁱ;

And <not as through one that sinned>

Is that which is freely given,—

For ||the sentence of judgment|| indeed\ was—

|Out of one [fault]| into condemnation,

Whereas ||the decree of favour|| is—|Out of many’ faults| into a recovery of righteousness.

For <if ||by the fault of the one’|| |death| reigned through the one>

||Much more|| <they who |the superabundance of the favour and of {the free-gift of} the righteousness| do receive> ||In life|| shall reign through the one, ||Jesus Christ||.^a

ⁱ Or: “was pre-eminent.”

^a Or (WH): “Christ Jesus.”

The Spoken English NT

Of course, his offense was totally unlike the gift that was to be given. On the one hand, one person’s offense caused a great many peopleⁱ to die. Yet on the other hand, there is a far greater grace of God: the free gift by grace, which has overflowed for many people through the one person, Jesus Christ.

Once again, the gift given is unlike the result of the one person sinning. The judgment that arose from the one person resulted in condemnation; yet grace, arising out of many offenses, resulted in acquittal.

After all, it was by the one person's offense that death ruled-all because of the one person. So what about those who have received God's overflowing grace and gift of acquittal? Won't they rule in life through the one person, Jesus Christ?

j. Lit. "the many."

Wilbur Pickering's New T.
WEB — Messianic Edition

. bounty

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Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

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But not as the offense so also [is] the gracious gift; for if by the offense of the one [man] the many died, much more the grace of God and the free gift by grace of the one Man Jesus Christ abounded to the many.

And not as through one [man] having sinned [is] the gift; for on the one hand the judgment from one [offense resulted] in condemnation, on the other hand the gracious gift from many offences [resulted] in justification [or, a declared righteousness].

For if by the offense of the one [man] death reigned through the one, much more the ones receiving the abundance of the grace and of the free gift of the righteousness in life will reign through the one [Man], Jesus Christ.

Berean Literal Bible

Bill Puryear translation

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But not as that transgression [Adam's original sin] so also is that gracious gift [work of Christ]. For if by the transgression of that one [Adam] the many died [spiritual death] [and they did], much more the grace of God; that is, the gift by means of the grace of the one Man, Jesus Christ, is available in super abundance to the many. In fact the gift [is] not like [what occurred] through one who sinned. For on the one hand the judicial verdict [came] because of one transgression resulting in condemnation and punishment, but on the other hand that gracious gift [was given] because of many transgressions resulting in a judicial act of justification.

For if by the transgression of the one [Adam], [spiritual] death ruled through that one [and it did], much more those who receive in life the surplus of grace; that is, the gift of righteousness, shall rule through the One, Jesus Christ.

C. Thomson updated NT

Charles Thomson NT

Context Group Version

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But not as the trespass, in the same way also [is] the favor {or distribution}. For if by the trespass of the one the many died, much more did the favor of God, and the gift by the favor of the one man, Jesus the Anointed, abound to the many. And not as through one that disgraced [God], [so] is the gift: for the judgment [came] of one to condemnation, but the favor {or distribution} [came] of many trespasses to vindication. For if, by the trespass of the one, death reigned through the one; much more shall those that receive the abundance of favor and of the gift of vindication reign in life through the one, [even] Jesus the Anointed.

English Standard Version

Far Above All Translation

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But the act of grace *is* not as the transgression is. For if in the transgression of one *person*, many have died, how much more has the grace of God, and the gift in grace which is from one man Jesus Christ, abounded to many! And the gift is not just *subsequent* to one *person* having sinned. For the judgment on one *person led* to condemnation, but the act of grace *ensuing* from *the* transgressions of many *led* to justification. For if death started reigning by the transgression of one *man* – through the one – how much more will those who receive the abundance of grace and the gift of righteousness reign in life through one man, Jesus Christ!

Green's Literal Translation

But the free gift is not also like the deviation. For if by the deviation of the one the many died, much more the grace of God, and the gift in grace, which is of the one Man, Jesus Christ, did abound to the many. And the gift is not as by one having

sinned; for indeed the judgment was of one to condemnation, but the free gift is of many deviations to justification. For if by the deviation of the one death reigned through the one, much more those who are receiving the abundance of grace and the gift of righteousness shall rule in life by the One, Jesus Christ.

James Allen translation
 Legacy Standard Bible
 Literal New Testament
 Literal Standard Version
 Modern English Version
 Modern Literal Version 2020

But not like the trespass, so also *is* the gift*. For* if the many died by the trespass of the one, the favor of God and the gift by the favor of the one man, Jesus Christ, abounded much more to the many.

And the gift is not as through one who sinned; for* indeed the judgment came from one into condemnation, but the gift* *came* from many trespasses into an *act* of righteousness.

For* if, by the trespass of the one, death reigned through the one; much more they, *who are* receiving the abundance of the favor and of the gift of righteousness, will be reigning in life through the one, *who is* Jesus Christ.

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 not as that transgression [Adam's original sin], so also is that gracious gift [the incarnation and sacrifice of Christ on the cross], for if by the transgression of that one [Adam's sin in the garden], the many [the human race] died [spiritual death at birth] [and they did], much more the grace of God, even the gift of grace by the One Man [Jesus Christ] Who has provided superabundance [the blessings from the justice of God to the mature believer] for the many [that is, for the mature believers]. (Revised)

In fact, the gift [Jesus Christ] is not like what occurred through the one [Adam] who sinned. For on the one hand, the judicial verdict came by one transgression resulting in [universal] condemnation; but on the other hand that gracious gift [incarnation and atonement of Christ] was given because of many transgressions resulting in a judicial act of justification. (Revised)

For if by the transgression of the one [the original sin of Adam], the spiritual death ruled through that one [Adam] (and it did), much more, they who receive in life this surplus from the grace [blessings in time for the mature believer] and the gift of the righteousness of God, much more they will rule by One Jesus Christ. (Revised)

R. B. Thieme, Jr. trans2

(temporal blessing Afortori)
 But, in contrast, not as that transgression where the Justice of God judged Adam's Original Sin so also is that gracious gift of the Substitutionary Spiritual Death at the first advent of Jesus of Nazareth, The Christ on the cross. For, in explanation you see, if by the transgression of that one, Adam's Original Sin, the many of the Human Race died spiritually at birth, and they did; much more or to the greater degree of difficulty the grace of God even the gift by means of grace by means of the one impeccable man in Hypostatic Union, Jesus of Nazareth, The Christ, judged for our sins providing us with redemption, reconciliation and propitiation, who has provided superabundance beyond imagination of special blessing at Spiritual Maturity for the many mature believers. In fact the gift of Jesus of Nazareth, The Christ and imputed Absolute Righteousness for blessing from Salvation Adjustment to the Justice of God is not like what occurred through One, Adam who sinned. For on the one hand the judicial verdict from the Justice of God came because of or by

ONE transgression, Adam's Original Sin, resulting in universal condemnation, punishment or doom carrying out the sentence of punishment of spiritual death; but on the other hand the gracious gift, the incarnation and Substitutionary Spiritual Death of Jesus of Nazareth, The Christ on the cross, was given because of the many transgressions which caused the individual condemnation of Spiritual Death of Jesus of Nazareth, The Christ, resulting in a judicial act of justification. For If, because or by means of the transgression of ONE, Adam's Original Sin, the Spiritual Death rules through that one, and it does, afortiori with stronger reason, always much more to a greater degree those believers in Maturity Adjustment to the Justice of God who receive in life this surplus or superabundance from grace as maximum direct blessings from the Justice of God and the basis for all this blessing the free gift or bounty of the Righteousness of God, much more shall rule in the future of eternity through the one Jesus Christ.

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

The gist of this passage:
 15-17

Romans 5:15a			
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
ouch (οὐχ) [pronounced <i>ookh</i>]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
paráptōma (παράπτωμα) [pronounced <i>par-AP-to-mah</i>]	<i>trespass; a sin, misdeed; to fall beside or near something; a lapse or deviation from truth and uprightness</i>	neuter singular noun; nominative case	Strong's #3900
hoútō (οὕτω) [pronounced <i>HOO-toh</i>]; also hoútōs (οὕτως) [pronounced <i>HOO-tohç</i>]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
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

Romans 5:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
charisma (χάρισμα) [pronounced KHAHR-ees-mah]	<i>gift; a grace gift with which one receives without any merit of his own; the gift of divine grace; the gift of faith, knowledge, holiness, virtue</i>	neuter singular noun, nominative case	Strong's #5486

Translation: But accordingly, even the gift [is] not like the trespass.

Paul is going to talk about the original sin of Adam (called the trespass) and compare that to the gift of eternal life, provided by the Lord on the cross.

These two things, Paul writes, are not the same, and he will explain why in this passage.

Romans 5:15b			
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
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
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
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
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<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; genitive/ablative case	Strong's #1520
paráptōma (παράπτωμα) [pronounced par-AP-to-mah]	<i>trespass; a sin, misdeed; to fall beside or near something; a lapse or deviation from truth and uprightness</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3900
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588

Romans 5:15b

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>	masculine plural adjective, nominative case	Strong's #4183
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	3 rd masculine plural, aorist active indicative	Strong's #599

Translation: For if, by the trespass of the one [Adam] the many die,...

Because of Adam's trespass, many will die (all human beings, apart from the rapture generation).

When God judges Adam, death is a part of that judgment.

Genesis 3:17–19 And to Adam He [God] said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread, **till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.**" (ESV; capitalized)

Romans 5:15c

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>	masculine singular adjective; dative, locative or instrumental case	Strong's #4183
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
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

Romans 5:15c			
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
ἡ (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)
δῶρεά (δωρεά) [pronounced <i>do-reh-AH</i>]	<i>gift, present, gratuity</i>	feminine singular noun, nominative case	Strong's #1431
ἐν (έν) [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
χαρίς (χάρις) [pronounced <i>KHAHR-ic</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5485
τῆ (τῆ) [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
τοῦ (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
ἓίς, μία, ἓν (εἷς, μία, έν) [pronounced <i>hice, MEE-ah, ehñ</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; genitive/ablative case	Strong's #1520
ἄνθρωπος (ἄνθρωπος) [pronounced <i>ANTH-row-poss</i>]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444

Translation: ...much more [has] the grace of the God and the gift in grace by the [grace] of the one man...

The gift is much, much more than the curse of death.

The gift is from Christ Jesus. This is all the grace of God, meaning that there is no way that we deserve any of what God has done for us.

Romans 5:15d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
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
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
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>	masculine plural adjective; accusative case	Strong's #4183
perisseuô (περισεύω) [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

Translation: ...—of Jesus Christ—abounded to the many.

The gift comes through Jesus Christ, and it abounds to the many (all those who have believed in Him).

Romans 5:15 **But accordingly, even the gift [is] not like the trespass. For if, by the trespass of the one [Adam] the many die, much more [has] the grace of the God and the gift in grace by the [grace] of the one man—of Jesus Christ—abounded to the many.** (Kukis mostly literal translation)

Paul begins to explain the difference between the gift of eternal life and the trespass of Adam. Adam's trespass brings death into the world; the gift of eternal life comes to us by the grace of God.

Romans 5:16a			
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
ouch (οὐχ) [pronounced ookh]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613

Romans 5:16a			
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
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehñ]	<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; genitive/ablative case	Strong's #1520
hamartanô (ἁμαρτάνω) [pronounced hahm-ahr-TAHN-oh]	<i>sinning, missing a mark; erring, swerving from the truth, going wrong; doing wrong; violating God's law; sinning against [with εἰς]</i>	masculine singular, aorist active participle; genitive/ablative case	Strong's #264
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
dôrema (δῶρημα) [pronounced DOH-ray-mah]	<i>gift; bounty, benefaction</i>	neuter singular noun; nominative case	Strong's #1434

Translation: And the gift [is] not like through the one who sinned,...

We might want to elaborate on this translation: And the results of the gift of eternal life not like the results which have come through the one who sinned,...

Adam's sin brings to man death; the gift of God brings eternal life potentially to all men.

Romans 5:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
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

Romans 5:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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.			
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<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; genitive/ablative case	Strong's #1520
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
katákrima (κατάκριμα) [pronounced kat-AK-ree-mah]	<i>condemnation; damning sentence, an adverse sentence; the verdict</i>	neuter singular noun; accusative case	Strong's #2631

Translation: ...for indeed the judgment from One [God] for the purpose of condemnation.

God judged the sin of Adam; and God's judgment was a condemnation of Adam and of all mankind to be born of Adam and the woman.

The entire judgment is found in Genesis 3:14–19:

Genesis 3:14–15 The LORD God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

Genesis 3:16 To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you."

Genesis 3:17–19 And to Adam He said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return." (ESV; capitalized)

Romans 5:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
charisma (χάρισμα) [pronounced KHAHR-ees-mah]	<i>gift; a grace gift with which one receives without any merit of his own; the gift of divine grace; the gift of faith, knowledge, holiness, virtue</i>	neuter singular noun, nominative case	Strong's #5486
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
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 plural adjective; genitive/ablative case	Strong's #4183
paraptōmata (παραπτώματα) [pronounced par-ap-TOE-mah-tah]	<i>trespasses; sins, misdeeds; fallen beside or near something; lapses or deviations from truth and uprightness</i>	neuter plural noun; genitive/ablative case	Strong's #3900
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
dikaiōma (δικαίωμα) [pronounced dik-AH-yo-mah]	<i>a statute, decision, judgment, judicial verdict; justification, ordinance, regulation; a righteous deed, righteousness</i>	neuter singular noun; accusative case	Strong's #1345

Translation: Now the gift out from the many trespasses [is] for the purpose of a justification.

Because of the many trespasses which were a result of Adam's sin (as we have all sinned and fall short of the glory of God), God, through His Son, gave us the gift with the purpose of justifying us.

Romans 5:16 And the gift [is] not like through the one who sinned, for indeed the judgment from One [God] for the purpose of condemnation. Now the gift out from the many trespasses [is] for the purpose of a justification. (Kukis mostly literal translation)

We are condemned by the trespass and justified by the gift. This is another way that the gift is not like the trespass.

Romans 5:17a			
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

Romans 5:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
tô (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
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
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; genitive/ablative case	Strong's #1520
paráptōma (παράπτωμα) [pronounced <i>par-AP-to-mah</i>]	<i>trespass; a sin, misdeed; to fall beside or near something; a lapse or deviation from truth and uprightness</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3900
See v. 15b.			
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
thanatos (θάνατος) [pronounced <i>THAH-nah-toss</i>]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; nominative case	Strong's #2288
basileúō (βασιλεύω) [pronounced <i>bas-il-YOO-oh</i>]	<i>to be king; to reign (over); to rule (literally or figuratively)</i>	3 rd person singular, aorist active indicative	Strong's #936
diá (διὰ) [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
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

Romans 5:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice</i> , <i>MEE-ah</i> , <i>ehh</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; genitive/ablative case	Strong's #1520

Translation: For if by the trespass of the one the death reigned because of the one (Adam),...

Death reigned over all mankind because of the one (Adam). All men are subject to death. Science will never advance to give us eternal life. Science may increase our lifespans by a bit; but all men will remain subject to death.

Romans 5:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS</i> , <i>pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #4183
mallon (μᾶλλον) [pronounced <i>MAL-lon</i>]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
tên (τὴν) [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)
perisseía (περισεσία) [pronounced <i>per-is-SIGH-ah</i>]	<i>surplus; abundance, superabundantly, superfluously; superiority, preference, pre-eminence; gain, profit</i>	feminine singular noun; accusative case	Strong's #4050
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
charis (χάρις) [pronounced <i>KHAHR-ic</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; genitive/ablative case	Strong's #5485
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

Romans 5:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
dōreá (δωρεά) [pronounced do-reh-AH]	<i>gift, present, gratuity</i>	feminine singular noun, genitive/ablative case	Strong's #1431
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

Translation: ...much more the (ones) to the abundance of the grace and of the gift of the righteousness,...

There is an abundance of grace and the gift of righteousness to those who will simply take it from God.

So, another way the gift and the trespass are different: we are born into the condemnation brought on by the trespass; however, we can choose to take the gift offered to us by God.

Romans 5:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	masculine plural, present active participle, accusative case	Strong's #2983
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
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2222
basileúō (βασιλεύω) [pronounced bas-il-YOO-oh]	<i>to be king; to reign (over); to rule (literally or figuratively)</i>	3 rd person plural, future active indicative	Strong's #936
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

Romans 5:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<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; genitive/ablative case	Strong's #1520
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...keep on receiving with life, they will reign because of the One Jesus Christ. (Kukis mostly literal translation)

In fact, the believer receives life as a part of this gift; but we also potentially reign (although it is less clear what it is that we will reign over).

Romans 5:17 For if by the trespass of the one the death reigned because of the one (Adam), much more the (ones) to the abundance of the grace and of the gift of the righteousness, keep on receiving with life, they will reign because of the One Jesus Christ. (Kukis mostly literal translation)

The natural result of Adam's sin is death. We are born into a life which will always end in death. However, the gift is different insofar as, we can choose the gift, and that gift gives us life.

Romans 5:15–17 But accordingly, even the gift [is] not like the trespass. For if, by the trespass of the one [Adam] the many die, much more [has] the grace of the God and the gift in grace by the [grace] of the one man—of Jesus Christ—abounded to the many. And the gift [is] not like through the one who sinned, for indeed the judgment from One [God] for the purpose of condemnation. Now the gift out from the many trespasses [is] for the purpose of a justification. For if by the trespass of the one the death reigned because of the one (Adam), much more the (ones) to the abundance of the grace and of the gift of the righteousness, keep on receiving with life, they will reign because of the One Jesus Christ. (Kukis mostly literal translation)

Romans 5:15–17 But accordingly, the gift of eternal life is not exactly like the trespass (Adam's original sin). For if, by the trespass of the one man Adam the many die, much more is the grace of the God and the gift in grace by the grace of the one man—of Jesus Christ—which has superabounded to the many. And the gift is not really like the results of the one who sinned, for indeed God's judgment is for the purpose of condemnation. Now the gift which came as a result of the many trespasses is for the purpose of justification. For if by the trespass of the one man Adam, the death reigned, much more the people enjoy the abundance of grace and the gift of righteousness. For you see, they will keep on receiving with life, the ability to reign because of the One Jesus Christ. (Kukis paraphrase)

Consequently therefore, even as through one a transgression in order that all men [are] in condemnation. Accordingly even through one a judgment to all men [being declared] righteous of life. For just as through the disobedience of the one, of man, sinful were set in place the many. Accordingly even through the obedience of the one, [as] righteous were made the many.

Romans
5:18–19

Consequently therefore, even as through one [man] [committed] a transgression so that all men [are] in condemnation. Accordingly even through one [Man] [Who was placed under] judgment in order that all men [be declared] righteous of life. For just as through the disobedience of the one [man] of man, the many were declared sinful. Accordingly, even through the obedience of the One [Man], the many were made righteous.

Consequently, all men have been condemned because of one man (Adam) committing a transgression. Similarly, One Man was judged so that all men might potentially be declared righteous. By the disobedience of one man, the many were declared sinful. Similarly, by the obedience of One Man, many were made righteous.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Consequently therefore, even as through one a transgression in order that all men [are] in condemnation. Accordingly even through one a judgment to all men [being declared] righteous of life. For just as through the disobedience of the one, of man, sinful were set in place the many. Accordingly even through the obedience of the one, [as] righteous were made the many.
Complete Apostles Bible	Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. For through the disobedience of the one man the many were constituted sinners, so also through the obedience of the One many shall be constituted righteous.
Douay-Rheims 1899 (Amer.)	Therefore, as by the offence of one, unto all men to condemnation: so also by the justice of one, unto all men to justification of life. For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just.
Holy Aramaic Scriptures Original Aramaic NT	. In like manner therefore, because of the offense of the one there was a guilty verdict to all the children of men, in the same way, because of the righteousness of The One there shall be the victory for Life to all the children of men. For just as because of the disobedience of one man the many became sinners, so also because of the obedience of The One the many become righteous.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So then, as the effect of one act of wrongdoing was that punishment came on all men, even so the effect of one act of righteousness was righteousness of life for all men. Because, as numbers of men became sinners through the wrongdoing of one man, even so will great numbers get righteousness through the keeping of the word of God by one man.
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Bible in Worldwide English	One man did a wrong thing. And so all people were punished through him. But Christ did the right thing. And so all people can have the free gift of life through being put right with God. One man did not obey. And so many people were bad people. One man obeyed. And so many people will be made right with God.
Easy English Easy-to-Read Version–2008	. So that one sin of Adam brought the punishment of death to all people. But in the same way, Christ did something so good that it makes all people right with God. And that brings them true life. One man disobeyed God and many became sinners. But in the same way, one man obeyed God and many will be made right.
God's Word™	Therefore, everyone was condemned through one failure, and everyone received God's life-giving approval through one verdict. Clearly, through one person's disobedience humanity became sinful, and through one person's obedience humanity will receive God's approval.
Good News Bible (TEV)	So then, as the one sin condemned all people, in the same way the one righteous act sets all people free and gives them life. And just as all people were made sinners as the result of the disobedience of one man, in the same way they will all be put right with God as the result of the obedience of the one man.
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.	Everyone was going to be punished because Adam sinned. But because of the good thing that Christ has done, God accepts us and gives us the gift of life. Adam disobeyed God and caused many others to be sinners. But Jesus obeyed him and will make many people acceptable to God.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	In other words, just as condemnation came upon all people through one transgression, so through one righteous act of Jesus' sacrifice, the perfect righteousness that makes us right with God and leads us to a victorious life is now available to all. One man's disobedience opened the door for all humanity to become sinners. So also one man's obedience opened the door for many to be made perfectly right with God and acceptable to him.
Plain English Version	.
UnfoldingWord Simplified T.	So, because one man, Adam, disobeyed God's law, all people deserve to be punished. Similarly, because one man, Jesus, acted righteously by obeying God while he lived and died, God offers to put everyone right with himself, for them to live forever. It was because one person, Adam, disobeyed God that many people became sinners. Similarly, it is because one person, Jesus, obeyed God when he died that he will put many right with himself.
Williams' New Testament	So, as through one offense there resulted condemnation for all men, just so through one act of uprightness there resulted right standing involving life for all men. For just as by that man's disobedience the whole race of men were constituted sinners, so by this One's obedience the whole race of men may be brought into right standing with God.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So clearly, as through one <i>man's</i> infraction, <i>it is</i> for a guilty verdict for all people, so also through one <i>Man's</i> right path, it is for a not-guilty verdict of life for all people. You see, even as through the noncompliance of the one man were the many <i>people</i> placed as sinful <i>people</i> , so also through the obedience of the one <i>Man</i> will the many <i>people</i> be placed as <i>people</i> who do what is right.
Common English Bible	.
Len Gane Paraphrase	Therefore since by one [man's] wrongdoing, [condemnation came] upon all, even so by one [man's] righteousness [the free gift came] upon all people resulting in the justification of life. For since through one man's disobedience many became sinners, so through the obedience of one many will become righteous.
A. Campbell's Living Oracles	Now, therefore, as through one offense, the sentence came upon all men to condemnation: so, also, by one act of obedience, the sentence came upon all men to justification of life. For, as through the disobedience of the one, the many were constituted sinners; so, by the obedience of the one, the many shall be constituted righteous.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Briefly then, just as a single offence resulted for all mankind in condemnation, so, too, a single decree of righteousness resulted for all mankind in that declaration of righteousness which brings Life. For, as through the disobedience of the one man the whole race was rendered sinful, so, too, through the obedience of the one, the whole race will be rendered righteous.

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	Just as one sin brought condemnation on everyone, in the same way one right act gave everyone the opportunity to live right. Just as through one man's disobedience many became sinners, in the same way through one man's obedience many are made right with God.
International Standard V	.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	As then through one fall sentence came upon all men and they were condemned; so through one righteous act the free gift came to all men so that they are pronounced righteous and live. For as by the disobedience of the one man the many were set down as sinners, so by the obedience of the one the many will be set down as righteous.
Leicester A. Sawyer's NT	.
The Spoken English NT	In conclusion, one person's offense ended up in condemnation for all people; in the same way, one person's good deed ended up in the acquittal that means life for all people. Again, just as the disobedience of the one person led to a great many people being found sinners, so also the obedience of the One led to a great many people being found innocent.

UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	It follows then that just as the result of a single transgression is a condemnation which extends to the whole race, so also the result of a single decree of righteousness is a life-giving acquittal which extends to the whole race. For as through the disobedience of the one individual the mass of mankind were constituted sinners, so also through the obedience of the One the mass of mankind will be constituted righteous.
Wikipedia Bible Project	Just as one sin brought condemnation on everyone, even so one right act made it possible for everyone to live right. Just as through one man's disobedience many became sinners, even so through one man's obedience many are made right.
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	Therefore, as on account of the offence of one, condemnation was to all men; so on account of the righteousness of one, will the victory unto life be to all men. For as on account of the disobedience of one man, many became sinners; so also on account of the obedience of one, many become righteous.
Holy New Covenant Trans.	So when one man sinned, all mankind became condemned. But, in the same way, through one man came an act of being made right. It could bring life and make all men right with God. Many people were made sinners through the disobedience of one man. But, through the obedience of one man, many people are made upright.
The Scriptures 2009	So then, as through one trespass there resulted condemnation to all men, so also through one righteous act there resulted righteous-declaring of life to all men. For as through the disobedience of one man many were made sinners, so also through the obedience of the One many shall be made righteous.
Tree of Life Version	So then, through the transgression of one, condemnation came to all men; likewise, through the righteousness of one came righteousness of life to all men. For just as through the disobedience of one man, many were made sinners, so also through the obedience of one man, many will be set right forever.

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	...then so as through one error to all men to condemnation so and through one act (right) to all men to justifying [of] life as for through the disobedience [of] the one man Offending are appointed The Many [Men] so and through the obedience [of] the one [man] Right will be appointed The Many [Men]...
Alpha & Omega Bible	.
Awful Scroll Bible	So therefore, as by the falling-aside of the one, is to all men for a judgment-against, even the same-as-this, by the Righteousness of the One, is to all men for justification to Life.

Concordant Literal Version	For wholly-as, through the being off-from-listening of the one man, many are being accordingly-stood as they missing-the-mark, the same-as-this, even through the listening-under of the One, many will be accordingly-stood righteous. Consequently, then, as it was through one offense for all mankind for condemnation, thus also it is through one just award for all mankind for life's justifying."
exeGesés companion Bible	For even as, through the disobedience of the one man, the many were constituted sinners, thus also, through the obedience of the One, the many shall be constituted just." Thus as through one downfall all humanity is unto condemnation; even thus through one justification all humanity is unto justification of life. For exactly as through the disobedience of one human many were seated sinners, thus through the obedience of one many are seated just.
God's Truth (Tyndale) Orthodox Jewish Bible	. So, then, as through one Averaḥ (transgression) [of Adam] to kol Bnei Adam to harsha'ah (condemnation as guilty), so also through one Mitzvah (righteous or worthy deed) [of Moshiach] to kol Bnei Adam to justification unto Chayei [Olam]. For as through the disobedience of the one Adam, the many were made chote'im (sinners), so also through the mishma'at (obedience) of the one Adam [Moshiach], the many will be made tzaddikim (righteous ones) [YESHAYAH 53:11].
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

The Amplified Bible An Understandable Version	. So then, just as [God's] judgment came, condemning all people [to physical death] because of one sin [i.e., Adam's]; even so the free gift of being made right with God and [resulting in] life may be received by all people because of one man's [i.e., Christ's] act of righteousness. [Note: This "life" may refer to spiritual life now, or to being made alive in the resurrection, which would reverse the curse of physical death caused by Adam's sin]. For just as many people [i.e., all mankind] were considered [by God] to be sinners [and thus to suffer physical death] through the disobedience of the one man [i.e., Adam]; even so, many people [i.e., all believing mankind] will be considered right with God [and thus live again] through the obedience of the one man [i.e., Christ].
Brodie's Expanded Trans.	So therefore, as through one transgression Adam's sin was imputed to all men whom he represented [representative union: the entire human race] resulting in condemnation, in this manner also, through one righteous act, God's righteousness was imputed to all men whom He represented [representative union: God's elect] resulting in justification to life. For just as through the disobedient act of one man [Adam] many [those whom he represented: the entire human race] were appointed sinners, in the same manner also [by judicial imputation], through the obedient act of One [Jesus Christ] many [those whom He represented: the elect] will be appointed righteous ones .
The Expanded Bible Jonathan Mitchell NT	. Consequently, then, as [it was] through the effect of one fall to the side (or: the result of one offense) [coming] into all mankind ([permeating] into all humanity; = [extending] into the whole race) [bringing them] into a commensurate effect of a decision (a corresponding result of a negative evaluation which fell in line with the

decision and followed the pattern which divided [us] down), **THUS ALSO and in the same way, through one just-effect and the result of one right act which set [all humanity] right and in accord with the Way pointed out** (through the result of one act of justice, equity and solidarity; through a single decree creating rightwised relationships; through one effect of rightwising which turns [people] in the right direction) [it comes] **into ALL MANKIND** (all humanity; all people; = the whole race) [bringing them] **into a setting right of Life and a rightwising from Life** [including them in covenant community] (or: Life's turning [folks] in the right direction resulting in right relating, equity and justice which is in accord with the Way pointed out; a making of situations and conditions to be right, which pertain to Life; an expressing of fairness and equity, which is LIFE; a rightly directed solidarity coming from Life; a just-acting having the qualities of life).

For you see, JUST AS through the unwillingness to listen, or to pay attention, resulting in disobedience (or: the erroneous hearing leading to disobedience) **of the one person THE MANY** (= the mass of humanity) **were rendered** (established; constituted; placed down and made to be) **sinners** (failures; ones who diverge and miss the target), **THUS – in the same way – ALSO through the submissive listening and paying attention resulting in obedience of the One, THE MANY** (= the mass of humanity) **will continue being rendered** (placed down and established as; constituted; appointed to be) **just ones** (folks who have been rightwised; people in the Way pointed out; righteous ones who are free from guilt; fair, equitable, rightly-turned folks in right, covenant relationships).

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. **Hence, then <as [through one' fault] [the sentence was] unto all' men unto condemnation>**
||So|| also <through one' recovery of righteousness> [the decree of favour] is unto all men for^b righteous acquittal unto life;
For <just as ||through the disobedience of the one' man|| ||sinners|| the many were constituted>
||So|| also ||through the obedience of the one||
||righteous|| the many shall' be constituted:—...
^b Or: "unto."

The Spoken English NT .
 Wilbur Pickering's New T.

So then, as through one offense there is condemnation for everyone, so also through one righteous act there is life-giving justification for everyone.⁸

For just as through the disobedience of the one man the many were constituted sinners,⁹ so also through the obedience of the One the many¹⁰ will be constituted righteous

(8) The comparison is interesting, but there is a fundamental difference—we are born condemned, but not justified! There is a way to escape the condemnation, but you have to take it, or remain condemned. The life-giving justification is available, but you have to believe into Jesus to get it.

(9) Because of Adam's rebellious choice, sin became part of the genetic pool that defines a human being.

(10) The phrase ‘the many’ occurs twice in this verse, but the roster of included people is presumably not the same—the second roster is smaller.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation . So, consequently, as through one offense [judgment came] to all people [resulting] in condemnation, so also [the gift came] through one righteous deed to all people [resulting] in justification [or, declared righteousness] of life. For even as through the disobedience of the one man, the many were constituted [or, caused to be] sinners, so also through the obedience of the one [Man], the many will be constituted righteous.

Berean Literal Bible .

Bill Puryear translation . Consequently, therefore, as through one transgression [spiritual death was imputed] to all mankind resulting in condemnation, so also through one righteous act for all mankind [the righteousness of God was imputed] resulting in the justification of [eternal] life.

For as through the disobedience of one man [Adam] the many were appointed sinful, so also through the obedience of the One the many shall become righteous.

C. Thomson updated NT .

Charles Thomson NT .

Therefore as by one transgression there was a sentence of condemnation for all men; so by one acquittal there is an adjudication of life for all men. For as by the disobedience of the one man, the many were ranked as sinners, so also by the obedience of the other man, the many will be ranked as righteous.

Context Group Version .

So then as through one trespass [the judgment came] to all men to condemnation; in the same way through one act of vindication [the gift came] to all men to vindication of life. For as through the one man's disobedience the many were appointed disgracers [of God], in the same way through the obedience of the one shall the many be appointed vindicated.

English Standard Version .

Far Above All Translation .

So then, as by one transgression *sentence came* on all men *leading* to condemnation, so also by one righteous act *the gift came* to all men *leading* to justification *which is* life.

For as through the disobedience of one man many were established as sinners, so also through the obedience of one many will be established as righteous.

Green's Literal Translation .

. one deviation

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .

Therefore consequently*, as through one trespass *the judgment came* to all men to condemnation; so through the righteousness of one *man the gift* also came to all men into justification of life.

For* just-like the many were designated as sinners through the one man's disobedience*, so also the many will be designated as righteous through the obedience of the one.

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible .

R. B. Thieme, Jr. translation **So therefore as through one transgression [Adam's original sin] imputed to all mankind resulting in condemnation, so also through one sentence of condemnation [judicial act of imputation of personal sins to Christ on the cross] God's righteousness was imputed to all mankind resulting in the justification in this life. For as through one man's disobedience [Adam's original sin] the many [the human race] were appointed sinful [the OSN ruling human life through spiritual death], so also through one man's obedience [Christ (the judgment on the cross)] the many shall be appointed righteous [imputation of divine righteousness and subsequent justification].**

R. B. Thieme, Jr. trans2 **So therefore just as through one transgression, Adam's Original Sin in the garden, imputed to all mankind resulting in condemnation from it's imputation to our genetic Old Sin Nature at physical birth, so also through one sentence of condemnation in the judicial imputation and judgment of all personal sins to Jesus of Nazareth, The Christ on the cross, the Righteousness of God was potentially imputed to all mankind resulting in the justification in this life. For as by means of or through one man, Adam's female disobedience, being not willing to abide the truth as the woman in the garden, the many of the Human Race were appointed sinful ones, so also, in contrast, it is inferred in conclusion, through one man's obedience, Jesus of Nazareth, The Christ rejecting temptation and providing Substitutionary Spiritual Death on the cross, under authority of God the Father, the many of the Human Race shall potentially be appointed at Salvation Adjustment to the Justice of God righteous ones.**

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

The gist of this passage:

18-19

Romans 5:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ára (ἄρα) [pronounced AHR-ah]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686
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
hôs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
diá (διὰ) [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

Again, as Paul has done throughout this chapter, is he stacks particles on top of other particles. Four of them here, which is, by no means, a record. It is just a lot.

Romans 5:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice</i> , <i>MEE-ah</i> , <i>ehh</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; genitive/ablative case	Strong's #1520
At this point, when you see this word <i>one</i> , you know that Paul is talking about Adam or about Jesus. Context tells us which.			
paráptōma (παράπτωμα) [pronounced <i>par-AP-to-mah</i>]	<i>trespass; a sin, misdeed; to fall beside or near something; a lapse or deviation from truth and uprightness</i>	neuter singular noun; genitive/ablative case	Strong's #3900
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
anthrōpoi (ἄνθρωποι) [pronounced <i>ANTH-row-roy</i>]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; accusative case	Strong's #444
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
katákrima (κατάκριμα) [pronounced <i>kat-AK-ree-mah</i>]	<i>condemnation; damning sentence, an adverse sentence; the verdict</i>	neuter singular noun; accusative case	Strong's #2631

Translation: Consequently therefore, even as through one [man] [committed] a transgression so that all men [are] in condemnation.

Through one man's transgression (Adam's), all men were placed under condemnation.

Romans 5:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútō (οὗτω) [pronounced <i>HOO-toh</i>]; also hoútōs (οὕτως) [pronounced <i>HOO-tohç</i>]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
kaí (καί) [pronounced <i>kí</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Romans 5:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (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
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; genitive/ablative case	Strong's #1520
At this point, when you see this word <i>one</i> , you know that Paul is talking about Adam or about Jesus. Context tells us which.			
dikaiōma (δικαίωμα) [pronounced <i>dik-AH-yo-mah</i>]	<i>a statute, decision, judgment, judicial verdict; justification, ordinance, regulation; a righteous deed, righteousness</i>	neuter singular noun; genitive/ablative case	Strong's #1345
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
anthrōpoi (ἄνθρωποι) [pronounced <i>ANTH-row-roy</i>]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; accusative case	Strong's #444
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
dikaiōsis (δικαίωσις) [pronounced <i>dik-AH-yo-sis</i>]	<i>the act of God declaring men free from guilt and acceptable to him; abjuring to be righteous, justification; acquittal (for Christ's sake)</i>	feminine singular noun; accusative case	Strong's #1347
zôê (ζωή) [pronounced <i>dzoh-AY</i>]	<i>life; living, state of being</i>	feminine singular noun, genitive/ablative case	Strong's #2222

Translation: Accordingly even through one [Man] [Who was placed under] judgment in order that all men [be declared] righteous of life.

Similarly, One Man was judged (for our sins) so that all men might potentially be declared righteous. This becomes the great life option placed before every man.

Romans 5:18 Consequently therefore, even as through one [man] [committed] a transgression so that all men [are] in condemnation. Accordingly even through one [Man] [Who was placed under] judgment in order that all men [be declared] righteous of life. (Kukis mostly literal translation)

We have a pair of sentences, where Adam is in the first, Jesus is in the second.

Romans 5:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōsper (ὥσπερ) [pronounced HOE-sper]	<i>wholly as, just as, exactly like</i>	adverb	Strong's #5618
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
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
parakou (παρακοή) [pronounced par-ak-oy]	<i>a hearing amiss; inattention; (an act of) disobedience</i>	feminine singular noun; genitive/ablative case	Strong's #3876
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
heís, mia, hen (εἷς, μία, ἓν) [pronounced hicc, MEE-ah, ehñ]	<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; genitive/ablative case	Strong's #1520
At this point, when you see this word <i>one</i> , you know that Paul is talking about Adam or about Jesus. Context tells us which.			
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-poss]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444
hamartōlos (ἁμαρτωλός) [pronounced ham-ar-to-LOSS]	<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 plural adjective, nominative case	Strong's #268
kathistēmi (καθίστημι) [pronounced kath-IHS-tay-mee]	<i>to set [place, put] [one over a thing; one to administer an office]; to appoint [put in charge, ordain]; to set down, to constitute, to declare</i>	3 rd person plural, aorist passive indicative	Strong's #2525

Romans 5:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
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>	masculine plural adjective; nominative case	Strong's #4183

Translation: For just as through the disobedience of the one [man] of man, the many were declared sinful.

By the disobedience of one man (Adam), the many were declared sinful (in fact, all were declared sinful).

I must admit that I do not quite have a handle of the meaning of, *of man*.

Romans 5:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtō (οὗτω) [pronounced HOO-toh]; also houtōs (οὕτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
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

These three particles began v. 18b.

tês (τῆς) [pronounced tayç]	<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
hupakoê (ὑπακοή) [pronounced hoop-ak-oh-AY]	<i>obedience, compliance, submission</i>	feminine singular noun; genitive/ablative case	Strong's #5218
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
heís, mia, hen (εἷς, μία, ἓν) [pronounced hicc, MEE-ah, ehn]	<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; genitive/ablative case	Strong's #1520

Romans 5:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dikaios (δίκαιος, αία, ον) [pronounced DIH-kai-oss]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine plural adjective; nominative case	Strong's #1342
kathistêmi (καθίστημι) [pronounced kath-IHS-tay-mee]	<i>to set [place, put] [one over a thing; one to administer an office]; to appoint [put in charge, ordain]; to set down, to constitute, to declare</i>	3 rd person plural, aorist passive indicative	Strong's #2525
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
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>	masculine plural adjective; nominative case	Strong's #4183

Translation: Accordingly, even through the obedience of the One [Man], the many were made righteous. (Kukis mostly literal translation)

Similarly, it only required the obedience of One Man, Jesus, in order to make the many (those who believe in Him) righteous.

Romans 5:19 For just as through the disobedience of the one [Man] of man, the many were declared sinful. Accordingly, even through the obedience of the One [Man], the many were made righteous. (Kukis mostly literal translation)

Just like v. 18, we have the two paired sentences, Adam in the first sentence, Jesus in the second.

Romans 5:18–19 Consequently therefore, even as through one [man] [committed] a transgression so that all men [are] in condemnation. Accordingly even through one [Man] [Who was placed under] judgment in order that all men [be declared] righteous of life. For just as through the disobedience of the one [man] of man, the many were declared sinful. Accordingly, even through the obedience of the One [Man], the many were made righteous. (Kukis mostly literal translation)

The question that occurs to me is, how are these two sentences different? Paul would not simply say the exact same thing twice, would he?

Romans 5:18–19 Consequently, all men have been condemned because of one man (Adam) committing a transgression. Similarly, One Man was judged so that all men might potentially be declared righteous. By the disobedience of one man, the many were declared sinful. Similarly, by the obedience of One Man, many were made righteous. (Kukis paraphrase)

Most of this passage is easy to translate. There is really nothing tricky about it. However, interpreting the passage is challenging.

What I have seen done on many occasions is, a writer will say, “Well, it cannot have this interpretation; therefore, it must have this other interpretation.” But if the second interpretation makes little sense or is just a silly application, then it cannot be right either.²³

Now Law crept in that might superabound the sin; now where superabounded the sin abounded beyond measure the grace; that just as reigned the sin in the death, so even the grace reigned through righteousness to life eternal through Jesus Christ, the Lord of us.

Romans
5:20–21

Now, law crept [into society] that sin might superabound; now, wherever sin has superabounded, grace abounds even more. For, just as sin reigned by death, so even grace reigned by righteousness [leading] to eternal life through Jesus Christ our Lord.

At some point, law crept into many societies and nations, which resulted in a clearer definition of sin. However, wherever sin has superabounded, then grace must abound even more. For, just as sin reigns by death, so even grace reigns by means of God’s righteousness, which righteousness leads one to eternal life through Christ Jesus our Lord.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now Law crept in that might superabound the sin; now where superabounded the sin abounded beyond measure the grace; that just as reigned the sin in the death, so even the grace reigned through righteousness to life eternal through Jesus Christ, the Lord of us.
Complete Apostles Bible	But the law came in alongside, so that the offense might abound. But where sin abounded, grace superabounded, so that just as sin reigned in death, so also grace might reign through righteousness to eternal life through Jesus Christ our Lord.
Douay-Rheims 1899 (Amer.)	Now the law entered in that sin might abound. And where sin abounded, grace did more abound. That as sin hath reigned to death: so also grace might reign by justice unto life everlasting, through Jesus Christ our Lord.
Holy Aramaic Scriptures Original Aramaic NT	. But there was the introduction to The Written Law that sin would increase, and wherever sin increased, there grace superabounded. That as sin reigned by death, in this way grace shall reign by righteousness to eternal life by Our Lord Yeshua The Messiah.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the law came in addition, to make wrongdoing worse; but where there was much sin, there was much more grace: That, as sin had power in death, so grace might have power through righteousness to eternal life through Jesus Christ our Lord.
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²³ I have seen homosexuals who attempt to interpret the anti-homosexual passages in the Bible in such a way that they cannot be consider anti-homosexual. But the explanation which they offer is either very weird or makes no sense.

Bible in Worldwide English	When the law came, it showed how wrong people really were. But when people were really bad, God was even more kind. The wrong things people did ruled over them, and they died. Now God has been very kind. He has made people right with him. So now Gods blessing will rule over them, and they will live for ever. Jesus Christ our Lord has done this for them.
Easy English Easy-to-Read Version–2008	. The law was brought in so that more people would sin the way Adam did. But where sin increased, there was even more of God's grace. Sin once used death to rule us. But God gave us more of his grace so that grace could rule by making us right with him. And this brings us eternal life through Jesus Christ our Lord.
<i>God's Word</i> TM	Laws were added to increase the failure. But where sin increased, God's kindness increased even more. As sin ruled by bringing death, God's kindness would rule by bringing us his approval. This results in our living forever because of Jesus Christ our Lord.
Good News Bible (TEV)	Law was introduced in order to increase wrongdoing; but where sin increased, God's grace increased much more. So then, just as sin ruled by means of death, so also God's grace rules by means of righteousness, leading us to eternal life through Jesus Christ our Lord.
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.	The Law came, so that the full power of sin could be seen. Yet where sin was powerful, God's kindness was even more powerful. Sin ruled by means of death. But God's kindness now rules, and God has accepted us because of Jesus Christ our Lord. This means that we will have eternal life.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	So then, the law was introduced into God's plan to bring the reality of human sinfulness out of hiding. And yet, wherever sin increased, there was more than enough of God's grace to triumph all the more! And just as sin reigned through death, so also this sin-conquering grace will reign as king through righteousness, imparting eternal life through Jesus, our Lord and Messiah!
Plain English Version	.
UnfoldingWord Simplified T.	God gave his law to Moses in order that people might realize how greatly they had sinned; but as people sinned more, God continued to act even more kindly toward them in a way that they did not deserve. He did that in order that, unlike people die because they sin, his kind gift might put them right with himself. Then they can live forever because of what Jesus the Messiah our Lord has done for them.
Williams' New Testament	Then law crept in to multiply the offense. Though sin has multiplied, yet God's favor has surpassed it and overflowed, so that just as sin had reigned by death, so His favor too might reign in right standing with God which issues in eternal life through Jesus Christ our Lord.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	. . The law quietly came in so that the infraction might increase. But where the sin increased, the generosity overflowed even more so that even as the sin was king in the death, so also might the generosity be king through the right way for life that spans <i>all</i> time through Jesus, <i>the</i> Anointed King, our Master.
Common English Bible Len Gane Paraphrase	. Moreover the law showed up so that wrongdoing would increase, but where sin abounded, grace abounded more, that just as sin has ruled in death, even so might grace rule through righteousness resulting in eternal life through Jesus Christ our Lord.
A. Campbell's Living Oracles	Moreover, the law supervened, that the offense might abound; but where sin abounded, favor superabounded—that as sin reigned by death, so, also, favor might reign by justification to eternal life, through Jesus Christ our Lord.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . Law was introduced in order that offences might be multiplied. But, where sins were multiplied, the loving-kindness of God was lavished the more, In order than, just as Sin had reigned in the realm of Death, so, too, might Loving-kindness reign through righteousness, and result in Immortal Life, through Jesus Christ, our Lord.

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 When the law was introduced, sin became even more obvious. But while sin became much more obvious, grace became even more obvious! Just as sin ruled us and brought us death, now grace rules by making us right with God, bringing us eternal life through Jesus Christ our Lord.
International Standard V	Now the Law crept in so that the offense would increase. But where sin increased, grace increased even more, so that, just as sin ruled by bringing death, [Lit. ruled in death] so also grace might rule by bringing justification [Lit. through justification] that results in eternal life through Jesus the Messiah, [Or Christ] our Lord.
Lexham Bible	Now the law came in as a side issue, in order that the trespass could increase, but where sin increased, grace was present in greater abundance, so that just as sin reigned in death, so also grace would reign through righteousness to eternal life through Jesus Christ our Lord.
Montgomery NT NIV, ©2011 Riverside New Testament	. . But law came in alongside that the fall might be greater; but where sin became greater grace became greater still, in order that as sin reigned in death grace might reign through righteousness and issue in life eternal through Jesus Christ our Lord.
Leicester A. Sawyer's NT	For the law supervened that the fall might abound; but where the sin abounded the grace was superabundant, that as sin reigned in death, so the grace shall reign through righteousness in life eternal through Jesus Christ our Lord.
The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. . Moreover the Law entered that the misdeed might abound. But where sin abounded, Grace did much more abound: That as sin has reigned to death, even so might Grace reign through righteousness to Age Lasting Life by Jesus Christ our LORD.

Weymouth New Testament	Now Law was brought in later on, so that transgression might increase. But where sin increased, grace has overflowed; in order that as sin has exercised kingly sway in inflicting death, so grace, too, may exercise kingly sway in bestowing a righteousness which results in the Life of the Ages through Jesus Christ our Lord.
Wikipedia Bible Project	When the Law came along, sin was even more obvious. But where sin was even more, grace was even more than that. Even though sin ruled in death, grace even more ruled by making us right, ready for eternal life through Jesus Christ our Lord.
Worsley's New Testament	. some entrance

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	And the introduction of the Torah caused sin to increase. And where sin had increased, grace much more abounded, Just as sin had reigned through death, so also grace shall reign through righteousness to everlasting life, through Yahshua Messiah our Master.
Holy New Covenant Trans.	The law came in to increase sin. But where sin increased, God's help in time of need increased much more. Sin used death to rule. In the same way, God's help in time of need rules through being made right through our Lord Jesus Christ for eternal life.
The Scriptures 2009	And the Torah came in beside, so that the trespass would increase. But where sin increased, favour increased still more, so that as sin did reign in death, even so favour might reign through righteousness to everlasting life through ישוע Messiah our Master.
Tree of Life Version	.

Weird English, Ⓞld English, Anachronistic English Translations:

Accurate New Testament	...Law but enters that may increase The Error where but increases The Offense exceeds The Favor that as reigns The Offense in the death so and The Favor may reign through right to life continual through jesus christ the lord [of] us...
Alpha & Omega Bible	.
Awful Scroll Bible	What is more, the Law came-in-beside, in order that falls-aside may excel, but where missing-the-mark excels, Grace excels-beyond! In order that, wholly-as missing-the-mark reigns from-within death, even the same-as-this, Grace may reign by Virtuousness to everlasting Life, through Jesus the Anointed One, our Lord!
Concordant Literal Version	Yet law came in by the way, that the offense should be increasing. Yet where sin increases, grace superexceeds, that, even as Sin reigns in death, thus Grace also should be reigning through righteousness, for life eonian, through Jesus Christ, our Lord."
exeGesés companion Bible	And the torah entered surreptitiously, so that the downfall superabound: and where sin superabounded,

charism exceedingly superabounded:
so that exactly as sin reigned in death,
even thus charism reigns through justness
unto eternal life
through Yah Shua Messiah our Adonay.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
The (epoch of the) Torah came to increase the averah (transgression); but where Chet (Sin, Chet Kadmon) increased, unmerited Chen v'Chesed Hashem overflowed in abundance,
In order that as Chet (Sin) reigned in Mavet (Death), so also Chesed might reign through Tzedek Olamim to Chayyei Olam through Rebbe, Melech HaMoshiach Yehoshua Adoneinu [DANIEL 9:24].

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
Now the Law of Moses was introduced [*into the world*] in order to cause sin to increase [*i.e., it defined many things to be wrong that were previously not regarded as sin*]. But with the increase of sin, God's unearned favor increased all the more. This was so that just as sin ruled [*over mankind*], causing [*physical*] death, even so God's unearned favor would rule [*over mankind*], providing [*them with*] righteousness, and leading to never ending life through Jesus Christ our Lord.

Brodie's Expanded Trans.

Moreover, the law came in as a side issue, so that the transgression [Adam's original sin] might abound [become exceedingly sinful]. But where sin has abounded [on top of Adam's original sin], grace has overflowed in superabundance. So that just as the sin nature has reigned unto [spiritual] death, in the same manner also, grace might come to reign [potential] by means of righteousness because of eternal life [we have the option of bringing our experience of life in time up to our position of life in eternity] through Jesus Christ our Lord .

The Expanded Bible
Jonathan Mitchell NT

.
Now Law and custom at one point entered in alongside (or: intruded into the situation by the side) to the end that the effect of the fall to the side (or: so that the result of the offense and the stumbling aside) would increase to be more than enough (should greatly abound and become more intense). But where the Sin (the failure; the divergence and missing of the target) increases (or: abounded to be more than enough; becomes more intense) THE GRACE ("the act producing happiness, which is granted as a favor" – Jim Coram) at once super-exceeds (or: hyper-exceeded) over and above, surrounding to excessive abundance and overflow,
to the end that JUST AS the Sin (the failure; the erroneous act; the deviation and digression which issued in missing the goal) at one point reigned (or: ruled as king; exercised sovereign sway) within, and in union with, the Death, THUS SO (or: in THIS way) also the Grace and joyous favor would reign (should rule as king; can exercise sovereign sway) through rightwisdom (or: by means of rightly-turned existence with equity in [covenantal] solidarity of right relationships which accord to the Way; through a Justice-[expression]) [which leads] into Life which belongs to, pertains to and has the characteristics of the Age (or: eonian life; Life of the Age [of Messiah]; a life for the ages) – through Jesus Christ, our Owner (Lord; Master).

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.	<p> Law however, gained admission,^c in order that the fault might abound', But <where the sin abounded'> the favour greatly superabounded'^d:— In order that— <Just as [sin] reigned [in death]> So also favour might reign, through righteousness unto life age-abiding.^e Through Jesus Christ our Lord .</p> <p>^c Gal. iii. 19. ^d Or: "obtained pre-eminence." ^e Ap: "Age-abiding."</p>
The Spoken English NT	<p>Now, the Law came in so that the offense would go even further. But where sin went further, grace overflowed even more. So just as sin ruled, leading to death,^k so also grace will rule through acquittal, leading to eternal life through Jesus Christ our Lord.</p> <p>k. Lit. "sin ruled in death."</p>
Wilbur Pickering's New T.	<p>However, law came on the scene so that the offense might abound; but where the sin abounded, the grace superabounded, so that just as sin reigned in the death,¹¹ so also the grace might reign through righteousness into eternal life through Jesus Christ our Lord.</p> <p>(11) '<u>The</u> death' refers to the world controlled by Satan, where sin reigns; to be separated from God is spiritual death.</p>
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	<p>But [the] Law entered alongside so that the offense should abound, but where sin abounded, grace super-abounded, so that even as sin reigned by death, so also grace reigns through righteousness to eternal life, through Jesus Christ our Lord!</p>
Berean Literal Bible	.
Bill Puryear translation	<p>Now the Law came in as a side issue, in order that the transgression [of Adam] might be augmented. But where [personal] sin increased, grace increased in super abundance, in order that just as the sin nature has ruled in the sphere of [spiritual] death, so also grace might rule by means of [imputed] righteousness because of eternal life through Jesus Christ our Lord.</p>
C. Thomson updated NT	.
Charles Thomson NT	<p>Now the law came in a little way, so that transgression abounded, but where sin abounded, favour superabounded, that as sin had reigned by death, so favour might reign by means' of a justification for everlasting life, through Jesus Christ our Lord.</p>
Context Group Version	<p>And the law came in besides, that the trespass might abound; but where disgrace abounded, favor abounded more exceedingly: that, as disgrace reigned in the death, in the same way might the favor reign through vindication to age-enduring life through Jesus the Anointed our Lord.</p>
English Standard Version	.
Far Above All Translation	<p>Then <i>the</i> law came along, so that transgression should abound, but where sin abounded, grace superabounded, so that as sin reigned by death, so also grace might reign through righteousness <i>leading</i> to age-abiding life through Jesus Christ our Lord.</p>

Green's Literal Translation	. deviation
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	BUT LAW CAME IN BY THE BYE, THAT MIGHT ABOUND THE OFFENCE; BUT WHERE ABOUNDED SIN OVERABOUNDED GRACE, THAT AS REIGNED SIN IN DEATH, SO ALSO GRACE MIGHT REIGN THROUGH RIGHTEOUSNESS TO LIFE ETERNAL, THROUGH JESUS CHRIST OUR LORD.
Literal Standard Version	. continuous life
Modern English Version	.
Modern Literal Version 2020	But <i>the</i> law entered in beside <i>us</i> , in-order-that the trespass might increase, but where sin increased, the favor {Or:: grace} over-abounded; in-order-that, just-like sin reigned in death, so also the favor might reign through righteousness to everlasting life through Jesus Christ our Lord.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound, that, as sin has reigned unto death, even so might grace reign through righteousness unto (which issues in) eternal life by Jesus Christ our Lord.
R. B. Thieme, Jr. translation	Now the law came in as a side issue [as a minor actor to play a minor role], in order that the transgression of Adam might be augmented [enlarged]. But where personal sin increased [overflowed in great abundance], grace increased in superabundance [or, <i>greater abundance</i>]. But just as the sin nature has ruled in the sphere of spiritual death, so also the grace of God might rule through imputed righteousness because of eternal life through Jesus Christ our Lord.
R. B. Thieme, Jr. trans2	NOW the Mosaic Law entered as a side issue as a minor actor to play a minor role or part in life, so that the Transgression of Adam in Adam's Original Sin might be augmented, but under the circumstance where personal sins increased or overflowed in abundance or augmented Spiritual Death, Grace did increased in greater or super abundance. In order that, just as Adam's Sinful Trend the Old Sin Nature reigned as sovereign over Human Life in the sphere of Spiritual Death, so also the unique grace of God might potentially rule through imputed righteousness combined with the capacity of maximum Metabolized Bible Doctrine in the Stream of Consciousness of the Soul resulting in Maturity Adjustment to the Justice of God because of eternal life through Jesus Christ our Lord.
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:

20-21

Romans 5:20a			
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; nominative case	Strong's #3551
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
pareisérchomai (παρεισέρχομαι) [pronounced par-ice-EHR-khom-ahee]	<i>to slip in, to come in secretly or by stealth, or creep or steal in; to enter in addition, come in besides</i>	3 rd person singular, aorist active indicative	Strong's #3922
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
pleonázō (πλεονάζω) [pronounced pleh-on-AHD-zo]	<i>to superabound; to exist in abundance; to increase; to be augmented; to make to increase; to grow</i>	3 rd person singular, aorist active subjunctive	Strong's #4121
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
paráptōma (παράπτωμα) [pronounced par-AP-to-mah]	<i>trespass; a sin, misdeed; to fall beside or near something; a lapse or deviation from truth and uprightness</i>	neuter singular noun; nominative case	Strong's #3900

Translation: Now, law crept [into society] that sin might superabound;...

How do we interpret this? Do we understand this to mean law as a general principle (as per the laws of divine establishment) or is this a specific reference to the Mosaic Law.

It says that this law *crept in*, that is the 3rd person singular, aorist active indicative of pareisérchomai (παρεισέρχομαι) [pronounced par-ice-EHR-khom-ahee], which means, *to slip in, to come in secretly or by stealth, or creep or steal in; to enter in addition, come in besides*. Strong's #3922. Now, remember how the Mosaic Law came to the Jews—they heard the Ten Commandments spoken aloud to them, which frightened most of Israel. See **Exodus 19** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Exodus 20** ([HTML](#)) ([PDF](#)) ([WPD](#)) which describes this experience. Now, does this sound like a law which *slipped in, crept in, came in by stealth*? No; absolutely not!

Therefore, it is more logical to think of this as being the principle of law. What few people appreciate is, Noah's sons and their sons lived for a very long time—to the time of Abraham. Also, there were maybe ten generations (give or take) beginning with Noah's sons and coming down to the period of time that Abraham lived in. Essentially, there were about ten generations of people who were alive all at the same time—from the flood all the way to the time of Abraham. What this means is, there would have been a fairly consistent understanding of morality. So, for a very long time, setting up a system of laws was unnecessary because everyone was pretty much on the same page. I learned general morality from my parents, who learned it from their parents, who learned it from their parents. Now, in my life, I don't think I met any of my great grandparents and we did not live near my grandparents for the most part (except for my maternal grandmother). This was not the case for most people prior to Abraham. These extended families did not tend to separate and go their own ways, so, you have

sets of great, great, great grandparents (and beyond) living with the great, great grandparents (whom they raised), living with the great grandparent (whom they raised), etc. So we have a very consistent morality taught, because grandparents six or eight generations back were still around. I don't know firsthand the lessons and teachings of my great grandparents because I don't think that I met them.

However, for a variety of reasons, this group might splinter off and move elsewhere; and another group might splinter off and move somewhere else—this is described in **Genesis 10** ([HTML](#)) ([PDF](#)) ([WPD](#))—so that when these groups would go out on their own and form a city-state, it became clear that laws must be developed to help keep people under control. In this way, law crept into various societies. A set of laws would be written in Aram; another set of laws might be written in Cush. The aorist tense describes points of time in the past when these laws were written (when they crept into that society). As people grouped here or there, laws began to be written to control behavior.

We tend to think of *sin* as something against God, but what took place, far more often, are trespasses against the laws which came into being. If Hammurabi writes 300 laws over the weekend, ratifies them on Monday; then on Tuesday and following, there are people who are violating these laws. These people committing trespasses maybe have been doing the same things before, but now these things were officially trespasses or misdeeds with respect to the government which is in place and beginning to become organized.

More laws make for more law-breakers.

Romans 5:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced hoo]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
pleonázō (πλεονάζω) [pronounced pleh-on-AHD-zo]	<i>to superabound; to exist in abundance; to increase; to be augmented; to make to increase; to grow</i>	3 rd person singular, aorist active indicative	Strong's #4121
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
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, nominative case	Strong's #266
hyperperisseúō (ὑπερπερισσεύω) [pronounced hoop-ehr-per-is-SYOO-oh]	<i>to superabound, to abound beyond measure (much more, exceedingly); to overflow, to enjoy abundantly; to be in great excess; to supply lavishly</i>	3 rd person singular, aorist active indicative	Strong's #G5248

Romans 5:20b			
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)
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485

Translation: ...now, wherever sin has superabounded, grace abounds even more.

Where these trespasses have superabounded, grace abounds even more. God was gracious toward those who disobeyed the laws of their land. God did not tend to come in and wipe them out (as He had done with the antediluvian civilization).

In fact, God places these trespasses on the back burner, and allows for people to be saved even though Jesus had not yet appeared in time.

Romans 5:20 Now, law crept [into society] that sin might superabound; now, wherever sin has superabounded, grace abounds even more. (Kukis mostly literal translation)

Romans 5:21a			
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
hōsper (ὡσπερ) [pronounced HOE-sper]	<i>wholly as, just as, exactly like</i>	adverb	Strong's #5618
basileúō (βασιλεύω) [pronounced bas-il-YOO-oh]	<i>to be king; to reign (over); to rule (literally or figuratively)</i>	3 rd person singular, aorist active indicative	Strong's #936
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
hamartia (ἁμαρτία, ας, ἡ) [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, nominative case	Strong's #266

Romans 5:21a			
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
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2288

Translation: For, just as sin reigned by death,...

Man continued to die—because man was sinful, man had a lifespan and could not go beyond that lifespan. So, death reigned over mankind. Death reigned over man because man was sinful and lived in a fallen world.

Romans 5:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtō (οὗτω) [pronounced HOO-toh]; also houtōs (οὗτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hē (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
basileúō (βασιλεύω) [pronounced bas-il-YOO-oh]	<i>to be king; to reign (over); to rule (literally or figuratively)</i>	3 rd person singular, aorist active subjunctive	Strong's #936
diá (διὰ) [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

Romans 5:21b

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; genitive/ablative case	Strong's #1343

Translation: ...so even grace reigned by righteousness...

Grace still existed and people were still saved. How? God would reveal Himself to men in various ways, and they would believe in Him. For the most part, the God of Genesis would be revealed, and those who believed in Him were saved (the God of Genesis is Jesus Christ).

Romans 5:21c

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
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, accusative case	Strong's #2222
aiōnios (αἰώνιος) [pronounced ahee-OH-nee-oss]	<i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i>	feminine singular adjective, accusative case	Strong's #166
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
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
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
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...[leading] to eternal life through Jesus Christ our Lord. (Kukis mostly literal translation)

God's grace provided the gospel message to mankind throughout the world; and they chose whether or not to believe in Him. But their eternal life came through our Lord Jesus Christ.

Christ Jesus appeared in time and died for our sins in time. But His death and payment for sins goes forward in time and backward in time.

Romans 5:21 For, just as sin reigned by death, so even grace reigned by righteousness [leading] to eternal life through Jesus Christ our Lord. (Kukis mostly literal translation)

All those who lived in a fallen world would eventually die; yet, grace still abounded even more, meaning that men could still be saved.

Romans 5:20–21 Now, law crept [into society] that sin might superabound; now, wherever sin has superabounded, grace abounds even more. For, just as sin reigned by death, so even grace reigned by righteousness [leading] to eternal life through Jesus Christ our Lord. (Kukis mostly literal translation)

Romans 5:20–21 At some point, law crept into many societies and nations, which resulted in a clearer definition of sin. However, wherever sin has superabounded, then grace must abound even more. For, just as sin reigns by death, so even grace reigns by means of God's righteousness, which righteousness leads one to eternal life through Christ Jesus our Lord. (Kukis paraphrase)

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A Set of Summary Doctrines and Commentary

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 5 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 5

- 1.

[Chapter Outline](#)

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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 5

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Romans 5

Addendum

The doctrine was referenced in [Romans 5:2](#).

The Doctrine of Grace (R. B. Thieme, Jr.)

Notice a progression of grace in our context. In Ephesians 1:6 we have “his grace.” In verse 7, “the riches of his grace.” In 2:7, “the exceeding riches of his grace.” There is a principle involved here. Once grace starts pursuing you you go from grace to the riches of His grace to the exceeding riches of His grace.

The doctrine of grace, part #2

1. Grace is all that God is free to do for man on the basis of the cross, on the basis of propitiation. God is actually freed from the confinements of His own perfect character to do something for us. So grace is God’s freedom to express His love to mankind without jeopardising any part of His essence. The cross freed God to save us and to save us permanently. Therefore grace is the plan of God, grace is the work of God, the expression of God’s perfection. Grace means very simply that God does all the work and man does all of the benefiting without work. Grace is a plan, a policy, a function, a mechanic of divine *modus operandi*.
2. Grace depends upon the essence or the character of God. Therefore grace depends on who and what God is. Grace is what God can do for man and be consistent with His own character or essence. This is why propitiation is so important.
3. The issue. The believer must sort out the difference between grace and legalism. Legalism is man’s ability, man’s works, man’s actions intruding into the plan of God. Anything that man throws into the plan is no good. If it was accepted it would neutralise or destroy grace. The plan of God, however, is not destroyed or neutralised because grace rejects our talent, our ability, our plans, our concepts, anything that we have and regard as beneficial. Man’s plans and God’s plans cannot coexist. This immediately sets up in the soul a great conflict.
4. Grace, sanctification, and the angelic conflict all meet. The principle is that under grace the greatest things that God can do for any believer is to make that believer like His Son who is the only celebrity of the Church Age, as well as the head of the Church. Man was created to resolve the angelic conflict, therefore when the first Adam blew it through his free will and sin [the Fall] Jesus Christ as the last Adam became human — not an angel, as per Hebrews 2:14-16. The first Adam lost the victory through the Fall and the last Adam wins the victory through the cross and then operation footstool — Colossians 2:14; Hebrews 2:14. So grace found a way to take man, created inferior to angels and in fallen condition, and make him superior to all angelic creatures. This is accomplished in three stages of sanctification.

The Doctrine of Grace (R. B. Thieme, Jr.)

- 1) Stage one: By means of the baptism of the Holy Spirit whereby every believer is entered into union with Christ every believer became positionally higher than angels — Hebrews chapters 1 & 2.
- 2) Stage two: Because of this it is possible under the construction of the ECS and the entrance into the supergrace life to become experientially higher than angels. There is nothing that tears the devil up more than for some believer to reach supergrace because positionally the devil can't do anything about what happened in a second. But he can try to head off building a cup in the soul because one the believer has a cup God starts pouring, and He pours, and He pours. Once the ECS has been constructed and once the believer enters into supergrace and maintains it then he is under what is known as experiential sanctification. At this point God is able to so benefit in the devils world human beings to a greater extent than the devil's own original crowd, angels, are benefited. Demons are miserable, that's why they are always trying to possess a body. When God through grace can start pouring in your cup and benefit you way above the demons it just tears them all apart. While God is blessing you God is glorified. The other side of the picture is that the demons are weeping and wailing. It tortures them to have you blessed under supergrace. The biggest issue in your life is supergrace blessing.
- 3) Stage three: That is when the Church receives their resurrection body and becomes the bride of Christ. When Church Age believers receive the resurrection body at the Rapture this is ultimate sanctification, and at that point the believer in Jesus Christ is physically superior to the angels.
5. The entrance factor into grace. Every believer has entered the grace of God. That means he has tasted grace at least once, the moment he believed in Jesus Christ — Hebrews 6:4; 1Peter er 2:3. At the moment of salvation every believer receives 36 things and hey are irrevocable, they are just as immutable as God Himself. This grace package at salvation cannot be cancelled or destroyed either by God or by angels or by human beings. At the same time God is freed to love you regardless of your experiential status of this life. Maximum love frees God to pour out maximum grace, but grace can only find a place to lodge where there is capacity for grace, and that is the supergrace life. Therefore God in grace has provided supergrace in order that this might be demonstrated to us, to angels, to the entire heavenly convocation. By the way, grace never goes where grace is not wanted. The issue here is Bible doctrine. God found a way through doctrine, through GAP, to put this into operation.
6. The occupational hazard of believers in the field of grace: ignorance, lack of cognisance with regard to the concept of grace, therefore leading to disorientation of grace, leading to the field of reversionism — Galatians 5:4; Hebrews 12:15. Reversionism is the greatest enemy, the greatest antagonist to the whole plan of God in operation phase two.
7. The divine attitude: God is constantly waiting to pour grace into the cup of the soul — Isaiah 30:18,19. When a believer reaches supergrace he has supergrace capacity and God pours.
8. Grace in phase one is documented from the following passages: Psalm 103:8-12; Romans 3:23,24; 4:4; 5:20; Ephesians 2:8,9; Hebrews 2:9.
9. Grace in phase two sees the believer in time and every aspect of our life is related somehow to grace, like prayer in the supergrace life — Hebrews 4:16; in the field of suffering — 2Corinthians 12:9,10; growth through the function of GAP — 2Peter er 3:18; stability — 1Peter er 5:12; Hebrews 13:9; modus vivendi — 2Corinthians 1:2; Hebrews 12:28; the production of divine good — 1Corinthians 15:10; 2Corinthians 6:1.
10. Grace and giving. The best part of giving comes when maximum materialistic blessing meets maximum doctrine in the normal function of the supergrace life. Giving becomes meaningful as an act of priestly worship — 2Corinthians chapters 8 & 9; Philippians 4:14-18.
11. The axioms of grace:
 - 1) God is perfect, therefore His plan is perfect.
 - 2) A perfect plan can only originate and function from a perfect God.
 - 3) If man can do anything meritorious in the plan of God it is no longer perfect, and obviously not longer grace.
 - 4) A plan is no stronger than its weakest link. For this reason grace excludes human merit and human ability. Grace also excludes human good. Do-gooders never make it under the plan of God.
 - 5) Legalism and human good are the enemies of grace.

The Doctrine of Grace (R. B. Thieme, Jr.)

- 6) Therefore works of human righteousness have no place in the plan of God.
- 7) All human good is associated with the great mental attitude sin of pride. Pride seems to be the expansion of the self-consciousness of the soul in reversionism to the point of total disorientation to the grace of God.
12. Four areas in which pride rejects God's grace.
 - 1) The pride of the believer who rejects the doctrine of eternal security. To reject eternal security you have to be very proud because inevitable the person who does thinks that his sins are greater than the plan of God. He is more impressed with his sins than he is with what God has done for him.
 - 2) The pride of the believer who succumbs to pressure and adversity and who thinks that his sufferings are greater than the grace provision of God — 2Corinthians 12:7-10.
 - 3) The pride of pseudo spirituality: the believer who thinks that his human systems are greater than the ministry of God the Holy Spirit in his life. The systems may be anything from personality imitation, observation of taboos, confusion of means and results, the concept of relativity (my sins are more refined than your sins, therefore I am spiritual), the speaking in tongues, the ecstasies, the asceticism, the programs, the ritualism, all are involved in that type of pride.
 - 4) The pride of the believer in emotional revolt of the soul. he assumes that his feelings, his emotions, his experiences, and his areas of reaction — disillusion, boredom, discouragement, self-pity, loneliness, frustration, jealousy, bitterness, being jilted or phased out. These are reactors that lead to the frantic search for happiness which triggers emotional revolt and which comes back and intensifies the ones involved. So there is an intensification of reactors through emotional revolt.
13. Grace is always related to divine assets — John 1:14,16,17; 1Corinthians 1:4,5; Ephesians 1:6,7.
14. The principle of supergrace — James 4:6, "greater grace/supergrace." Supergrace in the life of Jesus Christ is described in John 1:14-17; in the life of the believer in phase two is described in chapters like Philippians 4; James 4; Ephesians 3:19-21; 2Corinthians 12:8,10.
15. The concept of the pursuit of grace — Ephesians 1:6. The pursuit of grace is the perpetuation of supergrace in the believer's life. God is glorified when we are blessed under supergrace.
16. Under grace [supergrace] the believer reaps what God sows — Psalm 13:5; under reversionism the believer reaps what the believer sows — Psalm 13:5.

R. B. Thieme, Jr. has done the doctrine of grace on many occasions; and then he has also broken down many aspects of grace and given a doctrine on those aspects (for instance, on *common grace*). This particular doctrine probably comes from his work in the early to mid 1970s.

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This doctrine was referenced in [Romans 5:2](#).

The Doctrine of Glory (R. B. Thieme, Jr.)

1. Glory is used in a number of ways in the scripture. The first way it is used is connected with the essence of God. The essence box is the glory of God. Since His essence is perfect glory is used for the entire essence box. E.g. Romans 3:23, "... all have come short of the glory [essence box] of God." Ephesians 1:17; Deuteronomy 5:24; Psalm 21:5 are used as illustrations of where the word "glory" is used for the essence of God. Since God has an inherent glory one of the objectives of Bible doctrine is the realisation of this inherent glory and provision.
2. Glory is used for the edification complex of the soul. The first objective of the Christian way of life is the ECS. Ephesians 3:21; Colossians 1:27; 1Peter 1:8; 2 Thessalonians 2:14.
3. The right woman is the glory of the right man — 1Corinthians 11:7,15. When right woman finds her right man she so responds to him as to become his glory. The woman's long hair is the sign of her glory but her soul's function is the actual glory. Just as the ECS reflects the glory of God when a man finds his right woman she reflects his glory.
4. The grace of God is also described as glory — Ephesians 1:6. That is another way in which the believer

A Complete Translation of Romans 5	
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The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Romans 5			
	Series	Lesson (s)	Passage
	1972 Romans (#458)	#128–181	Romans 5:1–21
	1961 Basics (#101)	#3	Romans 5
	1992 Spiritual Dynamics (#376)	#311, 521, 1673, 1674, 1683, 1691–1693, 1763–1765, 1787	Romans 5:5
	1992 Spiritual Dynamics (#376)	#478, 537, 934, 1343, 1394, 1721, 1729, 1746, 1747, 1750, 1757, 2028, 2039, 2100	Romans 5:8
	1992 Spiritual Dynamics (#376)	#611, 613, 640, 765, 1243, 1542, 1566	Romans 5:12
	1992 Spiritual Dynamics (#376)	#764, 766	Romans 5:1–2, 5
R. B. Thieme, Jr.	1992 Spiritual Dynamics (#376)	#1268	Romans 5:9, 17
	1992 Spiritual Dynamics (#376)	#1349	Romans 5:8–9
	1992 Spiritual Dynamics (#376)	#1619	Romans 5:5, 8
	1992 Spiritual Dynamics (#376)	#1665, 1666	Romans 5:1–2
	1992 Spiritual Dynamics (#376)	#1751, 1752	Romans 5:8, 12
	1992 Spiritual Dynamics (#376)	#1781, 1800, 1801	Romans 5:6, 8
	1992 Spiritual Dynamics (#376)	#1788, 1790	Romans 5:5–6
	1992 Spiritual Dynamics (#376)	#1927	Romans 5:6
	1985 Ephesians (#412)	#395–398, 692, 787, 878, 944, 1404	Romans 5:8–10
	1985 Ephesians (#412)	#565, 685, 1132	Romans 5:5
	1985 Ephesians (#412)	#757	Romans 5:5, 12

Doctrinal Teachers* Who Have Taught Romans 5

	Series	Lesson (s)	Passage
	1985 Ephesians (#412)	#912, 1173	Romans 5:12
	1985 Ephesians (#412)	#1367	Romans 5:1
	1972 David (#631)	#199	Romans 5:1
	1972 David (#631)	#201	Romans 5:2
	1977 Great Chapters of the Bible (#666)	#13–43	Romans 5:1–21
	1984 Protocol Plan of God (#728)	#13	Romans 5:5
	1991 Israel in Conflict (#840)	#105	Romans 5:8
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 5

Word Cloud from Exegesis of Romans 5²⁴

These two graphics should be very similar; this means that the exegesis of Romans 5 has stayed on topic and has covered the information found in this chapter of the Word of God.

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²⁴ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.