

Romans 8

written and compiled by Gary Kukis

Romans 8:1–39

Life in the Spirit/Heirs with 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 8 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: This is certainly one of the most famous chapters in the Bible with several of the most famous passages in the Scriptures (**There is now no condemnation for the one in Christ Jesus; All things work together for good to those who love God; I am fully convinced that nothing can separate us from the love of God which is in Christ Jesus**). Throughout this chapter, Paul navigates these and other topics using some exceptional logic. I find it nearly impossible to sum up this chapter with a sentence or two.

*Bible Summary: The law of the Spirit has set you free. We are children of God and co-heirs with Christ. Nothing can separate us from the love of God.*¹

This should be the most extensive examination of Romans 8 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 in the Spring A.D. 58 in the home of Phoebe in Corinth (as per R. B. Thieme, Jr.) Wikipedia³ suggests that Paul is in the home of Gaius in the mid to late 50s. Wikipedia provides an lengthy explanation as to why this epistle was written from Corinth.

Quotations:

Outline of Chapter 8:

Preface Introduction

v. 1–
v.
v.
v.
v.
v.
v.
v.
v.
v.

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>

³ From https://en.wikipedia.org/wiki/Epistle_to_the_Romans accessed May 9, 2024. Not that it really makes any difference, but I would tend to trust R. B. Thieme, Jr. on this.

- Addendum [A Complete Translation of Romans 8](#)
- Addendum [Doctrinal Teachers Who Have Taught Romans 8](#)
- Addendum [Word Cloud from the Kukis Paraphrase of Romans 8](#)
- Addendum [Word Cloud from Exegesis of Romans 8](#)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Romans	

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
		Psalm 44	
Acts 20	Acts 21	Romans 7	

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/>

An Introduction to Romans 8

Introduction: Romans 8 has some of the most important and memorized verses in the Word of God. Therefore, we need to be careful not to overemphasize those several sections and miss what else is found in this chapter. There is a lot to be found here, including a lot of reasoning and logic on the part of the human author, Paul.

As an aside, I think that is interesting to consider how Paul put all of this together—by this, I mean more than Romans 8; or the book of Romans; but the entire theology that we adhere to as believers in the Church Age. In fact, without Paul, would we have understood the dramatic change from the Age of Israel to the Church Age?

Given the amount of reasoning found in the book of Romans; and given that Paul's writings tend to become more deeply theological as the years go by; I would suggest two things: (1) at no time in Paul's early Christian life did he know it all. I believe that Paul understood a great deal by this point in time, but did he really understand the concept of dispensations yet? I don't think that he did. (2) How much Church Age doctrine did Paul learn at the hand of a teaching angel in Arabia (was that the setup there?); and how much did Paul simply develop on his own? One could certainly suggest that Paul's arguments, logic and progressive thinking were simply applied to material which he already fully understood (knowing that he had a great many people to convince). Or is it possible that Paul was developing some (most or all of his) theology on the fly, as he taught or as he wrote. There are so many logical progressions of thought—particularly in this chapter—that I personally lean toward the second explanation for the theology and practices which we all follow in this era. Not that we need to choose sides here, as, how important is it really how Paul developed the Church Age theology which is the foundation for our spiritual lives?

Paul continues, at the beginning of this chapter, to develop the basic principles of the spiritual life. He started with this back in Romans 7, but he continues with this thread for the first eight verses of this chapter. Paul begins with the great statement, **There is therefore now no condemnation to those who are in Christ Jesus** (Romans 8:1; UPDV)

Paul takes this examination of the spiritual life and goes back to the foundation of our absolute status quo as believers in Jesus Christ. Vv. 9–11.

Then Paul goes back to the basics of the spiritual life—that we have a sin nature, a body of sin; but we also have the Holy Spirit—and how this all relates to Roman adoption (as we have all been adopted into Christ). Vv. 12–17.

We suffer in this life, but the earth itself appears to be in an imperfect state. But if the earth is redeemed, then so are we; and if we are redeemed, what do we become heirs to? Vv. 18–25.

Through the power of the Spirit and our relationship with God, Paul then tells us that, **And we know that to those who love God all things work together for good, to those who are called according to [his] purpose.** (Romans 8:28; UPDV). Then Paul gives us the logical progress of being called, being justified, being foreknown, etc. Vv. 26–30.

Finally, Paul asks us, how can we be judged or condemned by others? It is God Who judges and condemns; and it was Jesus Who stood in our stead. Therefore, there is nothing which can separate us from the love of God which is in Christ Jesus. Vv. 31–39.

At this point, I still do not believe that I have really given this chapter justice when it comes to this summation of it.

A title or one or two sentences which describe Romans 8.

Titles and/or Brief Descriptions of Romans 8 (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 8 (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 8

Some of these questions may not make sense unless you have read Romans 8. 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 8

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Romans 8

Characters

Biographical Material

The Principals of Romans 8

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 8

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

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 8

A Synopsis of Romans 8

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Romans 8 (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 8 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Romans 8 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (Romans 1–24)

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

The Big Picture (Romans 1–24)

Scripture

Text/Commentary

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*.⁴ 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.

Near the end of this chapter, I became aware that the Heritage Bible was not a Catholic translation so I needed to move this translation to a new grouping.

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](#)

I am not entirely happy with this translation in terms of dividing it up into sentences. It is reasonably accurate, otherwise.

⁴ Link <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

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

Kukis slavishly literal translation:

None, therefore now, condemnation to (those) in Christ Jesus, for the law of the Spirit of the life in Christ Jesus has freed you from the law of the sin and of the death. For the weakness of the law in whom kept on being weak through the flesh, the God, the Son of Himself, had sent, in a likeness of flesh of sin; and about sin, He judged the sin in the flesh, that the judgment of the law might be fulfilled in us, the (ones) not according to flesh keep on walking but according to Spirit.

Romans
8:1–4

Kukis mostly literal translation:

[There is] therefore, no condemnation now to (those) in Christ Jesus, for the law of the Spirit of life in Christ Jesus has freed you from the law of sin and death. For you see, the law [was] weak, which [law] kept on being weak through the flesh. [Therefore] the God sent His Son in the likeness of sinful flesh; and concerning sin, He judged that sin in the flesh, that the judgment of the law might be fulfilled in us, the (ones) who keep on walking, not according to the flesh, but according to the Spirit.

Kukis paraphrase

There is therefore, no condemnation now to those who are in Christ Jesus, for the law of the Spirit of life in Christ Jesus has freed you from the law of sin and death. You see, the Law kept on being weak through the flesh, as man was unable to keep the Law. Therefore, God sent His Son in the likeness of sinful flesh (Jesus was not sinful, but He was truly a man). Therefore, with regards to sin, God judged our sins of the flesh, that the righteous judgment of the law might be fulfilled in us, we who keep on walking, not according to the flesh, but according to the Spirit.

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 translation⁵ 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

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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:

Westcott-Hort Text (Greek)	None, therefore now, condemnation to (those) in Christ Jesus, for the law of the Spirit of the life in Christ Jesus has freed you from the law of the sin and of the death. For the weakness of the law in whom kept on being weak through the flesh, the God, the Son of Himself, had sent, in a likeness of flesh of sin; and about sin, He judged the sin in the flesh, that the judgment of the law might be fulfilled in us, the (ones) not according to flesh keep on walking but according to Spirit.
Complete Apostles' Bible	There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and of death. For what was impossible for the law to do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, and concerning sin, He condemned sin in the flesh, so that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.
Douay-Rheims 1899 (Amer.)	There is now therefore no condemnation to them that are in Christ Jesus, who walk not according to the flesh. For the law of the spirit of life, in Christ Jesus, hath delivered me from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and of sin, hath condemned sin in the flesh. That the justification of the law might be fulfilled in us who walk not according to the flesh, but according to the spirit.
Holy Aramaic Scriptures ⁶ Original Aramaic NT ⁷	. There is therefore no condemnation to those in Yeshua The Messiah who do not walk in the flesh.* For The Law of The Spirit of Life which is in Yeshua The Messiah has freed you* from the law of sin and of death. For because The Written Law was weak through the sickliness of the flesh, God sent his Son in the form of sinful flesh, because of sin, to condemn sin in his flesh, That the righteousness of The Written Law would be fulfilled in us, that we would not walk in the flesh but in The Spirit.
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

⁶ From <https://theholyscriptures.weebly.com/>

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

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	<p>For this cause those who are in Christ Jesus will not be judged as sinners. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.</p> <p>For what the law was not able to do because it was feeble through the flesh, God, sending his Son in the image of the evil flesh, and as an offering for sin, gave his decision against sin in the flesh:</p> <p>So that what was ordered by the law might be done in us, who are living, not in the way of the flesh, but in the way of the Spirit.</p>
Bible in Worldwide English	<p>So now those who belong to Christ Jesus will not be judged. The Spirit gives life in Christ Jesus. And the law of the Spirit has set me free from the law of wrong things, and the law of death.</p> <p>God has done what the law could not do. The things people did made the law weak. God sent his own Son in a body of man. His body was like the bodies which others use to do wrong things. He sent him because people have done wrong things. And he judged the wrong things people have done in their bodies.</p> <p>He did this so that we might be good people as the law said we should be. We are good people if we live the way the Spirit wants us to live, not the way our bodies want to live.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>So now anyone who is in Christ Jesus is not judged guilty. That is because in Christ Jesus the law of the Spirit that brings life made you free. It made you free from the law that brings sin and death. The law was without power because it was made weak by our sinful selves. But God did what the law could not do: He sent his own Son to earth with the same human life that everyone else uses for sin. God sent him to be an offering to pay for sin. So God used a human life to destroy sin. He did this so that we could be right just as the law said we must be. Now we don't live following our sinful selves. We live following the Spirit.</p>
<i>God's Word™</i>	<p>So those who are believers in Christ Jesus can no longer be condemned. The standards of the Spirit, who gives life through Christ Jesus, have set you free from the standards of sin and death.</p> <p>It is impossible to do what God's standards demand because of the weakness our human nature has. But God sent his Son to have a human nature as sinners have and to pay for sin. That way God condemned sin in our corrupt nature.</p> <p>Therefore, we, who do not live by our corrupt nature but by our spiritual nature, are able to meet God's standards.</p>
Good News Bible (TEV)	<p>There is no condemnation now for those who live in union with Christ Jesus. For the law of the Spirit, which brings us life in union with Christ Jesus, has set me free from the law of sin and death.</p> <p>What the Law could not do, because human nature was weak, God did. He condemned sin in human nature by sending his own Son, who came with a nature like our sinful nature, to do away with sin.</p> <p>God did this so that the righteous demands of the Law might be fully satisfied in us who live according to the Spirit, and not according to human nature.</p>
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 Bible ⁸	.
Contemporary English V.	If you belong to Christ Jesus, you won't be punished. The Holy Spirit will give you life that comes from Christ Jesus and will set you free from sin and death. The Law of Moses cannot do this, because our selfish desires make the Law weak. But God set you free when he sent his own Son to be like us sinners and to be a sacrifice for our sin. God used Christ's body to condemn sin. He did this, so that we would do what the Law commands by obeying the Spirit instead of our own desires.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	<i>So now the case is closed.</i> There remains no accusing voice of condemnation against those who are joined in life-union with Jesus, the Anointed One. For the "law" of the Spirit of life flowing through the anointing of Jesus has liberated us from the "law" of sin and death. For God achieved what the law was unable to accomplish, because the law was limited by the weakness of human nature. Yet God sent us his Son in human form to identify with human weakness. Clothed with humanity, God's Son gave his body to be the sin-offering so that God could once and for all condemn the guilt and power of sin. So now every righteous requirement of the law can be fulfilled through the Anointed One living his life in us. And we are free to live, not according to our flesh, but by the dynamic power of the Holy Spirit!
Plain English Version ⁹	.
UnfoldingWord Simplified T.	So God will not condemn and punish those who are joined to the Messiah Jesus. God's Spirit causes us to live in a new way because we are joined to the Messiah Jesus. In this way, I no longer have to sin when I think about sinning, and I will no more be separated from God. We tried to obey God's law in order to live with God, but it was useless to think that we could— we could not stop sinning. So God helped us instead: He sent his own Son into the world in order that his Son might atone for our sin. His Son came having a body that was like the body of us who sin. His Son came to offer himself as a sacrifice for our sin. When he did this, he also showed that our sins are truly wicked, and that anyone who sins deserves to be punished. So we can now fulfill all that God required in his law. We do this, not by our acting the way our old evil attitude desires, but instead by living as God's Spirit desires us to live.
Williams' New Testament ¹⁰	So then there is no condemnation at all for those who are in union with Christ Jesus. For the life-giving power of the Spirit through union with Christ Jesus has set us free from the power of sin and death. For though the law could not do it, because it was made helpless through our lower nature, yet God, by sending His own Son in a body similar to that of our lower nature, and as a sacrifice for sin, passed sentence upon sin through His body, so that the requirement of the law might be fully met in us who do not live by the standard set by our lower nature, but by the standard set by the Spirit.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.

⁸ The Casual English Bible is found here: <https://www.casualenglishbible.com/>

⁹ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

¹⁰ William's New Testament - 1937 by Charles B. Williams.

Breakthrough Version Clearly *there is* no guilty verdict now for the *people* in *the* Anointed King Jesus. You see, the law of the Spirit of the life in *the* Anointed King Jesus set you free out of the law of the sin and the death; for the inability of the law, in which it was weak through the physical body, God, when He sent His own Son in *the* likeness of a physical body of sin and concerning sin, found the sin to be guilty in the physical body so that the right path of the law might be accomplished in us, the *people* not traipsing around in line with *the* physical body, but in line with *the* Spirit.

Common English Bible
Len Gane Paraphrase¹¹ .
There is not any condemnation to those in Christ Jesus, [those] who don't walk after the flesh but after the spirit. For the law of the Spirit of Life in Christ Jesus freed me from the law of sin and death. For what the law couldn't do, in that it was weak through the flesh, God did by sending his own Son in the likeness of sinful flesh and, as for sin, condemned sin in the flesh, so that the righteousness of the law could be fulfilled in us who don't walk after the flesh but after the spirit.

A. Campbell's Living Oracles .
New Advent (Knox) Bible .
NT for Everyone .
20th Century New Testament There is, therefore, now no condemnation for those who are in union with Christ Jesus; For through your union with Christ Jesus, the Law of the life- giving Spirit has set you free from the Law of Sin and Death. What Law could not do, in so far as our earthly nature weakened its action, God did, by sending his own Son, with a nature resembling our sinful nature, to atone for sin. He condemned sin in that earthly nature, So that the requirements of the Law might be satisfied in us who live now in obedience, not to our earthly nature, but to the Spirit.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
Berean Study Bible .
Christian Standard Bible .
Conservapedia Translation .
Revised Ferrar-Fenton¹² .
Free Bible Version¹³ .
So there is now no condemnation for those who are in Christ Jesus. The law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. What the law couldn't do because it was powerless due to our sinful nature*, God was able to do! By sending his own Son in human form, God dealt with the whole problem of sin* and destroyed sin's power in our sinful human nature. In this way we could fulfill the good requirements of the law by following the Spirit and not our sinful nature.

International Standard V **The Spirit Gives Life**
Therefore, there is now no condemnation for those who are in union with the Messiah [Or Christ] Jesus. [Other mss. read Jesus, who do not live according to the flesh but according to the Spirit] For the Spirit's law of life in the Messiah [Or Christ] Jesus has set me [Other mss. read you] free from the Law of sin and death. For what the Law was powerless to do in that it was weakened by the flesh, God did. By sending his own Son in the form of humanity, [Lit. of the flesh] he condemned sin by being incarnate, so that the righteous requirement of the Law might be fulfilled in us, who do not live according to human nature but according to the Spirit.

Lexham Bible .
Montgomery NT .

¹¹ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

¹² From <https://bazinta.com/index.php?t=RF>

¹³ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT ¹⁴	. Perform
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	There is therefore now no condemnation to those who are in Christ Jesus; for the Spirit's Law-- telling of Life in Christ Jesus--has set me free from the Law that deals only with sin and death. For what was impossible to the Law--powerless as it was because it acted through frail humanity--God effected. Sending His own Son in a body like that of sinful human nature and as a sacrifice for sin, He pronounced sentence upon sin in human nature; in order that in our case the requirements of the Law might be fully met. For our lives are regulated not by our earthly, but by our spiritual natures.
Wikipedia Bible Project	Consequently there is now no sentence that condemns those who are in Christ Jesus. The law of the Spirit—life in Christ Jesus—set me free from the law of sin and death. For what the law could not do because it was powerless due to our sinful human nature, God was able to do by sending his own Son in human form. Dealing with the whole problem of sin, he destroyed sin in human nature. In this way we could fulfill the right requirements of the law as we follow the Spirit and not our human nature.
Worsley's New Testament	<i>There is</i> therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit. For the law of the Spirit of life in Christ Jesus hath set me free from the law of sin and death. For that which was impossible for the law <i>to do, and</i> in which it was weak through <i>the corruption of</i> the flesh, God <i>by</i> sending his own Son in the likeness of sinful flesh <i>to be a sacrifice</i> for sin, hath <i>done; that is,</i> hath condemned sin in the flesh: that the righteousness of the law may be fulfilled in us, who walk not after the flesh but after the spirit.

Catholic Bibles (those having the imprimatur):¹⁵

Christian Community (1988) ¹⁶	.
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 ¹⁷	There is therefore now no condemnation to those in Yahshua Messiah, who do not walk according to flesh, but according to Spirit. For the Law of the Spirit of life which is in Yahshua Messiah set me free from the law of sin and of death. For the Torah being powerless, in that it was weak through the flesh, YAHWEH sending His own Son in the likeness of sinful flesh, and concerning sin, condemned sin in the

¹⁴ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁵ 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.

¹⁶ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹⁷ 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.

Holy New Covenant Trans.	<p>flesh, so that the righteous demand of the Torah might be fulfilled in us, those not walking according to flesh, but according to Spirit.</p> <p>So there is no condemnation now for those people who are in Christ Jesus. The law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. The law was weak through human nature. God did what the law could not do: He sent His own Son as a sacrificial offering for sin. He came with a nature like man's sinful human nature. And, concerning sin, this is how God used human nature to condemn sin. He wanted to completely satisfy in us what the law says is right. We are living by following the Spirit, not by following human nature.</p>
The Scriptures 2009	<p>There is, then, now no condemnation to those who are in Messiah עשוהי, who do not walk according to the flesh, but according to the Spirit. For the torah of the Spirit of the life in Messiah עשוהי has set me free from the torah of sin and of death. For the Torah being powerless, in that it was weak through the flesh, Elohim, having sent His own Son in the likeness of flesh of sin, and concerning sin, condemned sin in the flesh, so that the righteousness of the Torah should be completed in us who do not walk according to the flesh but according to the Spirit.</p>
Tree of Life Version	<p>Therefore, there is now no condemnation for those who are in Messiah Yeshua. For the law of the Spirit of life in Messiah Yeshua has set you free from the law of sin and death. For what was impossible for the Torah—since it was weakened on account of the flesh—God has done. Sending His own Son in the likeness of sinful flesh and as a sin offering, He condemned sin in the flesh— so that the requirement of the Torah might be fulfilled in us, who do not walk according to the flesh but according to the Ruach.</p>

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament ¹⁸	<p>No then now Condemnation {becomes} [to] the [men] in christ Jesus The for Law [of] the spirit [of] the life in christ jesus frees you from the law [of] the offense and [of] the death The [Thing] for {is} Unable [of] the law in which [He] had (weakness) through the flesh The God the [of] himself son Sending in appearance [of] flesh [of] offense and about offense condemns the offense in the flesh that The Act (Right) [of] the law may be filled in us the [men] not in flesh walking but in spirit {walking}...</p>
Alpha & Omega Bible	<p>THEREFORE THERE IS NOW NO CONDEMNATION FOR THOSE WHO ARE IN CHRIST JESUS.</p> <p>FOR THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS HAS SET YOU FREE FROM THE VERDICT OF SIN AND OF DEATH.</p> <p>FOR WHAT THE LAW COULD NOT DO, WEAK AS IT WAS THROUGH THE FLESH, THEOS (<i>The Alpha & Omega</i>) did: SENDING HIS OWN SON IN THE IMAGE OF SINFUL FLESH AND as an offering FOR SIN, HE CONDEMNED SIN IN THE FLESH,</p> <p>SO THAT THE ORDINANCES OF THE LAW MIGHT BE FULFILLED IN US, WHO DO NOT WALK ACCORDING TO THE FLESH BUT ACCORDING TO THE SPIRIT.</p>
Awful Scroll Bible	<p>So then at this time, there is no judgment-against those from-within the Anointed One, Jesus, that are walking-about not according to the flesh, however, according to the Breath.</p> <p>For the law of the Breath of Life, by-within the Anointed One, Jesus, makes me free, out of the law of missing-the-mark and death.</p> <p>For the Law is un-able, by-within that it was weak because of the flesh, God directing His Son, from-within the likeness of missing-the-mark flesh, and concerning missing-the-mark, accordingly-judges missing-the-mark from-within the</p>

¹⁸ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Concordant Literal Version flesh, in order that, the righteousness of the Law, may be fulfilled from-within us, who are walking-about not according to the flesh, however, according to the Breath. Nothing, consequently, is now condemnation to those in Christ Jesus. Not according to flesh are they walking, but according to spirit, for the spirit's law of life in Christ Jesus frees you from the law of sin and death. For what was impossible to the law, in which it was infirm through the flesh, did God, sending His own Son in the likeness of sin's flesh and concerning sin, He condemns sin in the flesh, that the just requirement of the law may be fulfilled in us, who are not walking in accord with flesh, but in accord with spirit."

exeGeses companion Bible **THE TORAH OF THE SPIRIT; LIFE IN THE MESSIAH**

So there is now no condemnation to them
who are in Messiah Yah Shua.

*not in mss; but see 8:4

For the torah of the Spirit of life in Messiah Yah Shua
liberates me from the torah of sin and death.

For the torah, being incapable,
- frail through the flesh,

Elohim sending his own Son

in the likeness of the flesh of sin;

and for sin, condemned the sin in the flesh:

to fulfill/shalam the judgment of the torah in us,
who walk not after flesh, but after Spirit.

God's Truth (Tyndale)
Orthodox Jewish Bible

Therefore, now there is no gezar din (verdict) of ashem (guilty), no harsha'ah (condemnation as guilty) for those in Moshiach Yehoshua (cf. Ro 5:18).

For the Torah of the Ruach HaKodesh that gives Chayyim in Moshiach Yehoshua [YIRMEYAH 31:31-34; YECHEZKEL 36:26-27] has set you free from the Chok of Chet and Mavet.

For what the Torah was unable to do in that it was weak through the basar (fallen human nature under Chet Kadmon and without hitkhadshut renewal and regeneration by the Ruach Hakodesh), G-d sent his own Ben HaElohim [Moshiach] in the very demut (likeness) of the basar of sinful humanity and as a chattat (sin offering, sin atoning sacrifice, 2C 5:21) and both pronounced and effected a sentence of death on HaChet baBasar (Sin in the Flesh, in the fallen old humanity) In order that the maleh chukat haTorah (the full statute requirement of the Torah, see VAYIKRA 18:5) might be fulfilled in us whose halakhah is in the Derech [HaChayyim] (the Way of Life) according to the Ruach Hakodesh and not in accordance with the basar.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Therefore, none of those who are in *[fellowship with]* Christ Jesus will be condemned. For the Holy Spirit's law which provides *[never ending]* life for those in *[fellowship with]* Christ Jesus has freed me from the law that requires *[spiritual]* death for sinning. For what the law was not able to do *[for mankind]*, since it was *[too] weak [to deliver them from condemnation]* because fleshly people *[were unable to obey it perfectly]*, God condemned sin in the flesh *[i.e., sin was declared evil and its power over man broken]*. God did this by sending His own Son in a body like sinful man's, and to destroy sin, so that the requirements of the law could be *[considered]* fulfilled in us, who do not live according to *[the dictates of]* the flesh, but according to *[the promptings of]* the Holy Spirit.

Benjamin Brodie's trans.¹⁹

Therefore, there is now no condemnation to those in Christ Jesus. For the principle of the Spirit [the new marriage counselor], the source of life, has set you free in Christ Jesus [the 2nd husband] from the law [the old marriage counselor] of the sin nature [the 1st husband], i.e., the source of spiritual death. For what was impossible from the law [the 1st marriage counselor was not an instrument of salvation or spiritual growth], in that it was weak through the flesh [due to the indwelling sin nature], God, when He sent His Own Son [deity of Christ] in the likeness of sinful flesh [humanity of Christ], namely because of sin, judged sin in the flesh, So that the legal requirement of the law might be fulfilled in us, who keep walking [experiential sanctification] not according to the flesh [sin nature], but according to the Spirit .

The Expanded Bible
Jonathan Mitchell NT

.
Nothing, consequently, [is] now a result of condemnation in (or: a commensurate effect of a decision for; a corresponding result of a negative evaluation which falls in line with a decision or follows the pattern which divides [folks] down, with) those within Christ Jesus (or: [There is] not one thing [that is] really now an effect of a downward-judging to, in or with the folks in union with [the] Anointing of Jesus)! [A, D & later MSS here add: {They} are not habitually walking around (= living their lives) in accord with (or: corresponding to) flesh] [Aleph2, D2 & later MSS here add: but to the contrary, in the sphere of spirit and attitude (or: Breath-effect; or: {the} Spirit).]

For the principle and law of, from and which is the spirit and attitude of 'The Life within Christ Jesus' (or: For you see, the Law of Life's spirit, joined with [the] Anointing of Jesus; or: For the Spirit's law of life within Christ Jesus; or: the Law [= Torah] from the Breath-effect, which is Life in union with [the] Anointed Jesus) frees you away from the Law of the Sin (or: the principle of failure and the missing of the target; the code of behavior that produces error; the principle of deviation from the goal) and the Death (or: immediately set you [other MSS: me] at liberty from the law that deals with and has the character of sin and death). [comment: = the principle of the old Adamic life, and Israel's Torah]

You see, [because of] the powerlessness and inability of the Law (from the written code; = associated with Torah) – within which it kept on making [folks] weak and feeble ([note: the active voice]; but as an intransitive: in which [incapability] it was constantly falling sick and continued being without strength) through the flesh (= the alienated self oriented toward the System; or: = Torah culture and cultus, with boundary-marker observances) – in sending His own Son (or: by sending the Son, Who is Himself) within a result of a likeness of flesh that is connected with sin (or: in an effect of being made similar to sin's flesh; = in union with a result from being made like the alienated existence that is marked by failure), and concerning sin (or: encircling failure and error; to address a missed target; surrounding deviation; [note: or, as a technical term for the sin offering: = to be the sin-offering; see: Lev. 4:32; 5:6-9; 2 Chron. 29:24; Ps. 40:6; Ezk. 42:13, LXX]), God gives a commensurate decision from a corresponding negative evaluation which falls in line with and follows the pattern which divides down (or: condemned; gives a down-oriented verdict; passed down a sentence on and gave judgment against) the Sin within the flesh [system] (or: the failure, the error, the miss of the target and the deviation [which is] in union with the human condition; or: = the mistake of the estranged, System-dominated self),

to the end that the effects of the fair and equitable Deed in which wrong was set right, resulting from being turned in the right direction within the Way pointed out, which is the principle, (or: so that the effect of the right relationships which come

¹⁹ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

from [His] law and custom; or: in order that the result of the equity of the Law) **may be fulfilled and become full within us – in those habitually walking about** (or: = for the folks ordering their behavior and living their lives) **not in accord with flesh** (or: = not corresponding to the human condition; or: = on the level of Torah-keeping boundary-markers), **but rather in accord with spirit** (or: down from [the] Spirit; corresponding to [His] Attitude; on the level of and in the sphere of Breath-effect).

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

Bible Translations with Many Footnotes:

Lexham Bible

Set Free from the Law of Sin and Death

Consequently, there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death. For what was impossible for the law, in that it was weak through the flesh, God did . By [*Here “by ” is supplied as a component of the participle (“sending”) which is understood as means] sending his own Son in the likeness of sinful flesh and concerning sin, he condemned sin in the flesh, in order that the requirement of the law would be fulfilled in us, who do not live according to the flesh but according to the Spirit.

NET Bible®

New American Bible (2011) .
 The Passion Translation .

Rotherham’s Emphasized B.

Hence, there is now ||no|| condemnation, unto them who are in Christ Jesus; For ||the-law of the spirit of life in Christ Jesus|| hath set thee^e free from the law of sin and of death;— For <What was impossible by the law, in that it was weak through the flesh> ||God|| <by sending [his own’ Son] in the likeness of sinful flesh, and concerning sin> Condemned sin in the flesh, In order that ||the righteous requirement of the law|| might be fulfilled in us—Who [not according to flesh] do walk, But according to spirit;...
^e Or (WH): “me.” “Text probably a primitive interpolation.”

The Spoken English NT²⁰

Forgiveness in Christ Opens the Door to Life in the Spirit

So now there’s no guilty verdict at all for those who are in Christ Jesus! Because the Spirit of Life’s own law has set you free in Christ Jesus from the law of sin and death.

After all, there was one thing the Law couldn’t do—because it was weakened by the flesh. So God sent his own Son. He appeared in flesh just like our sinful flesh, and as a sin offering. So God pronounced a guilty verdict on sin in the flesh.

That way the Law’s full acquittal could be given to us—we who don’t live in line with^a the flesh, but in line with the Spirit.

a. Lit. “who do not walk according to,” and so in the next phrase.

Wilbur Pickering’s New T.

Deliverance

Now then, there is no condemnation to those in Christ Jesus who do not walk according to the flesh but according to the Spirit,¹ because the law of the spirit of life in Christ Jesus has set me² free from the law of the sin and the death. Further, what the law could not do, in that it was weak due to the flesh, God has done by sending His own Son in the likeness of sinful flesh, on account of sin: He

²⁰ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

condemned the sin in the flesh,³ so that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. (1) “Who do not walk according to the flesh but according to the Spirit” is omitted by 2.3% of the Greek manuscripts, to be followed by NIV, NASB, TEV, LB, etc. Those who follow the 2.3% like to claim that the clause was imported from verse four. But Paul is a Jew, and they like to repeat things. In 7:14-23 Paul described the conflict of the two natures within himself—he was not ‘home free’. That he is not through with the topic is clear from 8:5-17, where he describes in detail the conflict between flesh and Spirit. The reader may rest assured that the 97.7% are correct. (2) Perhaps 1% of the Greek manuscripts read ‘you’ singular, to be followed by NASB and LB. But ‘you’ in English is ambiguous as to number, and neither NASB nor LB tells the reader that ‘you’ is singular (because in the context it is obviously wrong). Both versions favor the reader with a footnote informing that “some” manuscripts read “me” [their way of referring to 600 against 6]. (3) The sin in our flesh having been condemned, it is now possible to walk according to the Spirit.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version Analytical-Literal Translation	. delivered Consequently, [there is] now no condemnation to the [ones] in Christ Jesus, [who] do not walk about [fig., conduct themselves] according to flesh, but according to [the] Spirit [or, to spirit, and possibly elsewhere in 8:2-15]. For the law of the Spirit of the life in Christ Jesus set me free from the law of sin and of death. For the [thing] impossible [for] the Law [to do] in that it was weak through the flesh, God [did], having sent His own Son in the likeness of sinful flesh, and concerning sin, condemned sin in the flesh, so that the righteousness requirement of the Law should be fulfilled in us, the [ones] not walking about [fig., conducting ourselves] according to flesh, but according to [the] Spirit.
Berean Literal Bible Bill Puryear translation ²¹	. Consequently now [there is] no condemnation [judgment] to those in Christ Jesus. For the principle from the Spirit of Life has set you free in Christ Jesus from the principle of the sin nature and of [spiritual] death. For what was impossible for the Law, because it was weak because of the flesh, God judged the sin nature in the flesh, by having sent His own Son in the likeness of the flesh consisting of the sin nature and for a sin-offering, in order that the legal requirement of the Law might be fulfilled by us, who keep walking, not according to the flesh, but according to the Spirit.
C. Thomson updated NT Charles Thomson NT	. There is then no condemnation now to them who are in Christ Jesus and who walk not after the flesh, but after the spirit. For the law of the spirit of the life in Christ Jesus hath freed me from the law of sin and death; for as it was out of the power of the law to do this, inasmuch as it was weak through the flesh, God having sent his own son in a likeness of sinful flesh, and to be a sin offering, hath condemned this sin in the flesh, that the morality of the law might be confirmed by us who walk not after flesh, but after spirit: for they who are followers of flesh have their minds bent on the things of the flesh; but the followers of spirit, on the things of the spirit. V. 5 is included for context.
Context Group Version	There is therefore now no condemnation to those that are in the Anointed Jesus. For the law of the Spirit of life in the Anointed Jesus made you free from the law of disgrace and of death. For what the law could not do, in that it was weak through

²¹ From <http://www.amadorbiblestudies.org/Translations/index.html>

English Standard Version Far Above All Translation ²²	the flesh, God, sending his own Son in the likeness of disgraceful flesh and for disgrace, condemned disgrace in the flesh: that the ordinance of the law might be fulfilled in us, who don't walk after the flesh, but after the Spirit..
Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament Literal Standard Version Modern English Version Modern Literal Version 2020	. So <i>there is</i> now no condemnation of those in Christ Jesus, who <i>do</i> not walk according to <i>the</i> flesh, but according to <i>the</i> spirit. For the law of the spirit of life in Christ Jesus has freed me from the law of sin and death. For what was impossible with the law, in that it was weak as a result of the flesh, God <i>did</i> , having sent his own son in <i>the</i> likeness of sinful flesh, and concerning sin condemned sin in the flesh, in order that the righteous decree of the law might be fulfilled in us who walk not according to the flesh but according to <i>the</i> spirit. Consequently* now nothing <i>is</i> condemnation to the ones <i>who are</i> in Christ Jesus, who are not walking according-to <i>the</i> flesh, but according-to the Spirit. For* the law of the Spirit of life in Christ Jesus made me free away from the law of sin and of death. For* the law <i>being powerless</i> , in what it was weak through the flesh, God, having sent his own Son in the likeness of sinful flesh and concerning sin, condemned sin in the flesh; in-order-that the ordinance of the law might be fulfilled in us, the ones <i>who are</i> not walking according-to <i>the</i> flesh, but <i>walking</i> according-to the Spirit.
New American Standard B. New European Version New King James Version New Matthew Bible NT (Variant Readings)	. There is therefore now no condemnation to them that are in Christ Jesus, [who walk not after the flesh, but after the Spirit]. For the law of the Spirit of life in Christ Jesus made °thee free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. °Byz.-me
Niobi Study Bible R. B. Thieme, Jr. translation	. Now therefore there is no judgment to those who are in Christ Jesus. For the principle of the Spirit [ministry of the Spirit at salvation] Who is the source of eternal life has set you free in Christ Jesus from the principle of the sin nature and the resultant spiritual death. For what was impossible from the law, because it was weak through the flesh [OSN, first marriage], the God, by having sent his own Son [deity of Christ] in the likeness of the flesh of sin [perfect humanity of Christ], and for a sin offering [the work of Christ on the cross], judged the sin nature in the flesh;...
R. B. Thieme, Jr. trans ²³	...in order that the legal requirement of the law might be filled up in us, who keep walking not according to the flesh [the old sin nature], but according to the Spirit. Therefore now there is absolutely no punishment following sentencing or doom or judgment (referring to the execution of the sentence of the Lake of Fire), to those who are in union with Christ Jesus. For the principle of the ministry of God the Holy Spirit at Salvation Adjustment to the Justice of God who is the source of Eternal Life

²² Online: <http://www.faraboveall.com/> by Graham Thomason.

²³ From <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

has set you free in Current Positional Truth in Christ, Jesus from the principle of the Old Sin Nature and the resultant Spiritual Death. For the inability of the Mosaic Law or for what was impossible from the Mosaic Law as marriage counselor because it was weak or powerless through the flesh the Old Sin Nature, The God has accomplished by having sent the unique mature adult son of himself (having the same essence as deity) Jesus of Nazareth, The Christ in the LIKENESS of the flesh the human body of sin of the Old Sin Nature (humanity of Jesus of Nazareth, The Christ) but he was not sin, and for a sin offering, judged the Old Sin Nature in the flesh in order that the commandment or legal requirement or the actualization of judgment demanded by the Mosaic Law, which is divine blessing to match the Righteousness of God imputed to us at Salvation Adjustment to the Justice of God, might be filled up in us who keep walking, one day at a time, not according to the Old Sin Nature but according to God the Holy Spirit.

- 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:
1-4

Romans 8:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐδείς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; nominative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
Since Paul has not used this fairly common adjective before in Romans, we might think that it stands out to the reader.			
ἀρα (ἄρα) [pronounced AHR-ah]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686
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
Ἄρα nun are translated in Romans 8:1, <i>therefore now, consequently now, then at this time, therefore, clearly now, then...now; now therefore, so...now, so then, so. Therefore now</i> is found by far the most often, and it is a simple translation of the two words.			
κατάκριμα (κατάκριμα) [pronounced kat-AK-ree-mah]	<i>condemnation; damning sentence, an adverse sentence; the verdict</i>	neuter singular noun; nominative case	Strong's #2631

Romans 8:1

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424
The following additional words are found in the Byzantine Greek text or in the Scrivener Textus Receptus:			
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
katá (κατά) [pronounced <i>kaw-TAW</i>]	<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
sarx (σάρξ) [pronounced <i>sarx</i>]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; accusative case	Strong's #4561
This word occurs 11x in this chapter alone.			
peripateô (περιπατέω) [pronounced <i>per-ee-paht-EH-oh</i>]	<i>walking [around, to and fro, all over, about]; metaphorically used to mean conducting oneself [typically, consistently in life]; living, passing through life, functioning [in life]</i>	masculine plural, present active participle; dative, locative or instrumental case	Strong's #4043
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
katá (κατά) [pronounced <i>kaw-TAW</i>]	<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

Romans 8:1

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>πνευμα (πνεῦμα) [pronounced PNYOO-mah]</p>	<p><i>spirit, Spirit; breath; wind [blast], air</i></p>	<p>neuter singular noun, accusative case</p>	<p>Strong's #4151</p>

This is most of v. 4b. The Westcott Hort text and Tischendorf's Greek text both lack this additional text.

I leave this out because not all believers walk after the Spirit rather than after the flesh.

Translation: [There is] therefore, no condemnation now to (those) in Christ Jesus,...

For the person who has believed in Christ Jesus, there is no more condemnation. Bear in mind, we are condemned by the Law; but since there is no condemnation for us, that sets the Mosaic Law aside as an issue.

Romans 8:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>ho (ὁ) [pronounced hoh]</p>	<p><i>the; this, that; who, which</i></p>	<p>definite article for a masculine singular noun, nominative case</p>	<p>Strong's #3588</p>
<p>gár (γάρ) [pronounced gahr]</p>	<p><i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i></p>	<p>postpositive explanatory particle</p>	<p>Strong's #1063</p>
<p>nomos (νόμος) [pronounced NOHM-oss]</p>	<p><i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i></p>	<p>masculine singular noun; nominative case</p>	<p>Strong's #3551</p>
<p>του (τοῦ) [pronounced tu]</p>	<p><i>of the; from the, [away, out] from the; from the source of; by the; than the</i></p>	<p>neuter singular definite article, genitive/ablative case</p>	<p>Strong's #3588</p>
<p>πνευμα (πνεῦμα) [pronounced PNYOO-mah]</p>	<p><i>spirit, Spirit; breath; wind [blast], air</i></p>	<p>neuter singular noun, accusative case</p>	<p>Strong's #4151</p>
<p>tês (τῆς) [pronounced tayc]</p>	<p><i>of the; from the, [away, out] from the; from the source of; by the; than the</i></p>	<p>feminine singular definite article; genitive and ablative cases</p>	<p>Strong's #3588</p>
<p>zôê (ζωή) [pronounced dzoh-AY]</p>	<p><i>life; living, state of being</i></p>	<p>feminine singular noun, genitive/ablative case</p>	<p>Strong's #2222</p>
<p>en (ἐν) [pronounced en]</p>	<p><i>in, into, on, by means of, with; among</i></p>	<p>preposition with the locative, dative and instrumental cases</p>	<p>Strong's #1722</p>

Romans 8:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424
Paul repeats the phrase <i>in Christ Jesus</i> .			
eleutherôd (ἐλευθερώω) [pronounced <i>el-yoo-thehr-OH-oh</i>]	<i>to free, to make free; set at liberty, to liberate, to deliver (from the dominion of sin); to exempt</i>	3 rd person singular, aorist active indicative	Strong's #1659
se (σέ) [pronounced <i>seh</i>]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
Instead, in the Byzantine Greek text and Scrivener Textus Receptus, we have...			
emi, me (ἐμέ, με) [pronounced <i>ehm-EE, mee</i>]	<i>me</i>	1 st person singular pronoun; accusative case	Strong's #1473
The Westcott Hort text and Tischendorf's Greek text both have <i>you (singular)</i> instead.			

Translation: ...for the law of the Spirit of life in Christ Jesus has freed you...

You will recall in the previous chapter, Paul may references to what seemed like many different laws. However, the law of the Spirit of life means that we have been regenerated by God the Holy Spirit at the moment of salvation.

The 2nd person singular is interesting here, as Paul was not really using it. In the previous chapter, Paul never referred to the believers in Rome using the singular. That means one of two things: (1) Paul was emphasizing how this impacted every single individual in the church in Rome (and elsewhere, of course); or (2) the text ought to be *me*; as Paul used the 1st person singular pronoun a dozen times. I lean toward the latter as being the accurate reading of this passage.

This life has freed us from the following...

Romans 8:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apó (ἀπό) [pronounced <i>aw-PO</i>]; 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

Romans 8:2b			
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
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
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
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
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

Translation: ...from the law of sin and death.

We are made free from the law of sin and death. What law is that? I would take this to me the Mosaic Law, which both gives us a fundamental set of sins and condemns us on the basis of those sins.

Romans 8:1–2 [There is] therefore, no condemnation now to (those) in Christ Jesus, for the law of the Spirit of life in Christ Jesus has freed you from the law of sin and death. (Kukis mostly literal translation)

Romans 8:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
το (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588

Romans 8:3a			
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
adunatos (ἀδύνατος) [pronounced ad-OO-at-oss]	<i>unable, weak (literally or figuratively); passively, impossible; could not do, impossible, impotent, not possible</i>	neuter singular adjective, nominative case	Strong's #102
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
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
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
hō (ὃ) [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
astheneō (ἀσθενέω) [pronounced as-then-EH-oh]	<i>to be weak, to be feeble, to be without strength, to be incapacitated; to be powerless; to be weak in means, to be needy, to be poor; to be sick</i>	3 rd person singular, imperfect active indicative	Strong's #770
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
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
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; genitive/ablative case	Strong's #4561

Translation: For you see, the law [was] weak, which [law] kept on being weak through the flesh.

The Law of Moses was weak and it was weak because of the flesh. We in the flesh cannot keep God's perfect and righteous law. In fact, we cannot keep the Law even as believers (despite there being no condemnation of us).

Romans 8:3a **For you see, the law [was] weak, which [law] kept on being weak through the flesh.** (Kukis mostly literal translation)

Romans 8:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
heautou (ἑαυτοῦ) [pronounced <i>heh-ow-TO</i>]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438
huios (υἱός, οὔ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207
pempô (πέμπω) [pronounced <i>PEHM-poh</i>]	<i>those sent, the ones dispatched, one being sent; sending (thrusting or inserting) a thing into another</i>	masculine singular, aorist active participle; nominative case	Strong's #3992
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
homoïōma (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
This word is only found 6x in the New Testament; 5x used by Paul (4x in Romans); and once in Revelation.			
sarx (σάρξ) [pronounced <i>sarx</i>]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; genitive/ablative case	Strong's #4561
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

Translation: [Therefore] the God sent His Son in the likeness of sinful flesh;...

Jesus was sent by God the Father, and He is in the likeness of sinful flesh. That is, Jesus is truly a man, although He certainly never sinned.

Romans 8:3c			
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
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
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
katakrínō (κατακρίνω) [pronounced <i>kaht-ak-REE-noh</i>]	<i>to judge (against) (as worthy of punishment), to judge according to a norm or standard; to pronounce a sentence (on, against), to give judgment (against), to condemn, to damn</i>	3 rd person singular, aorist active indicative	Strong's #2632
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)
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, accusative case	Strong's #266
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

Romans 8:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561

Translation: ...and concerning sin, He judged that sin in the flesh,...

Regarding this sin (and we have all sinned), God the Father judged those sins in the body of our Lord.

It is strictly the humanity of Jesus which took upon Himself out sins. His Deity could have no association with sin.

Romans 8:4a

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
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
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
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
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
plêroō (πληρώω) [pronounced play-ROH-oh]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	3 rd person singular, aorist passive subjunctive	Strong's #4137
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 8:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmin (ἡμῖν) [pronounced hay- MEEN]	to us, of us, by us; for us	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Translation: ...that the judgment of the law might be fulfilled in us,...

The judgment of the Law is said to be fulfilled in us. That is, we require judgment for not fulfilling the law, but Jesus fulfilled the Law and then took upon Himself our sins.

Romans 8:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced toiç]	(to, in by) the; these [things]; in these; to those; by all of this; for these	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
mê (μή) [pronounced may]	not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]	adverb; a qualified negation	Strong's #3361
katá (κατά) [pronounced kaw- TAW]	according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along	preposition with the accusative case	Strong's #2596
sarx (σάρξ) [pronounced sarx]	flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity	feminine singular noun; accusative case	Strong's #4561

This word occurs 11x in this chapter alone.

peripateô (περιπατέω) [pronounced per-ee- pah-eh-oh]	walking [around, to and fro, all over, about]; metaphorically used to mean conducting oneself [typically, consistently in life]; living, passing through life, functioning [in life]	masculine plural, present active participle; dative, locative or instrumental case	Strong's #4043
allá (ἀλλά) [pronounced ah- LAH]	but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless	adversative particle	Strong's #235
katá (κατά) [pronounced kaw- TAW]	according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along	preposition with the accusative case	Strong's #2596

Romans 8:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>πνεῦμα (πνεῦμα) [pronounced PNYOO- mah]</p>	<p><i>spirit, Spirit; breath; wind [blast], air</i></p>	<p>neuter singular noun, accusative case</p>	<p>Strong's #4151</p>

Translation: ...the (ones) who keep on walking, not according to the flesh, but according to the Spirit. (Kukis mostly literal translation)

Remember the overall objective of Paul. He is talking about how we live our lives in the Lord after being saved. Many of the Jews in Rome wanted to subject the gentile believers to their Law. There are even many churches and denominations today which want to subject us to the requirements of the Law (thank goodness, I was circumcised shortly after birth!).

Romans 8:3b–4 [Therefore] the God sent His Son in the likeness of sinful flesh; and concerning sin, He judged that sin in the flesh, that the judgment of the law might be fulfilled in us, the (ones) who keep on walking, not according to the flesh, but according to the Spirit. (Kukis mostly literal translation)

All of what Paul has been writing is about the Christian life after salvation. Jesus was sent here in the likeness of our sinful flesh. God the Father judged God the Son in His flesh, pouring out our sins on Him. This fulfills the judgment of the Law, as Jesus was judged for our sins. And, since there is no condemnation for those who are in Christ Jesus, the Mosaic Law is set aside. It is a non-issue to believers, because Jesus fulfill the Law.

Romans 8:1–4 [There is] therefore, no condemnation now to (those) in Christ Jesus, for the law of the Spirit of life in Christ Jesus has freed you from the law of sin and death. For you see, the law [was] weak, which [law] kept on being weak through the flesh. [Therefore] the God sent His Son in the likeness of sinful flesh; and concerning sin, He judged that sin in the flesh, that the judgment of the law might be fulfilled in us, the (ones) who keep on walking, not according to the flesh, but according to the Spirit. (Kukis mostly literal translation)

Romans 8:1–4 There is therefore, no condemnation now to those who are in Christ Jesus, for the law of the Spirit of life in Christ Jesus has freed you from the law of sin and death. You see, the Law kept on being weak through the flesh, as man was unable to keep the Law. Therefore, God sent His Son in the likeness of sinful flesh (Jesus was not sinful, but He was truly a man). Therefore, with regards to sin, God judged our sins of the flesh, that the righteous judgment of the law might be fulfilled in us, we who keep on walking, not according to the flesh, but according to the Spirit. (Kukis paraphrase)

If you will recall **Romans 7** ([HTML](#)) ([PDF](#)) ([WPD](#)), there seemed to be this law then that law, and then some other kind of law was worked into the mix. One thing that is clear as day in this passage is, for the believer, there are two things to be concerned with: the Spirit and the flesh; being spiritually-minded or fleshly-minded, concerning oneself with the things of the Spirit or with the things of the flesh. We are looking at strictly a binary system, like gender. You are one or the other; and this is defined by your birth.

For the (ones) according to the flesh, the (things) of the flesh they keep on understanding; but the (ones) according to the Spirit, the things of the Spirit [they keep on understanding]. For the mindset of the flesh [is] death; but the mindset of the Spirit [is] life and peace. Therefore, the mindset of the flesh [is] enmity against God, for to the Law of the God, [it is] not subordinate seeing [it is] not able. Now the (ones) in flesh keep on being to God to please [as] they are not able [to].

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8:5–8

For the (ones) [who live] according to the flesh, they keep on being mindful of the (things) of the flesh; but the (ones) [who live] according to the Spirit, [they keep on being mindful] of the things of the Spirit. For the thinking (and inclination) of the flesh [is] death, but the thinking (and inclination) of the Spirit [is] life and peaceful contentment. Therefore, the thinking of the flesh [is] enmity with God for [it is] not subordinate to the Law of God, seeing (that) [it is] unable [to be]. Now the (ones) in the flesh keep on being unable to please God.

For those who live according to the flesh, they keep on thinking about the things of the flesh; but those who live according to the Spirit, they keep on thinking about the things of the Spirit. For the thinking and inclination of the flesh is an existence of spiritual death, but the thinking and inclination of believers operating in the Spirit enjoy a good life and peaceful contentment. Therefore, the mindset of the flesh is against God because it is not subordinate to the Law of God, since it is unable to be. As a result, the people who live in the flesh keep on being unable to please God.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For the (ones) according to the flesh, the (things) of the flesh they keep on understanding; but the (ones) according to the Spirit, the things of the Spirit [they keep on understanding]. For the mindset of the flesh [is] death; but the mindset of the Spirit [is] life and peace. Therefore, the mindset of the flesh [is] enmity against God, for to the Law of the God, [it is] not subordinate seeing [it is] not able. Now the (ones) in flesh keep on being to God to please [as] they are not able [to].
Complete Apostles Bible	For those who are fleshly set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For the mind of the flesh is death, but the mind of the Spirit is life and peace. Therefore the mind of the flesh is enmity against God; for it does not submit to the law of God, nor indeed can it. And those that are in the flesh cannot please God.
Douay-Rheims 1899 (Amer.)	For they that are according to the flesh mind the things that are of the flesh: but they that are according to the spirit mind the things that are of the spirit. For the wisdom of the flesh is death: but the wisdom of the spirit is life and peace. Because the wisdom of the flesh is an enemy to God. For it is not subject to the law of God: neither can it be. And they who are in the flesh cannot please God.
Holy Aramaic Scriptures Original Aramaic NT	. For those who are in the flesh are governed by the flesh, and those who are of The Spirit are governed by The Spirit. For the mind of the flesh is death, and the mind of The Spirit is life and peace, Because the mind of the flesh is hatred toward God, for it is not subject to the law of God because it cannot be. And those who are in the flesh cannot please God.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For those who are living in the way of the flesh give their minds to the things of the flesh, but those who go in the way of the Spirit, to the things of the Spirit. For the mind of the flesh is death, but the mind of the Spirit is life and peace: Because the mind of the flesh is opposite to God; it is not under the law of God, and is not able to be: So that those who are in the flesh are not able to give pleasure to God.
Bible in Worldwide English	Some people live the way their bodies want to live. They think only about the things their bodies want to do. Other people live the way the Spirit wants them to live. They think about the things the Spirit wants them to do. If you keep your mind on the things your bodies want to do, you will die. But if you keep your mind on the things the Spirit wants, you will live and have peace. People who think about the things of this life are Gods enemies. They do not obey Gods law. They cannot obey it. People who do what their bodies want cannot please God.
Easy English Easy-to-Read Version–2008	. People who live following their sinful selves think only about what they want. But those who live following the Spirit are thinking about what the Spirit wants them to do. If your thinking is controlled by your sinful self, there is spiritual death. But if your thinking is controlled by the Spirit, there is life and peace. Why is this true? Because anyone whose thinking is controlled by their sinful self is against God. They refuse to obey God's law. And really they are not able to obey it. Those who are ruled by their sinful selves cannot please God.
God's Word™	Those who live by the corrupt nature have the corrupt nature's attitude. But those who live by the spiritual nature have the spiritual nature's attitude. The corrupt nature's attitude leads to death. But the spiritual nature's attitude leads to life and peace. This is so because the corrupt nature has a hostile attitude toward God. It refuses to place itself under the authority of God's standards because it can't. Those who are under the control of the corrupt nature can't please God.
Good News Bible (TEV)	Those who live as their human nature tells them to, have their minds controlled by what human nature wants. Those who live as the Spirit tells them to, have their minds controlled by what the Spirit wants. To be controlled by human nature results in death; to be controlled by the Spirit results in life and peace. And so people become enemies of God when they are controlled by their human nature; for they do not obey God's law, and in fact they cannot obey it. Those who obey their human nature cannot please God.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

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

Casual English Version	.
Contemporary English V.	People who are ruled by their desires think only of themselves. Everyone who is ruled by the Holy Spirit thinks about spiritual things. If our minds are ruled by our desires, we will die. But if our minds are ruled by the Spirit, we will have life and peace. Our desires fight against God, because they do not and cannot obey God's laws. If we follow our desires, we cannot please God.
Goodspeed New Testament	.
The Living Bible	.

New Berkeley Version	.
New Living Translation	.
The Passion Translation	Those who are motivated by the flesh only pursue what benefits themselves. But those who live by the impulses of the Holy Spirit are motivated to pursue spiritual realities. For the mind-set of the flesh is death, but the mind-set controlled by the Spirit finds life and peace. In fact, the mind-set focused on the flesh fights God's plan and refuses to submit to his direction, because it cannot! For no matter how hard they try, God finds no pleasure with those who are controlled by the flesh.
Plain English Version	.
UnfoldingWord Simplified T.	People who live by their evil attitudes think about pay attention to those attitudes. But people who live by what God's Spirit wants think about the things of the Spirit instead. Those who think about and are concerned about what their evil attitude desires will not live forever. But those who want what God's Spirit desires will live forever and have peace. Let me explain this. To the extent that people want what their evil attitude desires, they are acting contrary to God. They do not obey his law. In fact, they are not even able to obey his law. The people who do what their evil attitude tells them cannot please God.
Williams' New Testament	For people who live by the standard set by their lower nature are usually thinking the things suggested by that nature, and people who live by the standard set by the Spirit are usually thinking the things suggested by the Spirit. For to be thinking the things suggested by the lower nature means death, but to be thinking the things suggested by the Spirit means life and peace. Because one's thinking the things suggested by the lower nature means enmity to God, for it does not subject itself to God's law, nor indeed can it. The people who live on the plane of the lower nature cannot please God.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, <i>the</i> people who are in line with <i>the</i> physical body focus on the <i>things</i> of the physical body, but the <i>people who are</i> in line with <i>the</i> Spirit focus on the <i>things</i> of the Spirit; for the focus of the physical body <i>is</i> death, but the focus of the Spirit <i>is</i> life and peace because the focus of the physical body <i>is</i> an enemy position to God. It doesn't place itself under God's law, you see, neither is it able to. The <i>people</i> who are in a physical body aren't able to satisfy God.
Common English Bible	.
Len Gane Paraphrase	Those following the flesh are interested in the things of the flesh, but those following the spirit [are interested in] the things of the spirit. To have a carnal mindset [is] death, but to have a spiritual mindset [is] life and peace. Because the carnal mind [is] hostile to God, because it does not submit to God's law, nor indeed can it. So then those who are in the flesh cannot please God.
A. Campbell's Living Oracles	Now, they who live according to the flesh, mind the things of the flesh; and they who live according to the Spirit, the things of the Spirit. But the mind of the flesh is death; and the mind of the Spirit is life and peace: because the mind of the flesh is enmity toward God: for, to the law of God it is not subject; neither, indeed, can be. Those, then, who are in the flesh, can not please God.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	They who follow their earthly nature are earthly-minded, while they who follow the Spirit are spiritually minded. To be earthly-minded means Death, to be spiritually minded means Life and Peace; Because to be earthly-minded is to be an enemy to God, for such a mind does not submit to the Law of God, nor indeed can it do so. They who are earthly cannot please God.

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	.	Those who follow their sinful nature are preoccupied with sinful things, but those who follow the Spirit concentrate on spiritual things. The sinful human mind results in death, but having the mind led by the Spirit results in life and peace. The sinful human mind is hostile to God because it refuses to obey the law of God—in fact it never can, and those who follow their sinful nature can never please God.
International Standard V	.	For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To focus our minds on the human nature leads to death, but to focus our minds on the Spirit leads to life and peace. That is why the mind that focuses on human nature is hostile toward God. It refuses to submit to the authority of God's Law because it is powerless to do so. Indeed, those who are under the control of human nature cannot please God.
Lexham Bible	.	For those who are <i>living</i> according to the flesh are intent on the things of the flesh, but those <i>who are living</i> according to the Spirit <i>are intent on</i> the things of the Spirit. For the mindset of the flesh <i>is</i> death, but the mindset of the Spirit <i>is</i> life and peace, because the mindset of the flesh <i>is</i> enmity toward God, for <i>it is</i> not subjected to the law of God, for <i>it is</i> not able <i>to do so</i> , and those who are in the flesh are not able to please God.
Montgomery NT	.	For they who live after the flesh, give their attention to the things of the flesh; But they who live after the spirit, give their attention to spiritual things. To be earthly minded means death; To be spiritually minded means life and peace. For to be earthly minded is enmity against God; For such a mind is not subject to the Law of God, Nor can it be; And they who are earthly minded cannot please God.
NIV, ©2011	.	
Riverside New Testament	.	For those who are living according to the flesh have their minds on the things of the flesh, but those who are living according to the spirit have their minds on the things of the spirit. Fleshly mindedness is death, but spiritual mindedness is life and peace. Therefore fleshly mindedness is hostile to God; for it is not subject to the Law of God, nor can it be. Those who are in the flesh cannot please God.
Leicester A. Sawyer's NT	.	minding of
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. Because to be fleshly minded is death; but to be spiritually minded is Life and Peace. Because the fleshly mind is enmity against Elohim: for it is not subject to the Law of Elohim, neither indeed can be. So then they that are in the flesh cannot please Elohim.
Weymouth New Testament	.	For if men are controlled by their earthly natures, they give their minds to earthly things. If they are controlled by their spiritual natures, they give their minds to spiritual things. Because for the mind to be given up to earthly things means death; but for it to be given up to spiritual things means Life and peace. Abandonment to earthly things is a state of enmity to God. Such a mind does not submit to God's Law, and indeed cannot do so. And those whose hearts are absorbed in earthly things cannot please God.
Wikipedia Bible Project	.	Those who follow their sinful human nature are preoccupied with sinful things, but those who follow the Spirit concentrate on spiritual things. The sinful human way of thinking results in death, but thinking as the Spirit does leads to life and peace.

Sinful human thinking is hostile to God because it refuses to be controlled by the law of God—in fact it never can be, and those who think from this sinful human perspective can never please God.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible .

For the ones that are according to flesh mind the things of the flesh. And the ones according to Spirit mind the things of the Spirit. To be carnally minded is death, but to be spiritually minded is life and peace; because the mind of the flesh is enmity towards YAHWEH; for it is not subject to the Torah of YAHWEH, for it is not possible to be so. And those being in the flesh are not able to please YAHWEH.

Holy New Covenant Trans.

People who follow human nature are thinking about the evil things which human nature wants. People who follow the Spirit are thinking about the things that the Spirit wants. The way human nature thinks is death, but the way the Spirit thinks is life and peace. The way human nature thinks is hatred for God. It doesn't want to put itself under the law of God. It can't! People controlled by human nature cannot please God.

The Scriptures 2009

For those who live according to the flesh set their minds on the *matters* of the flesh, but those *who live* according to the Spirit, the *matters* of the Spirit. For the mind of the flesh is death, but the mind of the Spirit is life and peace. Because the mind of the flesh is enmity towards Elohim, for it does not subject itself to the Torah of Elohim, neither indeed is it able, and those who are in the flesh are unable to please Elohim.

Tree of Life Version

For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Ruach set their minds on the things of the Ruach. For the mindset of the flesh is death, but the mindset of the Ruach is life and shalom. For the mindset of the flesh is hostile toward God, for it does not submit itself to the law of God—for it cannot. So those who are in the flesh cannot please God.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

The [Men] for in flesh Being the [things] [of] the flesh think The [Men] but in spirit {Being} the [things] [of] the spirit {think} The for Mind [of] the flesh {is} Death The but Mind [of] the spirit {is} Life and Peace because The Mind [of] the flesh {is} Hostility to god [to] the for law [of] the god not [It] is subjected not for [It] has (ability) {to be subjected} The [Men] but in flesh Being god to please not have (ability)...

Alpha & Omega Bible

FOR THOSE WHO ARE ACCORDING TO THE FLESH SET THEIR MINDS ON THE THINGS OF THE FLESH, BUT THOSE WHO ARE ACCORDING TO THE SPIRIT, THE THINGS OF THE SPIRIT.
 FOR THE MIND SET ON THE FLESH IS DEATH, BUT THE MIND SET ON THE SPIRIT IS LIFE AND PEACE,

BECAUSE THE MIND SET ON THE FLESH IS HOSTILE TOWARD THEOS (*The Alpha & Omega*); FOR IT DOES NOT SUBJECT ITSELF TO THE LAW OF THEOS (*The Alpha & Omega*), FOR IT IS NOT EVEN ABLE to do so, AND THOSE WHO ARE IN THE FLESH CANNOT PLEASE THEOS (*The Alpha & Omega*).

- Awful Scroll Bible For, they being according to the flesh, reason of that of the flesh, but they according to the Breath, of that of the Breath.
For fleshly reasoning is of death, but the reasoning of the Breath is Life and Peace. Through-that, fleshly reasoning is hostile towards God, for it is not being arranged-under the Law of God, but- for it is -not able.
- Concordant Literal Version What is more, those being from-within the flesh, are not able to accommodate God. For those who are in accord with flesh are disposed to that which is of the flesh, yet those who are in accord with spirit to that which is of the spirit."
For the disposition of the flesh is death, yet the disposition of the spirit is life and peace, because the disposition of the flesh is enmity to God, for it is not subject to the law of God, for neither is it able."
Now those who are in flesh are not able to please God.
- exeGeses companion Bible **IN FLESH VS IN SPIRIT**
For they being after flesh, think of the flesh;
and they after Spirit, of the Spirit.
For the thought of the flesh, is death;
but the thought of the spirit, life and shalom.
Because the thought of the flesh is enmity to Elohim:
for it neither subjugates to the torah of Elohim
nor indeed can.
So they who are in flesh, cannot please Elohim.
- God's Truth (Tyndale)
Orthodox Jewish Bible .
For those who exist in terms of the basar take the side of the basar, whereas those who exist in terms of the Ruach [Hakodesh] take the side of the Ruach Hakodesh. For the way of thinking of the basar is mavet (death), whereas the way of thinking of the Ruach Hakodesh is Chayyim and Shalom.
Because the way of thinking of the basar is hostility, eyvah (enmity BERESHIS 3:15) toward G-d, for it does not submit itself to the Torah of G-d; for it cannot.
And those who are in the basar are not able to please Hashem.
- Rotherham's Emphasized B. For ||they who according to flesh' have their being||
|The things of the flesh| do prefer,
But ||they according to the spirit||
|The things of the spirit|;
For ||what is preferred by the flesh|| [is] death,
Whereas ||what is preferred by the spirit|| [is] life and peace;—
Inasmuch as ||what is preferred by the flesh|| [is] hostile towards God,
For ||unto the law of God|| it doth not submit itself, neither in fact can it,—
||They, moreover, who in flesh' have their being|| cannot please ||God||.

Expanded/Embellished Bibles:

- The Amplified Bible*
An Understandable Version .
For those people who are [controlled] by the flesh think about [i.e., desire] what the flesh wants; but those who are [controlled] by the Holy Spirit [desire] what the Holy Spirit wants. For the one whose mind is [controlled] by the flesh will suffer [spiritual] death; but the one whose mind is [controlled] by the Holy Spirit will enjoy [never ending] life and peace. This is because the one whose mind is [controlled] by the flesh is an enemy of God; for he is not obedient to God's law, and in fact, cannot obey it. And those people who are living according to the flesh cannot please God.

Brodie's Expanded Trans.

For those who are dominated by the flesh [sin nature] keep thinking about the things [sin, human good, evil] of the flesh [human viewpoint], but those dominated by the Spirit the things [Bible doctrine] of the Spirit [divine viewpoint].

Consequently, the carnal thought pattern is spiritual death [through progressive stages of divine discipline], but the spiritual thought pattern [doctrinal way of thinking] is capacity for life and prosperity.

Because the carnal thought pattern [sin nature way of thinking] is hostile towards God, for it is not subordinate to the policy of God [Bible doctrine as our way of life], because it is not able [doesn't have the capacity to do so].

Moreover, those [carnal & reversionistic believers] who are continually in the flesh are not able to please God .

The Expanded Bible
Jonathan Mitchell NT

.
You see, those continuously existing in accord with flesh (or: = in correspondence to Torah-keeping and cultural boundaries; or: = the human condition) habitually think about, have an understanding and outlook based upon, are inclined to, set their mind on and are disposed to the things of the flesh (= the human condition with its cultural traditions, religious cultus and national boundary markers), yet those in accord with spirit (or: down from [the] Spirit; on the level of Breath-effect; in line with [His] Attitude) [think about; have an outlook from] the things and matters of the spirit (or: the Spirit; Breath-effect; the Attitude).

For the result of the thinking (mind-set; effect of the way of thinking; disposition; result of understanding and inclination; the minding; the opinion; the thought; the outlook) of the flesh (= the human condition or the System of culture and cultus; or: = outward Torah ceremony) [is; brings] death, yet the result of the thinking (mind-set; disposition; thought and way of thinking; outlook) of the spirit (or: the Spirit; the Breath-effect; the Attitude) [is; brings] Life and Peace.

Because of that, the result of the thinking (disposition; thought processes; mind-set, outlook) of the flesh (= attention to Torah boundary-markers, custom and cultus; or: = the human condition) [is; brings] enmity, alienation and discord [streaming] into God (or: hostility unto, or active hatred with a view to, God), for it continues not being humbly aligned and supportive (habitually placed under and submitted; or, as a middle: subjecting, humbly arranging or marshaling itself) to the principle and law which is God (or: in God's principle; by the Law from God), for neither is it able nor does it have power.

Now the folks continuously existing in the midst of (or: So people being in union with, or centered in,) flesh (= the alienated human condition; or: = the religious system involving flesh sacrifices, Torah boundary-markers/customs) have no power and are not able at any point to please God (or: to fit or adapt to God; or: to be content with God; or: to be acceptable in God).

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

Bible Translations with Many Footnotes:

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

After all, those who live in line with the flesh think about the flesh's concerns, and those in line with the Spirit think about the Spirit's concerns. And the flesh's way of thinking is death. But the Spirit's way of thinking is life and peace. That's because

the flesh's way of thinking is hostile^b to God. That way of thinking doesn't submit to God's law. It just can't do it. And those living in line with the flesh can't please God.

b. Lit. "enmity."

Spirit X flesh

Those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. Further, the mind-set of the flesh yields death, but the mind-set of the Spirit yields life and peace; because the mind-set of the flesh represents enmity against God, since it does not submit to God's law, nor indeed can it. So, those who are 'in flesh' cannot please God.⁴

(4) This is a 'genetic' incapability, so we need a new birth.

Wilbur Pickering's New T.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

For those who walk according to the flesh mind the things of the flesh; but those who walk according to the Spirit mind the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace, Because the carnal mind is enmity against God, for it is not subject to the law of God; neither indeed can it be. But those who are in the flesh cannot please God.

Analytical-Literal Translation .

Berean Literal Bible .

Bill Puryear translation

For those who are [walking] in accordance with the flesh keep thinking about the things of the flesh, but those [who are walking] in accordance with the Spirit [keep thinking about] the things of the Spirit. Consequently the thought pattern of the flesh [is] death, but the thought pattern of the Spirit [is] life and prosperity, because the thought pattern of the flesh is hostile toward God; for it is not subordinate to the policy of God, because it is not able [to be subordinate]. Moreover those who are under the authority of the flesh are not able to please God. V. 5 was placed with the previous passage for context.

C. Thomson updated NT

Charles Thomson NT

For the bent of the flesh is death; but the bent of the spirit is life and peace. Because the bent of the flesh is enmity to God, (for it is not in subjection to the law of God, nor indeed can be,) they therefore who are in a carnal state cannot please God. V. 5 was placed with the previous passage for context.

Context Group Version .

English Standard Version .

Far Above All Translation

For those *who* are according to *the* flesh concentrate on the *interests* of the flesh, but those *who* are according to the spirit *concentrate on* the *interests* of the spirit. For the mindset of the flesh *is on a par with* death, but the mindset of the spirit *is on a par with* life and peace. For the mindset of the flesh *is* hostile to God, for it is not subject to the law of God, nor indeed can it *be*, and those *who* are in *the* flesh cannot please God.

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

R. B. Thieme, Jr. translation

For those believers who are according to the flesh [that is, dominated by the old sin nature] keep thinking about the things of the old sin nature; but those believers who are dominated by the (Holy) Spirit keep thinking about the things of the Spirit [i.e., Bible doctrine].

Consequently the thought pattern of the old sin nature is dead; but the thought pattern of the Spirit [Bible doctrine resident in the soul] is life [capacity for life] and prosperity.

Because the thought pattern of the old sin nature is hostile toward God, because it is not subordinate [or, *under orders*] to the policy [or, *law*] of God because it is not able to be subordinate to Bible doctrine.

Moreover, they who are in the flesh [under the authority of the sin nature] are not able to please God.

R. B. Thieme, Jr. trans2

For those believers who keep on being dominated by the flesh, the Old Sin Nature, being carnal or reversionistic, keep thinking about and concentrating on the things of the flesh the trends of the Old Sin Nature toward Sin, Human Good and Evil, but in contrast, those mature believers under Positive Volition to Bible Doctrine, who are dominated by God the Holy Spirit keep thinking about and concentrating on those doctrines from God the Holy Spirit. Consequently the thought pattern of the Old Sin Nature is dead through maximum Divine Discipline the Sin Unto Death, but the thought patterns of God the Holy Spirit from maximum Metabolized Bible Doctrine in the Stream of Consciousness of the Soul is capacity for and function of life in the Super-Grace believer, needed for blessing and prosperity from the Justice of God. Because the thought pattern of the flesh the Old Sin Nature is hostile to and the enemy of God; for it is not in the carnal or reversionist believer, subordinated nor under orders to the policy of God, because it is not able to be subordinate to Bible Doctrine. Moreover those carnal or reversionistic believers who are in the flesh or under authority or control of the Old Sin Nature are not able to please perfect God (Nor any unbeliever).

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:

5-8

Romans 8:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (oí) [pronounced hoy]	the; this, that, these; they	masculine plural definite article; nominative case	Strong's #3588
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063

Romans 8:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; accusative case	Strong's #4561
ὄν/ουσα/ον (ὄν/οῦσα/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)
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
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
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; genitive/ablative case	Strong's #4561
phroneô (φρονέω) [pronounced fron-EH-oh]	<i>to have understanding, to be wise; to feel, to think; to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty; to think or judge what one's opinion is</i>	3 rd person plural, present active indicative	Strong's #5426

Translation: For the (ones) [who live] according to the flesh, they keep on being mindful of the (things) of the flesh;...

Paul is going to break down people into two groups: those who live according to the flesh and those who live according to the Spirit. The first group can be further broken down into unbelievers who live according to the flesh and believers who live according to the flesh. Paul does not make this differentiation. The second group is implied, as he is writing to a church of believers.

If someone lives according to the flesh, they keep on thinking about the concerns of the flesh. Their minds do not go outside of the realm of earthly things.

Now, quite obviously, a believer can be concerned with earthly things, name his sin (s) and be filled with the Spirit. Under those circumstances, he is no longer living according to the flesh.

Romans 8:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οί) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural 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
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151

Translation: ...but the (ones) [who live] according to the Spirit, [they keep on being mindful] of the things of the Spirit.

Only those who have believed in Christ Jesus and who are filled with the Spirit live according to the Spirit. Their minds are constantly on spiritual things. When they sin and lose the power of the Spirit, they return to a life of the flesh.

Romans 8:5 For the (ones) [who live] according to the flesh, they keep on being mindful of the (things) of the flesh; but the (ones) [who live] according to the Spirit, [they keep on being mindful] of the things of the Spirit. (Kukis mostly literal translation)

Believers can live according to the flesh or according to the Spirit. Whichever determines what they think about.

Romans 8:6a			
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

Romans 8:6a			
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
phrónēma (φρόνημα) [pronounced <i>FRON-ay-mah</i>]	<i>mindset, thinking or thought pattern, what one has in the mind, the thoughts and purposes; (mental) inclination</i>	neuter singular noun; nominative case	Strong's #5427
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
sarx (σάρξ) [pronounced <i>sarx</i>]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; genitive/ablative case	Strong's #4561
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: For the thinking (and inclination) of the flesh [is] death,...

Part of the thinking of the flesh is centered on death. This is because they are unable to break out of spiritual death, unless, of course, they rebound (which puts them back into fellowship).

Romans 8:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
phrónēma (φρόνημα) [pronounced <i>FRON-ay-mah</i>]	<i>mindset, thinking or thought pattern, what one has in the mind, the thoughts and purposes; (mental) inclination</i>	neuter singular noun; nominative case	Strong's #5427
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588

Romans 8:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, nominative case	Strong's #2222
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
eirênê (εἰρήνη, ης, ἡ) [pronounced eye-RAY-nay]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; nominative case	Strong's #1515

Translation: ...but the thinking (and inclination) of the Spirit [is] life and peaceful contentment.

The believer filled with the Spirit is living the spiritual life and he enjoys peaceful contentment.

Romans 8:6 For the thinking (and inclination) of the flesh [is] death, but the thinking (and inclination) of the Spirit [is] life and peaceful contentment. (Kukis mostly literal translation)

There is the life of the flesh and the life of the Spirit. The first lives in spiritual death; and the second lives the peaceful spiritual life.

Romans 8:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dioti (διότι) [pronounced dee-OAT-ee]	<i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i>	conjunction	Strong's #1360
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
phrónēma (φρόνημα) [pronounced FRON-ay-mah]	<i>mindset, thinking or thought pattern, what one has in the mind, the thoughts and purposes; (mental) inclination</i>	neuter singular noun; nominative case	Strong's #5427
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
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; genitive/ablative case	Strong's #4561

Romans 8:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echthra (ἐχθρα) [pronounced EHKKH-thrah]	enmity; cause of enmity; hatred, animosity	feminine singular noun, nominative case	Strong's #2189
eis (εἰς) [pronounced ICE]	to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, accusative case	Strong's #2316

Translation: Therefore, the thinking of the flesh [is] enmity with God...

Therefore, we can conclude that the person who thinks of the flesh in an enemy of God; he is at war with God.

Romans 8:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced toh]	in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
nomos (νόμος) [pronounced NOHM-oss]	[Mosaic] law; establishment code; custom, precept, injunction, Torah	masculine singular noun; dative, locative or instrumental case	Strong's #3551
του (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, genitive/ablative case	Strong's #2316
ouch (οὐχ) [pronounced ookh]	no, not, nothing, none, no one	negation; used before an aspirate	Strong's #3756
hypotassō (ὑποτάσσω) [pronounced hoop-ot-AS-so]	to [be] subordinate (to); reflexively to obey, to be under obedience (obedient), to put under, to subdue unto, to (be, make) subject (to, unto), to be (put) in subjection (to, under), to submit self unto	3 rd person singular, present passive indicative	Strong's #5293

Translation: ...for [it is] not subordinate to the Law of God,...

A person living according to the flesh is unable to be subordinate to the Law of God. Therefore, the man of the flesh is unable to keep God's law.

Romans 8:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
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
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 rd person singular, present (deponent) middle or passive indicative	Strong's #1410
With the negative, this means, <i>unable to do, without the power to do, lacking the capability to act.</i>			

Translation: ...seeing (that) [it is] unable [to be].

The believer living according to the flesh is unable to be subject to the Law of God.

Romans 8:7 **Therefore, the thinking of the flesh [is] enmity with God for [it is] not subordinate to the Law of God, seeing (that) [it is] unable [to be].** (Kukis mostly literal translation)

The problem with the thinking of the flesh is, such a person is an enemy of God and not able to be subordinate to the Law of God.

Romans 8:8			
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
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561

Romans 8:8			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὄν/ουσα/ον (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)
θεός (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
ἀρέσκω (ἀρέσκω) [pronounced ar-EHS-koh]	<i>to please, to be agreeable; to strive to please; to accommodate one's self to the opinions desires and interests of others</i>	aoist active infinitive	Strong's #700
οὐ (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
δύναμαι (δύναμαι) [pronounced DOO-nam-ahēe]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 rd person plural, present (deponent) middle or passive indicative	Strong's #1410

With the negative, this means, *unable to do, without the power to do, lacking the capability to act, incapable of doing.*

Translation: Now the (ones) in the flesh keep on being unable to please God. (Kukis mostly literal translation)

The believer or unbeliever ruled by the flesh is completely unable to please God. There is nothing such a one can do.

Romans 8:8 Now the (ones) in the flesh keep on being unable to please God. (Kukis mostly literal translation)

Romans 8:5–8 For the (ones) [who live] according to the flesh, they keep on being mindful of the (things) of the flesh; but the (ones) [who live] according to the Spirit, [they keep on being mindful] of the things of the Spirit. For the thinking (and inclination) of the flesh [is] death, but the thinking (and inclination) of the Spirit [is] life and peaceful contentment. Therefore, the thinking of the flesh [is] enmity with God for [it is] not subordinate to the Law of God, seeing (that) [it is] unable [to be]. Now the (ones) in the flesh keep on being unable to please God. (Kukis mostly literal translation)

Paul breaks men down into two completely separate categories. Those who are fleshly and those who are spiritual. There are those who live and think according to the flesh and those who think and live according to the Spirit.

Romans 8:5–8 For those who live according to the flesh, they keep on thinking about the things of the flesh; but those who live according to the Spirit, they keep on thinking about the things of the Spirit. For the thinking and inclination of the flesh is an existence of spiritual death, but the thinking and inclination of believers operating in the Spirit enjoy a good life and peaceful contentment. Therefore, the mindset of the flesh is against God because it is not subordinate to the Law of God, since it is unable to be. As a result, the people who live in the flesh keep on being unable to please God. (Kukis paraphrase)

Now you (all) are not in flesh but in Spirit, if a Spirit of God keeps on living in you (all). But if anyone a Spirit of Christ he does not have, this one is not of Him. Now if Christ [is] in you (all), indeed the body [is] dead through sin, but the Spirit [is] life through righteousness. Now if the Spirit of the One raising the Jesus from deaths keeps on living in you (all), the One Who raised up from deaths Christ Jesus, He will give life even to the mortal bodies of you (all) through the dwelling of Him, of a Spirit in you (all).

Romans
8:9–11

Now you (all) are not in [the] flesh but in [the] Spirit, if [the] Spirit of God keeps on living in you (all). But if anyone does not have [the] Spirit of Christ, [then] this one is not His. Now if Christ [is] in you (all), the body [is] indeed dead through sin, but the Spirit [is] life through righteousness. Now if the Spirit of the One who raised Jesus from deaths keeps on living in you (all)—[that is] the One Who raised Christ Jesus up from deaths—He will give life even to your mortal bodies through His indwelling, [the indwelling] of [the] Spirit in you (all).

Now you are not in the flesh but in the Spirit, if the Spirit of God keeps on living in you. But if anyone does not have the Spirit of Christ, then this one does not belong to Him. Now if Christ is in you, even though your body is certainly dead through sin, nevertheless, the Spirit in you gives life through righteousness. Now if the Spirit of the One who raised Jesus from deaths keeps on living in you—that is the One Who raised Christ Jesus up from deaths—He will give life even to your mortal bodies through His indwelling, the indwelling of the Spirit in you.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now you (all) are not in flesh but in Spirit, if a Spirit of God keeps on living in you (all). But if anyone a Spirit of Christ he does not have, this one is not of Him. Now if Christ [is] in you (all), indeed the body [is] dead through sin, but the Spirit [is] life through righteousness. Now if the Spirit of the One raising the Jesus from deaths keeps on living in you (all), the One Who raised up from deaths Christ Jesus, He will give life even to the mortal bodies of you (all) through the dwelling of Him, of a Spirit in you (all).
- Complete Apostles Bible But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he is not His. But if Christ is in you, the body indeed is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit indwelling in you.
- Douay-Rheims 1899 (Amer.) But you are not in the flesh, but the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body indeed is dead, because of sin: but the spirit liveth, because of justification. And if the Spirit of him that raised up Jesus from the dead dwell in you; he that raised up Jesus Christ, from the dead shall quicken also your mortal bodies, because of his Spirit that dwelleth in you.
- Holy Aramaic Scriptures
Original Aramaic NT .
But you are not in the flesh, but in The Spirit, if truly The Spirit of God dwells within you, but if a man does not have The Spirit of The Messiah in him, this one does not belong to Him.

But if The Messiah is in you, the body is dead for the cause of sin, but The Spirit is alive for the cause of righteousness.

And if The Spirit of him who raised Our Lord Yeshua The Messiah from among the dead dwells within you, he who raised Yeshua The Messiah from among the dead also will give life to your dying bodies, because of his Spirit who dwells within you.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English You are not in the flesh but in the Spirit, if the Spirit of God is in you. But if any man has not the Spirit of Christ he is not one of his.
And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.

But if the Spirit of him who made Jesus come again from the dead is in you, he who made Christ Jesus come again from the dead will in the same way, through his Spirit which is in you, give life to your bodies which now are under the power of death.

Bible in Worldwide English Does Gods Spirit live in you? If he does, then you are not living the way the body wants, but you are living the way the Spirit wants. If anyone does not have Christs Spirit, he does not belong to Christ.

But if Christ is in you, your bodies are dead because of the wrong things you have done. But your spirits live because you have been made right with God.

God raised Christ Jesus from death. Does Gods Spirit live in you? Then God will also give life to your bodies which die. He does this through his Spirit who lives in you.

Easy English

Easy-to-Read Version–2008

But you are not ruled by your sinful selves. You are ruled by the Spirit, if that Spirit of God really lives in you. But whoever does not have the Spirit of Christ does not belong to Christ. Your body will always be dead because of sin. But if Christ is in you, then the Spirit gives you life, because Christ made you right with God. God raised Jesus from death. And if God's Spirit lives in you, he will also give life to your bodies that die. Yes, God is the one who raised Christ from death, and he will raise you to life through his Spirit living in you.

God's Word™

But if God's Spirit lives in you, you are under the control of your spiritual nature, not your corrupt nature. Whoever doesn't have the Spirit of Christ doesn't belong to him. However, if Christ lives in you, your bodies are dead because of sin, but your spirits are alive because you have God's approval. Does the Spirit of the one who brought Jesus back to life live in you? Then the one who brought Christ back to life will also make your mortal bodies alive by his Spirit who lives in you.

Good News Bible (TEV)

But you do not live as your human nature tells you to; instead, you live as the Spirit tells you to---if, in fact, God's Spirit lives in you. Whoever does not have the Spirit of Christ does not belong to him. But if Christ lives in you, the Spirit is life for you because you have been put right with God, even though your bodies are going to die because of sin. If the Spirit of God, who raised Jesus from death, lives in you, then he who raised Christ from death will also give life to your mortal bodies by the presence of his Spirit in you.

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.	You are no longer ruled by your desires, but by God's Spirit, who lives in you. People who don't have the Spirit of Christ in them don't belong to him. But Christ lives in you. So you are alive because God has accepted you, even though your bodies must die because of your sins. Yet God raised Jesus to life! God's Spirit now lives in you, and he will raise you to life by his Spirit.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	But when the Spirit of Christ empowers your life, you are not dominated by the flesh but by the Spirit. And if you are not joined to the Spirit of the Anointed One, you are not of him. Now Christ lives his life in you! And even though your body may be dead because of the effects of sin, his life-giving Spirit imparts life to you because you are fully accepted by God. Yes, God raised Jesus to life! And since God's Spirit of Resurrection lives in you, he will also raise your dying body to life by the same Spirit that breathes life into you!
Plain English Version	.
UnfoldingWord Simplified T.	But we do not have to let our old evil nature control us. Instead, we can let God's Spirit control us, because he lives within us. If the Spirit who comes from the Messiah does not live in people, they do not belong to the Messiah. But since the Messiah is living in you by his Spirit, God views your bodies as dead, so you no longer have to sin. And he views your spirits as alive, because he has put you right with himself. God caused Jesus to live again after he died. And because his Spirit lives in you, God will also make your bodies, which now are sure to die, live again. He caused the Messiah to live again after he died, and he will make you live again by causing his Spirit to do it..
Williams' New Testament	But you are not living on the plane of the lower nature, but on the spiritual plane, if the Spirit of God has His home within you. Unless a man has the Spirit of Christ, he does not belong to Him. But if Christ lives in you, although your bodies must die because of sin, your spirits are now enjoying life because of right standing with God. If the Spirit of Him who raised Jesus from the dead has His home within you, He who raised Christ Jesus from the dead will also give your mortal bodies life through His Spirit that has His home within you.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You aren't in a physical body, but in <i>the</i> Spirit, if it is true that God's Spirit has a house in you. If anyone doesn't have <i>the</i> Spirit of <i>the</i> Anointed King, this <i>person</i> is not His. If <i>the</i> Anointed King <i>is</i> in you, the body certainly <i>is</i> dead because of sin, but <i>the</i> Spirit is alive because of <i>the</i> right way. If the Spirit of the <i>One</i> who got Jesus up from <i>the</i> dead has a house in you, the <i>One</i> who got <i>the</i> Anointed King up from <i>the</i> dead will also give your dying bodies life through His Spirit that is housed in you.
Common English Bible	.
Len Gane Paraphrase	But you are not in the flesh but in the spirit, if it is so that God's Spirit lives in you, and if anyone does not have the Spirit of Christ, he is not his. And if Christ [lives] in you, the body [is] dead because of sin, but the spirit [has] life because of righteousness. And if the Spirit of him who raised up Jesus from the dead lives in you, he who raised Christ from the dead will also give life to your mortal bodies by his Spirit who lives in you.

A. Campbell's Living Oracles Now, you are not in the flesh, but in the Spirit; because the Spirit of God dwells in you. But, if any one have not the Spirit of Christ, he is none of his. And if Christ be in you, the body, indeed, is dead, with respect to sin; but the Spirit is life, with respect to righteousness. For, if the Spirit of him, who raised up Jesus from the dead, dwell in you; he who raised up Christ from the dead, will make even your mortal bodies alive, through his Spirit, who dwells in you.

New Advent (Knox) Bible .
NT for Everyone .

20th Century New Testament You, however, are not earthly but spiritual, since the Spirit of God lives within you. Unless a man has the Spirit of Christ, he does not belong to Christ; But, if Christ is within you, then, though the body is dead as a consequence of sin, the spirit is Life as a consequence of righteousness. And, if the Spirit of him who raised Jesus from the dead lives within you, he who raised Christ Jesus from the dead will give Life even to your mortal bodies, through his Spirit living within you.

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 you're not following your sinful nature, but the Spirit—if it's true that the Spirit of God is living in you. For those that don't have the Spirit of Christ in them don't belong to him. However if Christ is in you, even though your body is going to die because of sin, the Spirit gives you life because you're now right with God. The Spirit of him who raised Jesus from the dead lives in you. He who raised Jesus from the dead will also give life to your dead bodies through his Spirit that lives in you.

International Standard V

You, however, are not under the control of the human nature but under the control of the Spirit, since God's Spirit lives in you. And if anyone does not have the Spirit of the Messiah, [Or Christ] he does not belong to him. But if the Messiah [Or Christ] is in you, your bodies are dead due to sin, but the spirit [Or Spirit] is alive due to righteousness. And if the Spirit of the one who raised Jesus from the dead is living in you, then the one who raised the Messiah [Or Christ] from the dead will also make your mortal bodies alive by his Spirit who lives in you.

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

But you are not in the flesh but in the Spirit, if so be that the Spirit of Elohim lives in you. Now if anyone has not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the Spirit is Life because of righteousness. But if the Spirit of Him that resurrected Jesus from the dead lives in you, HE that raised up Christ from the dead will also resurrect your mortal bodies by his Spirit that lives in you.

Weymouth New Testament

You, however, are not devoted to earthly, but to spiritual things, if the Spirit of God is really dwelling in you; whereas if any man has not the Spirit of Christ, such a one does not belong to Him. But if Christ is in you, though your body must die because of sin, yet your spirit has Life because of righteousness. And if the Spirit of Him who raised up Jesus from the dead is dwelling in you, He who raised up Christ from

the dead will give Life also to your mortal bodies because of His Spirit who dwells in you.

Wikipedia Bible Project

But you are not following your human nature, but the Spirit, if it is true that the Spirit of God is living in you. For anyone that does not have the Spirit of Christ does not belong to him. However if Christ is in you, even though your body is mortal because of sin, the Spirit gives life because you are now right with God. The one who raised Jesus from the dead—his Spirit lives in you, and he who raised Jesus from the dead will also make your dead bodies come alive through his Spirit that lives in you.

Worsley's New Testament

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The Heritage Bible

New American Bible (2011)

New Catholic Bible

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible—1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Hebraic Roots Bible

But you are not in flesh, but in Spirit, since the Spirit of YAHWEH dwells in you. But if anyone has not the Spirit of Messiah, this one does not belong to Him. But if Messiah is in you, the body indeed is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of the One having raised Yahshua from the dead dwells in you, the One having raised the Messiah from the dead will also make your mortal bodies live through the indwelling of His Spirit in you.

Holy New Covenant Trans.

However, you are not being controlled by human nature; you are being controlled by the Spirit — if God's Spirit lives in you. If anyone does not have Christ's Spirit, this person does not belong to Christ. But since Christ is in you, even though your body is dying (because of sin), your spirit is alive (because you have been made right with God). And if the Spirit of the One who raised Jesus from death lives in you, then the One who raised Christ from death will make your dead bodies live, using His Spirit who is living in you.

The Scriptures 2009

But you are not in the flesh but in the Spirit, if indeed the Spirit of Elohim dwells in you. And if anyone does not have the Spirit of Messiah, this one is not His. And if Messiah is in you, the body is truly dead on account of sin, but the Spirit is life on account of righteousness. And if the Spirit of Him who raised עֲשׂוּהַּ from the dead dwells in you, He who raised Messiah from the dead shall also give life to your mortal bodies through His Spirit dwelling in you.

Tree of Life Version

However, you are not in the flesh but in the Ruach—if indeed the Ruach Elohim dwells in you. Now if anyone does not have the Ruach of Messiah, he does not belong to Him. But if Messiah is in you, though the body is dead because of sin, yet the Spirit is alive because of righteousness. And if the Ruach of the One who raised Yeshua from the dead dwells in you, the One who raised Messiah Yeshua from the dead will also give life to your mortal bodies through His Ruach who dwells in you.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...You* but not are in flesh but {You* are} in spirit if (ever) Spirit [of] god dwells in you* if but Someone spirit [of] christ not has This not is [of] him if but Christ {is} in

you* The certainly Body {is} Dead because of offense The but Spirit {is} Life because of right if but The Spirit [of] the [one] raising the Jesus from [men] dead dwells in you* The [One] Raising Christ from [men] dead will make (living) and the mortal bodies [of] you* through the dwelling [of] him spirit in you*...

Alpha & Omega Bible
Awful Scroll Bible

.
But you are not from-within the flesh, however, from-within the Breath, whether-altogether the Breath of God dwells from-within you, but if- you hold not the Breath of the Anointed One, this one is not His.

And if the Anointed One is from-within you, the body surely is dead by the means of missing-the-mark, but the breath is Alive by the means of Virtuousness.

And if the Breath, raising up Jesus out of the dead, dwells from-within you, raising the Anointed One out of the dead, will also produce- You all's mortal bodies -Alive, through His Breath dwelling-from-within a dwelling-from-within you!

Concordant Literal Version

Yet you are not in flesh, but in spirit, if so be that God's spirit is making its home in you. Now if anyone has not Christ's spirit, this one is not His."

Now if Christ is in you, the body, indeed, is dead because of sin, yet the spirit is life because of righteousness."

Now if the spirit of Him Who rouses Jesus from among the dead is making its home in you, He Who rouses Christ Jesus from among the dead will also be vivifying your mortal bodies because of His spirit making its home in you."

exeGesés companion Bible

And you are not in flesh, but in Spirit whenever the Spirit of Elohim dwell in you.

and if one has not the Spirit of Messiah, he is none of his.

And if Messiah is in you, the body is indeed dead because of sin; and the Spirit is life because of justness.

But if the Spirit of him who raised Yah Shua from the dead dwells in you, he who raised Messiah from the dead also enlivens your mortal bodies through his Spirit dwelling in you.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
However, you are not in the basar [i.e., unregenerate] but in the Ruach Hakodesh, assuming that the Ruach Hakodesh of Hashem does indeed dwell in you--if anyone does not have the Ruach HaMoshiach, that person does not belong to Moshiach. And if Moshiach is in you, the body (of the basar) is dead because of sin [5:12] but the Ruach [Hakodesh] is life for you because of Tzedek (righteousness) [cf. Ro 5:18].

But if the Ruach Hakodesh of Him who gave Yehoshua Techiyah (Resurrection) from the Mesim dwells in you, He who raised Moshiach from the Mesim will give Chayyim to your mortal bodies as well, through His indwelling Ruach Hakodesh in you.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

.
But if the Spirit of God [truly] lives in your heart, you are not [being controlled] by the flesh, but by the Holy Spirit. But if any person does not have the Spirit of Christ [living in him], he does not belong to Christ. And if Christ lives in your hearts, even though the body is [doomed to] death because of [Adam's (?)] sin; yet the spirit is [destined to] live [forever] because of being [made] right with God. [Note: Some take "spirit" here to be "Spirit" and make it "the Holy Spirit gives you life." See next verse].

But if the Spirit of God, who raised up Jesus from the dead, lives in your hearts, [then] that One [i.e., God] who raised up Christ Jesus from the dead, will restore life to your mortal bodies also, through [the power of] God's Spirit who lives in your hearts.

Brodie's Expanded Trans.

However, you are not in the flesh [positionally], but in the Spirit [positionally], assuming that the Spirit of God dwells in you. In fact, if a person does not possess the Spirit [indwelling] from Christ, this one does not belong to Him [is an unbeliever]. In fact, if Christ is in you [indwelling of Christ], on the one hand, the body is [spiritually] dead because of sin, but on the other hand, the [human] spirit is alive because of [His imputed] righteousness.

Now if the Spirit from Him [God the Father] who raised up Jesus from deaths [both physical and spiritual] dwells in you, He who raised up Christ from deaths shall also quicken your mortal bodies [future resurrection] by means of His Spirit Who dwells in you .

The Expanded Bible
Jonathan Mitchell NT

.
Yet you folks are not constantly existing within the midst of flesh (or: you are not in union with nor centered on [the alienated human condition, or Torah-keeping with flesh sacrifices]), but rather within spirit, in union with Breath-effect and centered on [His] attitude, since indeed God's Spirit (or: if so be that [the] Breath-effect which is God; or: if as is the fact that an attitude which corresponds to God) is continuously housing Itself (making His abode; residing; dwelling; by idiom: cohabiting; living together as husband and wife) within and among you folks. Yet if anyone is not continuously having, or not habitually and progressively holding, Christ's Spirit and [the Messiah's] Attitude (or: So if a certain person is not regularly possessing a Breath-effect which is Anointed), this one is not habitually existing from Him as his Source (or: is not now having His character or qualities; or: presently is not His). But since Christ (or: Yet if [the] Anointing) [is] within you folks, on the one hand the body is dead (lifeless) because of sin (through failure, deviation and missing the target), yet on the other hand, the Spirit, Attitude and Breath-effect [is] Life because of justice, [covenant] rightwisdom and equitable relationships within the Way pointed-out (or: on account of [His] covenant faithfulness which set us in the Right [Christ], turning us into the Right Direction).

Now since the Breath-effect (or: Spirit; Attitude) of the One arousing and raising Jesus forth from out of the midst of dead folks is continuously housing Itself (making His abode; residing; making His home; by idiom: living together as husband and wife) within, and in union with, you folks, the One raising Christ Jesus forth from out of dead ones will also continue progressively giving Life to (or: will even habitually make alive) the mortal bodies of you folks (or: your mortal bodies) through the constant indwelling of His Spirit (or: the continual in-housing of His Breath-effect; the continuous internal residing of the Attitude, which is Him,) [other MSS: because of His habitually-indwelling Spirit] within and among you folks.

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

Bible Translations with Many Footnotes:

Lexham Bible

But you are not in the flesh but in the Spirit, if indeed the Spirit of God lives in you. But if anyone does not have the Spirit of Christ, this person does not belong to him [Literally "is not of him"]. But if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. And if the Spirit of the one who raised Jesus from the dead lives in you, the one who raised Christ Jesus [Some manuscripts omit

“Jesus”) from the dead will also make alive your mortal bodies through his Spirit who lives in you.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

But ||ye|| have not your being in flesh, but in spirit,—

If at least ||God’s Spirit|| dwelleth in you^f;

And <if anyone hath not |Christ’s Spirit|>

||The same|| is not his;—

But <if |Christ| is in you>

||The body|| indeed, is dead by reason of sin,

Whereas ||the spirit|| is life by reason of righteousness;

<If, moreover ||the Spirit of him that raised Jesus from among the dead|| dwelleth in you>

||He that raised, from among the dead, Christ Jesus||

Shall make alive {even} your death’- doomed bodies,

Through means^a of his indwelling’ Spirit within you

^f 1 Co. iii. 16.

^a Or (WH): “By reason.”

The Spoken English NT

Wilbur Pickering’s New T.

You, however, are not ‘in flesh’ but ‘in Spirit’, if indeed God’s Spirit dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. But if Christ is in you, the body is dead through sin, but the Spirit is life through righteousness. And if the Spirit of Him who raised Jesus from the dead dwells in you, then He who raised the Christ from the dead will also give life to your mortal bodies⁵ because of His Spirit who dwells in you.⁶

(5) Where, down here? If it is “because of His Spirit who dwells [present tense] in you”, presumably so. Consider 1Thessalonians 5:23—“Now may the God of peace Himself sanctify you completely, and may your whole spirit and soul and body be preserved blameless at the coming of our Lord Jesus Christ.” I take it that the grammatical structure of this phrase, “the spirit and the soul and the body” (in Greek), demands a tripartite/trichotomous view of the human being. I confess that I have trouble imagining complete sanctification for the body, in this life, but there it is.

(6) In these verses we have ‘Spirit of God’, ‘Spirit of Christ’, ‘Christ’, ‘Spirit’ and ‘Spirit of Him who raised Jesus’; so how many spirits or persons are there? I would say that Paul is just using different ways of referring to the Holy Spirit, the third person of the Triune God. Comparing all the relevant passages, the Godhead is made up of just the three persons.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

But you_p are not in [the] flesh but in [the] Spirit, since the Spirit of God dwells in you_p; but if anyone does not have the Spirit of Christ, this one is not His. But if Christ [is] in you_p, on the one hand the body [is] dead because of sin, on the other hand the Spirit [is] life because of righteousness. But if the Spirit of the One having raised up Jesus from [the] dead dwells in you_p, the One having raised up Christ from [the] dead will also give life to your_p mortal bodies through His Spirit indwelling in you_p.

Berean Literal Bible

Now you are not in flesh but in Spirit, if indeed *the* Spirit of God dwells in you; but if anyone does not have *the* Spirit of Christ, he is not of Him. But if Christ *is* in you, the body *is* indeed dead on account of sin, but the Spirit *is* life on account of

	<p>righteousness. And if the Spirit of the <i>One</i> having raised up Jesus out from <i>the</i> dead dwells in you, the <i>One</i> having raised up Christ Jesus out from <i>the</i> dead also will give life to your mortal bodies, on account of His Spirit dwelling in you.</p>
Bill Puryear translation	<p>However, you are not under the authority of the flesh but under the authority of the Spirit, since after all the Spirit of God dwells in you. But if anyone does not have the Spirit from Christ, this person does not belong to Him.</p> <p>Now, if Christ [is] in you [and He is], on the one hand the body [is] dead because of the sin nature, but on the other hand the Spirit is life because of righteousness.</p> <p>Now if the Spirit from Him who raised Jesus from the dead dwells in you [and He does], He who raised Christ from the dead will also make alive your mortal bodies by the agency of His Spirit who resides in you.</p>
C. Thomson updated NT Charles Thomson NT	<p>.</p> <p>But you are not in a carnal state, but in a spiritual state, if indeed the spirit of God dwelleth in you. But if any one hath not the spirit of Christ, he is none of his. But if Christ be in you, the body indeed is dead because of sin, but the spirit is alive, because of a justification; and if the spirit of him who raised up Jesus from the dead dwelleth in you, he who hath raised up the Christ from the dead will quicken even those dead bodies of yours by his spirit which dwelleth in you.</p>
Context Group Version	<p>But you (pl) are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you (pl). But if any man does not have the Spirit of the Anointed, he is not of his. And if the Anointed is in you (pl), the body is dead because of disgrace; but the spirit is life because of vindication. But if the Spirit of him who raised up Jesus from the dead dwells in you (pl), he who raised up the Anointed from the dead shall give life also to your (pl) mortal bodies through his Spirit that dwells in you (pl).</p>
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	.
R. B. Thieme, Jr. translation	<p>In fact you are not in the flesh, but in the Spirit, assuming that the Spirit of God dwells in you. In fact if anyone [unbeliever] does not have Spirit from Christ [Holy Spirit], he [unbeliever] does not belong to Him [God].”</p> <p>In fact if Christ is in you, on the one hand the body is dead [temporal or reversionistic death] because of the sin nature; but on the other hand the Spirit is life [new life in Christ] because of imputed righteousness.</p> <p>Now if the [Holy] Spirit from him [God the Father] who has raised up Jesus from deaths [spiritual and physical] indwells you [and He does], He who raised Christ Jesus from deaths will also make alive your mortal bodies by [the agency of his Spirit] Who resides in you.</p>
R. B. Thieme, Jr. trans2	<p>In Fact, you and only you, all of You as individual believers, are not in the flesh or under the control of the Old Sin Nature, being divorced from the Old Sin Nature through the Baptism of God the Holy Spirit, but you are in the Spirit, indeed after all assuming that God the Holy Spirit Spirit indwells all of you. In fact, if anyone, the unbeliever, does not have God the Holy Spirit from Jesus of Nazareth, The Christ</p>

he the unbeliever does not belong to him, God. In fact if Christ is in you as a believer, and he is, on the one hand the human body is in reversionistic or carnal death because of the Old Sin Nature but on the other hand God the Holy Spirit is new life because of imputed Absolute Righteousness and resultant justification. Now if God the Holy Spirit from Him God the Father who has raised up the humanity of Jesus of Nazareth, The Christ from the Deaths both spiritual and physical, dwells in all of you as believers, and he does, he who raised Jesus of Nazareth, The Christ from the Deaths both spiritual and physical, he will also make alive your mortal bodies with a Resurrection Body by means of his spirit who resides in or indwells in you.

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

The gist of this passage:

9-11

Romans 8:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεῖς) [pronounced hoo- MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2nd person plural of "to be"</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #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
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
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 8:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151

Translation: Now you (all) are not in [the] flesh but in [the] Spirit,...

Paul is writing to the church at Rome, so this is all addressed to believing Jews and believing gentiles.

We have a position in relation to God; and a temporal experience. By position, we are in Christ, we belong to God, and we have His Spirit within us. This is what Paul is speaking about.

There is also the experiential life, and Paul references that throughout this and the previous chapter of Romans. Quite obviously, not every Roman believer is in fellowship and filled with the Spirit all of the time. Therefore, this is our position with regards to our salvation.

Romans 8:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiper (εἴπερ) [pronounced I-per]	<i>if indeed, since, if after all; seeing; thought</i>	conditional particle or conjunction	Strong's #1512
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
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
oikéō (οἰκέω) [pronounced oy-KEH-oh]	<i>to live, to occupy [a house], to reside, to inhabit, to remain, somewhere); by implication, to cohabit</i>	3 rd person singular, present active indicative	Strong's #3611
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
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...if [the] Spirit of God keeps on living in you (all).

This is our position as long as the Spirit of God keeps on living in us. We do not lose the indwelling of the Holy Spirit. We lose the filling of the Spirit when we sin; and that is restored when we admit our sins to God. However, in all of that time, the Holy Spirit continues to indwell us.

Romans 8:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
echô (ἔχω) [pronounced EHKKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, present active indicative	Strong's #2192
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: But if anyone does not have [the] Spirit of Christ, [then] this one is not His.

Now, we do not have two different Spirits from God living in us. The Spirit from Christ is God the Holy Spirit. When He is spoken of as the Spirit of Christ, the emphasis is upon our salvation based upon exercising faith in Christ. We believe in Jesus Christ and immediately, we are filled and indwelt by the Holy Spirit. We can lose the filling of the Spirit but not the indwelling.

Romans 8:9 Now you (all) are not in [the] flesh but in [the] Spirit, if [the] Spirit of God keeps on living in you (all). But if anyone does not have [the] Spirit of Christ, [then] this one is not His. (Kukis mostly literal translation)

All believers have the Holy Spirit indwelling them. We do not lose this indwelling. If we do not have the Holy Spirit, then we do not belong to God.

Romans 8:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
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
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: Now if Christ [is] in you (all),...

As believers, we are in Christ and He is in us.

Romans 8:10b			
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
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, nominative case	Strong's #4983
nekros (νεκρός) [pronounced nehk-ROSS]	<i>dead (actually or spiritually), deceased; a corpse</i>	neuter singular adjective; nominative case	Strong's #3498

Romans 8:10b			
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
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, accusative case	Strong's #266

Translation: ...the body [is] indeed dead through sin,...

Our bodies are dead through sin. That is, we have a body of death; and our body will decay. I know that lies ahead for me in my life; and you should intellectually understand this for yourselves as well.

Our bodies are dead because we have the indwelling sin nature (which is a part of our genetic structure). We have Adam's original sin imputed to us; and we have all sinned personally. Therefore, we are dead through sin.

Romans 8:10c			
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
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, nominative case	Strong's #2222
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
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; accusative case	Strong's #1343

Translation: ...but the Spirit [is] life through righteousness.

The Spirit of God is life through righteousness. Our contact with God is justice and righteousness. God cannot do something to us or for us unless this conforms with His perfect righteousness. We are saved through His perfect plan. We live our lives according to His perfect plan. What He says and does all comes from His righteousness.

As mentioned much earlier, righteousness is key to understanding the book of Romans. Everything that God does must conform to His righteousness. He cannot simply forgive you because you say, "I am truly sorry." That is not enough, even if you really, really mean it.

Romans 8:10 **Now if Christ [is] in you (all), the body [is] indeed dead through sin, but the Spirit [is] life through righteousness.** (Kukis mostly literal translation)

The fact that we are born spiritually dead but are saved through Jesus Christ is all based upon the righteousness of God. The fact that our bodies remain subject to death, even after salvation, conforms to God's perfect righteousness.

Romans 8:11a			
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
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
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
egeirō (ἐγείρω) [pronounced ehg-ī-row]	<i>being awoken (transitively or intransitively), waking [rousing] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): lifting (up), raising (again, up), rearing up, arising (again, up), standing, taking up</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #1453
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

Romans 8:11a			
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, accusative case	Strong's #2424
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekroi (νεκροί) [pronounced nehk-ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498
oikéō (οικέω) [pronounced oy-KEH-oh]	<i>to live, to occupy [a house], to reside, to inhabit, to remain, somewhere); by implication, to cohabit</i>	3 rd person singular, present active indicative	Strong's #3611
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
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: Now if the Spirit of the One who raised Jesus from deaths keeps on living in you (all)...

This is a 1st class condition *if*, meaning, *if this is true (and it is)*... This is a reference to the Spirit of God the Father; and it says, **If the Spirit of God keeps on living in you (all)** [and He does]...

It is God the Father, through the power of the Holy Spirit, Who raised Jesus from deaths (He had died spiritually on the cross and then physically once our sins had been paid for).

Romans 8:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
egeirō (ἐγείρω) [pronounced ehg-Ī-row]	<i>being awoken (transitively or intransitively), waking [rousing] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): lifting (up), raising (again, up), rearing up, arising (again, up), standing, taking up</i>	masculine singular, aorist active participle, nominative case	Strong's #1453
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Romans 8:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nekroi (νεκροί) [pronounced <i>nehk-ROY</i>]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547
lêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424
zôpoiëô (ζωοποιέω) [pronounced <i>dzo-op-oy-EH-oh</i>]	<i>to give life, to make alive, to produce life, to restore life, to revitalize</i>	3 rd person singular, future active indicative	Strong's #2227
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
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
thnētós (θνητός) [pronounced <i>thnay-TOSS</i>]	<i>mortal, subject to death; temporal</i>	neuter plural adjective; accusative case	Strong's #2349
sōmata (σώματα) [pronounced <i>SOH-maht-ah</i>]	<i>bodies, both of man and animals, living or dead; of the planets and other heavenly bodies; groups of men, families</i>	neuter plural noun, accusative case	Strong's #4983
humôn (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...—[that is] the One Who raised Christ Jesus up from deaths—He will give life even to your mortal bodies...

I do not know exactly why Paul is repeating this, apart from emphasis. If God can raise Jesus from the dead, then He can give life to your mortal bodies. This would be important to point out, as Paul has just told the Romans that they are dead in the flesh.

Romans 8:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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

Romans 8:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
enoikéō (ἐνοικέω) [pronounced en-oy-KWH-oh]	<i>living, dwelling in, inhabiting; being at home; metaphorically dwelling in one and influencing him (for good)</i>	masculine singular, present active participle; genitive/ablative case	Strong's #1774
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
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
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...through His indwelling, [the indwelling] of [the] Spirit in you (all). (Kukis mostly literal translation)

God the Father is able to give life to our mortal bodies through the indwelling Holy Spirit.

Romans 8:11 Now if the Spirit of the One who raised Jesus from deaths keeps on living in you (all)—[that is] the One Who raised Christ Jesus up from deaths—He will give life even to your mortal bodies through His indwelling, [the indwelling] of [the] Spirit in you (all). (Kukis mostly literal translation)

Paul assures his readers that, even though we have mortal bodies, the God Who raised Jesus from the dead through the power of the Holy Spirit, that same God is able to give life to our mortal bodies.

Romans 8:9–11 Now you (all) are not in [the] flesh but in [the] Spirit, if [the] Spirit of God keeps on living in you (all). But if anyone does not have [the] Spirit of Christ, [then] this one is not His. Now if Christ [is] in you (all), the body [is] indeed dead through sin, but the Spirit [is] life through righteousness. Now if the Spirit of the One who raised Jesus from deaths keeps on living in you (all)—[that is] the One Who raised Christ Jesus up from deaths—He will give life even to your mortal bodies through His indwelling, [the indwelling] of [the] Spirit in you (all). (Kukis mostly literal translation)

God, through His Spirit, is able to raise our bodies from the dead, and all of this takes place according to His righteousness.

Romans 8:9–11 Now you are not in the flesh but in the Spirit, if the Spirit of God keeps on living in you. But if anyone does not have the Spirit of Christ, then this one does not belong to Him. Now if Christ is in you, even though your body is certainly dead through sin, nevertheless, the Spirit in you gives life through righteousness.

Now if the Spirit of the One who raised Jesus from death keeps on living in you—that is the One Who raised Christ Jesus up from death—He will give life even to your mortal bodies through His indwelling, the indwelling of the Spirit in you. (Kukis paraphrase)

Consequently then, brothers, debtors we keep on being, not to the flesh, according to flesh to keep on living. For if according to flesh you (all) keep on living, you (all) are about to die; but if by a Spirit the practices of [the] body you (all) keep on killing, you (all) will live.

Romans
8:12–13

Consequently then, [my] brothers, we keep on being debtors, [but] not to the flesh to keep on living according to [the] flesh. For if you (all) keep on living according to the flesh, you (all) of necessity will die; but if by [the] Spirit you keep on putting to death the deeds of [the] body, you (all) will live.

Consequently then, my brothers, we keep on being debtors, but not to the flesh to keep on living according to the flesh. For if you keep on living according to the flesh, then you will, of necessity, die. However, if you keep on putting to death the deeds of the body by the Spirit, then you will all live.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Consequently then, brothers, debtors we keep on being, not to the flesh, according to flesh to keep on living. For if according to flesh you (all) keep on living, you (all) are about to die; but if by a Spirit the practices of [the] body you (all) keep on killing, you (all) will live.
Complete Apostles Bible	Therefore, brothers, we are debtors--not to the flesh, to live according to the flesh. For if you live according to the flesh you shall die; but if by the Spirit you put to death the practices of the body, you will live.
Douay-Rheims 1899 (Amer.)	Therefore, brethren, we are debtors, not to the flesh to live according to the flesh. For if you live according to the flesh, you shall die: but if by the Spirit you mortify the deeds of the flesh, you shall live.
Holy Aramaic Scriptures Original Aramaic NT	. Now my brethren, we are indebted, not to the flesh that we should walk in the flesh, For if you are living in the flesh, you are going to die, and if you are putting to death the practices of the body, you are living.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So then, my brothers, we are in debt, not to the flesh to be living in the way of the flesh: For if you go in the way of the flesh, death will come on you; but if by the Spirit you put to death the works of the body, you will have life.
Bible in Worldwide English	So, my brothers, we must not live the way our bodies want us to live. We must not be ruled by our wrong ways. If you live the way your bodies wants to live, you will die. But if, by the help of the Spirit, you stop doing the wrong things your bodies want to do, you will live.
Easy English	.

Easy-to-Read Version–2008 So, my brothers and sisters, we must not be ruled by our sinful selves. We must not live the way our sinful selves want. If you use your lives to do what your sinful selves want, you will die spiritually. But if you use the Spirit's help to stop doing the wrong things you do with your body, you will have true life.

God's Word™ So, brothers and sisters, we have no obligation to live the way our corrupt nature wants us to live. If you live by your corrupt nature, you are going to die. But if you use your spiritual nature to put to death the evil activities of the body, you will live.

Good News Bible (TEV) So then, my friends, we have an obligation, but it is not to live as our human nature wants us to. For if you live according to your human nature, you are going to die; but if by the Spirit you put to death your sinful actions, you will live.

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. My dear friends, we must not live to satisfy our desires. If you do, you will die. But you will live, if by the help of God's Spirit you say "No" to your desires.

Goodspeed New Testament .

The Living Bible .

New Berkeley Version .

New Living Translation .

The Passion Translation So then, beloved ones, the flesh has no claims on us at all, and we have no further obligation to live in obedience to it. For when you live controlled by the flesh, you are about to die. But if the life of the Spirit puts to death the corrupt ways of the flesh, we then taste his abundant life.

Plain English Version .

UnfoldingWord Simplified T. Therefore, my fellow believers, we are obligated to live as the Spirit directs us. We are not obligated to live as our old evil nature wants us to. If you do what your old evil nature wants, you will surely not live forever with God. But if the Spirit stops you from doing those things, then you will live forever.

Williams' New Testament

So, brothers, we are under obligations, but not to our lower nature to live by the standard set by it; for if you live by such a standard, you are going to die, but if by the Spirit you put a stop to the doings of your lower nature, you will live.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

So, brothers, we are clearly not in debt to *the* physical body, of the "to be living in line with the physical body" *kind*. You see, if you live in line with *the* physical body, you are about to be dying, but if you make dead to *the* Spirit the things the body repeatedly does, you will live; for as many *people* as are led by God's Spirit, these are God's sons. V. 14 is included for context.

Common English Bible .

Len Gane Paraphrase

Therefore brothers we have no obligation to the flesh to live according to the flesh. For if you live according to the flesh, you will die, but if with the Spirit's help you put to death the sinful actions of the body, you will live..

A. Campbell's Living Oracles Well, then, brethren, we are not debtors to the flesh, to live according to the flesh. Wherefore, if you live according to the flesh, you shall die; but if, through the Spirit, you put to death the deeds of the body, you shall live.

New Advent (Knox) Bible .
NT for Everyone .

20th Century New Testament So then, Brothers, we owe nothing to our earthly nature, that we should live in obedience to it. If you live in obedience to your earthly nature, you will inevitably die; but if, by the power of the Spirit, you put an end to the evil habits of the body, you will live.

Mostly literal renderings (with some occasional paraphrasing):

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

So brothers and sisters, we don't have to follow* our sinful nature that operates according to our human desires. For if you live under the control of your sinful nature, you're going to die. But if you follow the way of the Spirit, putting to death the evil things you do, then you will live.

International Standard V

Consequently, brothers, we are not—with respect to human nature, that is—under an obligation to live according to human nature. For if you live according to human nature, you are going to die, but if by the Spirit you continually put to death the activities of the body, you will live.

Lexham Bible .
Montgomery NT

Therefore, brothers, we are debtors—but not to the flesh, to live according to the flesh; for if you go on living according to the flesh, you are on the road to die; but if by the Spirit you keep putting to death the deeds of the body, you will live.

NIV, ©2011 .
Riverside New Testament .
Leicester A. Sawyer's NT

Therefore, brothers, we are debtors not to the flesh to live according to the flesh. For if you live according to the flesh, you shall die; but if by the spirit you kill the deeds of the body, you shall live.

The Spoken English NT

So the conclusion, brothers and sisters, is this. We have no obligation to the flesh: we don't have to live in line with it. Because if you live in line with the flesh, you're going to die. But if you make the bad behaviors of the body die off with the Spirit, you're going to live.

UnfoldingWord Literal Text .
Urim-Thummim Version .
Weymouth New Testament

Therefore, brethren, it is not to our lower natures that we are under obligation that we should live by their rule. For if you so live, death is near; but if, through being under the sway of the spirit, you are putting your old bodily habits to death, you will live.

Wikipedia Bible Project

So we Christians have a responsibility, but not to our human nature—living according our human desires. Because if you live under the control of your sinful nature, you definitely will die. But if you follow the way of the Spirit, killing the sinful physical urges, then you will live.

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 . So then, brothers, we are debtors, not to the flesh, to live according to flesh, for if you live according to flesh, you are going to die. But if by the Spirit you put to death the practices of the body, you will live.
 Holy New Covenant Trans. . Therefore, brothers, we shouldn't live by following our human nature. If you do, you will die. If you use the Spirit to kill the evil deeds of the body, you will live.
 The Scriptures 2009 .
 Tree of Life Version . So then, brothers and sisters, we do not owe anything to the flesh, to live according to the flesh. For if you live according to the flesh, you must die; but if by the Ruach you put to death the deeds of the body, you shall live.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testamentthen so Brothers Debtors [We] are not [to] the flesh the+ in flesh {us} to live if for in flesh [You*] live [You*] intend to die if but [by] spirit the acts [of] the body [You*] kill [You*] will live...

Alpha & Omega Bible .
 Awful Scroll Bible . So then brothers, we are debtors not to the flesh, to live according to the flesh, for if you live according to the flesh, you mean to die-away, but if by the Breath, you put to death the deeds of the body, you will Live.

Concordant Literal Version . Consequently, then, brethren, debtors are we, not to the flesh, to be living in accord with flesh, for if you are living in accord with flesh, you are about to be dying. Yet if, in spirit, you are putting the practices of the body to death, you will be living."

exeGesés companion Bible . So then brothers, we are debtors, not to the flesh - to live after the flesh. For if you live after flesh, you are about to die: but if you, through Spirit, deathify the functions of the body, you live. For as many as are led by Spirit of Elohim, are the sons of Elohim. V. 14 is included for context.

God's Truth (Tyndale) .
 Orthodox Jewish Bible . So then, Achim b'Moshiach, we are under no obligation to the basar to live in accordance with the basar. For if you live in accordance with the basar (old fallen humanity under slave master Chet Kadmon) you will certainly die; but if by the Ruach Hakodesh you put to death the [shameful] acts of the body, you will live.

Rotherham's Emphasized B. . Hence, then, brethren—[debtors] we are, Not unto the flesh, that [according to flesh] we should live,— For <if [according to flesh] ye live> ye are about to die, Whereas <if [in spirit] [the practices of the flesh] ye are putting to death> ye shall attain unto life;...

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version	So then, brothers, we are under obligation, but not to live under <i>[the control of] the flesh</i> , for if you people live under <i>[the control of] the flesh</i> , you must die <i>[spiritually]</i> ; but if you put to death <i>[i.e., stop practicing] the [sinful] habits of the body by [the power of] the Holy Spirit</i> , you will live <i>[spiritually]</i> .
Brodie's Expanded Trans.	Consequently, therefore, brethren, we are debtors not to the flesh so that we habitually live according to the standards of the flesh. Indeed, if you continually live according to the standards of the flesh [sin nature], you will inevitably die [self-destruction and maximum divine discipline]; but if by means of the Spirit you make it a practice to recognize as dead the functions from the body, you will live [abundant life].
The Expanded Bible Jonathan Mitchell NT	. So then brothers (or: Consequently then, fellow believers), we do not continue being debtors to the flesh (or: we are not folks under obligation in the [alienated human condition, or by the system of flesh sacrifices and Torah observance]), [i.e.,] of the [situation] to be continually living down on the level of and in accord with flesh, for you see, if you folks are continuously living down on the level of, and in accord with, flesh (= the alienated self, or, the system of flesh sacrifices and Torah observance), you are progressively about to be dying away. Yet since (or: if) in spirit (or: by [the] Breath-effect; with [His] Spirit; for [the] Attitude), you folks constantly put to death (or: deprive of life; extirpate) the practices and activities of the body (= works of flesh traditions; Torah cultus) you will continue living (or: will be continuously living and progressively possessed of vitality).
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering's New T.	Sonship So then, brothers, we have no obligation to the flesh, to live according to it; because if you live according to the flesh, you are about to die; but if you put to death the practices of the body, by the Spirit, you will live.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	So, consequently, brothers [and sisters], we are debtors [fig., under obligation], not to the flesh to be living according to the flesh. For if you _p live according to the flesh, you _p are about to die; but if by [the] Spirit you _p put to death the deeds of the body, you _p will live.
Berean Literal Bible	.
Bill Puryear translation	So then, brethren, we are not debtors to the flesh, with the result that we should live according to the flesh. Indeed if assuming you live under the authority of the flesh, you are destined to [must] die; but if by means of the Spirit you put a stop to the actions of the body, you will live.

C. Thomson updated NT	.
Charles Thomson NT	. mortify
Context Group Version	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore consequently*, brethren, we are debtors <i>but</i> not to the flesh, <i>not</i> to live according-to <i>the flesh</i> ; for* if you° are living according-to <i>the flesh</i> , you° are about to die, but if you° slay the practices of the body in spirit, you° will be living.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Therefore, brethren [members of the royal family], we are not debtors to the old sin nature, that we should live according to the flesh. Indeed, if you live under the authority [or, <i>domination</i>] of the old sin nature, you are destined to die [maximum discipline, the sin unto death], but if by means of the Spirit you recognize as dead the actions from the body [human good], you shall live [the new life].
R. B. Thieme, Jr. trans2	Therefore, consequently, believers in the Royal Family of God, we are constantly under obligation, not in any way to the Old Sin Nature, that we should live according to the standards and concepts of the Old Sin Nature. Indeed, if you live, between Salvation Adjustment to the Justice of God and physical death, under the authority of the Old Sin Nature and it is true you do as believers when focused in carnality or reversionism, you are destined to die under maximum Divine Discipline through the Sin Unto Death, but if by means of the Filling of God the Holy Spirit you recognize as dead or condemn to death, the actions or functions from the human body, Human Good such as witnessing, prayer, self sacrifice, singing using your talents for God, changing your personality, anything we do from Self Righteous human energy, etc, etc; you will live the new life of the Royal Family of God, advancing to Spiritual Maturity and have a legitimate production as a result.
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:

12-13

Romans 8:12a

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
<p>These two particles are variously translated, in 2Thessalonians 2:15: <i>so then; therefore, so, then; consequently then, so consequently, therefore consequently; well then, now then, so clearly</i>. By far, the most used translation is <i>so then</i>, follow by <i>therefore</i> and <i>so</i> (which do not occur nearly as often).</p>			
<p>Paul uses these two particles together on many occasions.</p>			
adelphoi (ἄδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
opheilétai (ὀφειλέται) [pronounced off-LEHT-eī]	<i>debtors, those who are indebted; figuratively, delinquent ones; morally, transgressors (against God); sinners</i>	masculine plural noun, nominative case	Strong's #3781
esmen (ἐσμέν) [pronounced ehs-MEHN]	<i>we are; we have our being</i>	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)

Translation: *Consequently then, [my] brothers, we keep on being debtors,...*

All believers are indebted to God for what He has done for us. We are undeserving and unlovable, and yet Christ died for us, giving us access to God. Therefore, we are debtors to God. We are debtors to our Lord.

Romans 8:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561

Romans 8:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; accusative case	Strong's #4561
zaô (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	present active infinitive	Strong's #2198

Translation: ...[but] not to the flesh to keep on living according to [the] flesh.

However, we are not in debt to the flesh (that is, to the sin nature). Therefore, we should not continue to live according to the flesh. We should not allow the sin nature to guide us through life.

Romans 8:12 **Consequently then, [my] brothers, we keep on being debtors, [but] not to the flesh to keep on living according to [the] flesh.** (Kukis mostly literal translation)

We are indebted to God, not to the sin nature.

Romans 8:13a			
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
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; accusative case	Strong's #4561

Romans 8:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zaō (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	2 nd person plural, present active indicative	Strong's #2198
mellō (μέλλω) [pronounced MEHL-ow]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	2 nd person plural, present active indicative	Strong's #3195
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>	present active infinitive	Strong's #599

Note the parallelism with the infinitive *to live* in v. 12b.

Translation: For if you (all) keep on living according to the flesh, you (all) of necessity will die;...

If you keep on living according to the sin nature, you will die. We will die in two ways. We will be out of fellowship so that we will be dead to God (still saved, but temporally dead; spiritually dead). If this continues for too long a time, then we will die the sin unto death.

Romans 8:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
praxeis (πράξεις) [pronounced PRAX-ice]	<i>practices, (concretely) acts; by extension, functions; deeds, offices, works</i>	feminine plural noun; accusative case	Strong's #4234
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, genitive/ablative case	Strong's #4983

Romans 8:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thanatōō (θανατώω) [pronounced <i>thahn-ahht-OH-oh</i>]	<i>to put to death, to kill (literally or figuratively), to become dead, to (cause to be) put to death, to destroy</i>	2 nd person plural, present active indicative	Strong's #2289
zaō (ζάω) [pronounced <i>DZAH-oh</i>]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	2 nd person plural, future (deponent) middle indicative	Strong's #2198

Translation: ...but if by [the] Spirit you keep on putting to death the deeds of [the] body, you (all) will live. (Kukis mostly literal translation)

However, if we put to death the deeds of the body, then we will live. Putting to death the deeds of the body means to operate under the filling of the Spirit rather than under the control of the sin nature.

The end result is, we will live; meaning that we will be alive to God and that we will live the more fulfilled life.

Romans 8:13 For if you (all) keep on living according to the flesh, you (all) of necessity will die; but if by [the] Spirit you keep on putting to death the deeds of [the] body, you (all) will live. (Kukis mostly literal translation)

If we living according to the flesh, then we will died spiritually and possibly physically due to discipline from God. If we set aside our sin nature and live in the power of the Holy Spirit, then we will live life to the fullest (assuming that we will also take in Bible doctrine).

Romans 8:12–13 Consequently then, [my] brothers, we keep on being debtors, [but] not to the flesh to keep on living according to [the] flesh. For if you (all) keep on living according to the flesh, you (all) of necessity will die; but if by [the] Spirit you keep on putting to death the deeds of [the] body, you (all) will live. (Kukis mostly literal translation)

Romans 8:12–13 Consequently then, my brothers, we keep on being debtors, but not to the flesh to keep on living according to the flesh. For if you keep on living according to the flesh, then you will, of necessity, die. However, if you keep on putting to death the deeds of the body by the Spirit, then you will all live. (Kukis paraphrase)

For, as many as a Spirit of God, keep on being led, sons of God these keep on being. For you (all) did not receive a spirit of slavery again to fear, but you (all) received a spirit of adoption, by which we keep on crying out, “Abba, the Father!”

Romans
8:14–15

For, as many as keep on being led by the Spirit of God, these (ones) keep on being [the] sons of God. For you (all) did not receive [the] spirit of slavery again on account of fear, but you (all) receive [the] spirit of adoption, by Whom we keep on calling out, “Abba, the Father!”

For as many as are led by the Spirit of God, these same ones are the sons of God. For you believers in Romans did not receive the spirit of slavery again on account of fear, but you receive the spirit of adoption, being adopted by God the Father, to Whom we call out, “Abba, my Father!”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For, as many as a Spirit of God, keep on being led, sons of God these keep on being. For you (all) did not receive a spirit of slavery again to fear, but you (all) received a spirit of adoption, by which we keep on crying out, "Abba, the Father!"
Complete Apostles Bible	For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again unto fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."
Douay-Rheims 1899 (Amer.)	For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear: but you have received the spirit of adoption of sons, whereby we cry: Abba (Father).
Holy Aramaic Scriptures Original Aramaic NT	. For those who are led by The Spirit of God, these are the sons of God. For you have not received The Spirit of bondage again to fear, but you have received The Spirit of the adoption of children by whom we cry, "Father*, our Father."
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And all those who are guided by the Spirit of God are sons of God. For you did not get the spirit of servants again to put you in fear, but the spirit of sons was given to you, by which we say, Abba, Father.
Bible in Worldwide English	All who do what Gods Spirit leads them to do are Gods sons. The Holy Spirit you have received does not make you a slave again so that you are afraid. But the Spirit you have received makes you sons of God.
Easy English Easy-to-Read Version–2008	. The true children of God are those who let God's Spirit lead them. The Spirit that we received is not a spirit that makes us slaves again and causes us to fear. The Spirit that we have makes us God's chosen children. And with that Spirit we cry out, "Abba, Father."
<i>God's Word</i> TM	Certainly, all who are guided by God's Spirit are God's children. You haven't received the spirit of slaves that leads you into fear again. Instead, you have received the spirit of God's adopted children by which we call out, "Abba! Father!"
Good News Bible (TEV)	Those who are led by God's Spirit are God's children. For the Spirit that God has given you does not make you slaves and cause you to be afraid; instead, the Spirit makes you God's children, and by the Spirit's power we cry out to God, "Father! my Father!"
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.	Only those people who are led by God's Spirit are his children. God's Spirit doesn't make us slaves who are afraid of him. Instead, we become his children and call him our Father.
Goodspeed New Testament	.

The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	The mature children of God are those who are moved by the impulses of the Holy Spirit. And you did not receive the “spirit of religious duty,” leading you back into the fear of never being good enough. But you have received the “Spirit of full acceptance,” enfolding you into the family of God. And you will never feel orphaned, for as he rises up within us, our spirits join him in saying the words of tender affection, “Beloved Father!”
Plain English Version	.
UnfoldingWord Simplified T.	We who obey the Spirit of God are God's children. This is because you have not received a spirit who makes you live in fear. You are not like slaves who fear their masters. On the contrary, God has give you his Spirit, and his Spirit has made us God's children. The Spirit now enables us to cry out to God, "You are my Father!"
Williams' New Testament	For all who are guided by God's Spirit are God's sons. For you do not have a sense of servitude to fill you with dread again, but the consciousness of adopted sons by which we cry, "Abba," that is, "Father."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, if you live in line with <i>the</i> physical body, you are about to be dying, but if you make dead to the Spirit the things the body repeatedly does, you will live; for as many <i>people</i> as are led by God's Spirit, these are God's sons. You see, you didn't receive a spirit of slavery again for fear, but you received a spirit of adoption in which we yell, "Papa, the Father!"
Common English Bible	.
Len Gane Paraphrase	For as many as are led by God's Spirit are God's children. For you have not received the spirit of slavery again [which produces] fear, but you have received the Spirit of adoption which causes us to shout, "Abba, Father!"
A. Campbell's Living Oracles	. of bondage
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	All who are guided by the Spirit of God are Sons of God. For you did not receive the spirit of a slave, to fill you once more with fear, but the spirit of a son which leads us to cry 'Abba, Our Father.'

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	All those who are led by the Spirit of God are God's children. You were not given a spirit to enslave and terrify you once more. No, what you received was the spirit that makes you children in God's family. Now we can shout out, “God is our Father!”
International Standard V	.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.

The Spoken English NT UnfoldingWord Literal Text	.	For as many as are led by the Spirit of God, these are sons of God. For you did not receive a spirit that makes you slaves, so that you live in fear again; but you received the Spirit of adoption, by which we cry, "Abba, Father!"
Urim-Thummim Version Weymouth New Testament	.	For those who are led by God's Spirit are, all of them, God's sons. You have not for the second time acquired the consciousness of being--a consciousness which fills you with terror. But you have acquired a deep inward conviction of having been adopted as sons--a conviction which prompts us to cry aloud, "Abba! our Father!"
Wikipedia Bible Project	.	All those who are led by the Spirit of God are God's children. What was given to you was not a spirit of slavery to terrify you again—what you received was the spirit of adoption into God's family, so we can shout out, "God is our Father!"
Worsley's New Testament	.	

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Hebraic Roots Bible	.	For as many as are led by the Spirit of YAHWEH, these are sons of YAHWEH. For you did not receive a spirit of slavery again to fear, but you received a Spirit of sonship by which we cry, Abba! Father!
Holy New Covenant Trans.	.	All people who are being led by God's Spirit are sons of God. God did not give you a spirit to make you slaves, to be afraid again. Instead, you received the Spirit who makes you sons. Through the Spirit, we cry out, "Daddy, dear Father!"
The Scriptures 2009	.	For as many as are led by the Spirit of Elohim, these are sons of Elohim. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."
Tree of Life Version	.	For all who are led by the Ruach Elohim, these are sons of God. For you did not receive the spirit of slavery to fall again into fear; rather, you received the Spirit of adoption, by whom we cry, "Abba! Father!"

Weird English, Old English, Anachronistic English Translations:

Accurate New TestamentWho* for {ever} [by] spirit [of] god are led These Sons [of] god are not for [You*] receive spirit [of] slavery again to fear but [You*] receive spirit [of] adoption in which [We] shout abba The Father...
Alpha & Omega Bible Awful Scroll Bible	.	For as many as are being led of the Breath of God, these are the sons of God. For you received not a breath of enslavement again to fear, however, you received the Breath of a put-to-son, from-within which we cry out, "Father, Father!"
Concordant Literal Version	.	For whoever are being led by God's spirit, these are sons of God." For you did not get slavery's spirit to fear again, but you got the spirit of sonship, in which we are crying, "Abba, Father!"
God's Truth (Tyndale)	.	

Orthodox Jewish Bible For as many as are led by the Ruach HaElohim, they are bnei HaElohim.
For you did not receive a spirit of avdut, falling back into pachad (fear); but you received the Ruach of Mishpat HaBanim (Adoption), having Ma'amad HaBanim (the standing as Sons [9:4]), by which we cry, "Abba, Avinu"!

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version For all of those who are led by the Spirit of God are the children of God.
For you did not receive the Holy Spirit, to enslave you again to fear, [Note: Some translators take "Holy Spirit" here to be "spirit," making the verse say "you did not receive the spirit of slavery"], but you received the Holy Spirit [or, a spirit] by adoption [who produces] sonship, so we can call out, "Abba" [which means] "Father."

Brodie's Expanded Trans. For as many as are continually led by the Spirit of God [divine guidance], these are the mature sons of God.
For, you have not received a spirit of slavery resulting in fear, but rather you have received the Spirit of adult sonship [spiritual toga virilis], by Whom we may shout: Father, Father!

The Expanded Bible
Jonathan Mitchell NT .

For as many as are being continuously led by God's Spirit (or: habitually brought or conducted in [the] Breath-effect which is God; progressively driven along with an attitude from God), these folks are God's sons (these continuously exist being sons of God; or: = these are folks who have the character and qualities of God). [comment: echo of the Exodus]
For you folks did (or: do) not receive again a spirit of slavery to fear (or: get slavery's spirit or breath-effect again, unto fear; or: take an attitude which personifies being a slave [in Egypt or under the Law, leading] into fear again), but rather you received a spirit of being placed as a son (or: a Breath-effect which set you in the position of a son; or: you receive an attitude of one having been adopted [in accord with Greek or Roman law]), within which (or: in union with Whom) we are habitually crying out, "Abba (Dad), O Father!"

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

Bible Translations with Many Footnotes:

Lexham Bible For all those who are led by the Spirit of God, these are sons of God.
For you have not received a spirit of slavery leading to fear again, but you have received the Spirit of adoption, by whom we cry out, "Abba! ["Abba" means "father" in Aramaic] Father!"

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. For <as many as [by God's Spirit] are being led> |[the same]| are [God's sons],—
For ye have not received a spirit of servitude, leading back into fear,
But ye have received a spirit of sonship,^b
Whereby we are exclaiming—
Abba! Oh Father!

^b Gal. iv. 6.

The Spoken English NT .

Wilbur Pickering's New T. . Because as many as are led by God's Spirit, these are God's sons —you did not receive a spirit of slavery to fear all over again, but you did receive the Spirit of adoption by whom we cry out, "Abba, Father!"⁷
(7) 'Father' is a translation of the Aramaic 'Abba'.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation . For as many as are led by [the] Spirit of God, these are the sons [and daughters] of God.

For you_p did not receive a spirit of slavery again for fear, but you_p received [the] Spirit of adoption [i.e., the formal and legal declaration that we are His children] in which we cry out, "Dad [Gr. Abba], Father!"

Berean Literal Bible .

Bill Puryear translation .

For as many as are being led by the Spirit of God, these are the sons of God.

For you have not received again an inner-life of slavery resulting in fear, but you have received the Spirit of adoption by agency of Whom we keep shouting, 'Abba, My Father.'

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version .

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal 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 .

. Daddy god

R. B. Thieme, Jr. translation .

For as many as are being led by the Spirit of God, these are mature sons of God. For you have not received again a life of slavery for the purpose of fear; but you have received the Spirit of adoption, by whom [the Holy Spirit] we keep shouting, Abba, my Father.

R. B. Thieme, Jr. trans2 .

For as many as are being led by the Spirit of God, God the Holy Spirit, these believers under Positive Volition to Bible Doctrine are from the past under Filling of God the Holy Spirit continuing to the present point of Maturity Adjustment to the Justice of God. Mature sons of God. For you did not receive the state of mind or disposition of a life of slavery to the Old Sin Nature, for the purpose of falling or returning back into a life of fear, but you have received the spirit of placement in adoption as an adult son, by God the Holy Spirit, from the Baptism of God the Holy Spirit. By whom we shout in victory and great happiness, "Abba (aramaic "father")! My Pater (Greek father)!"

Revised Geneva Translation .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible
Worrell New Testament

The gist of this passage:

Romans 8:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hosos (ὅσος) [pronounced HOS-os]	as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever	masculine plural, correlative pronoun; nominative case	Strong's #3745
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
pneuma (πνεῦμα) [pronounced PNYOO-mah]	spirit, Spirit; breath; wind [blast], air	neuter singular noun, dative, locative or instrumental case	Strong's #4151
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, genitive/ablative case	Strong's #2316
ágō (ἄγω) [pronounced AHG-oh]	to go, to depart, to lead, to bring, to guide, to direct, to follow	3 rd person plural, present passive indicative	Strong's #71

Translation: For, as many as keep on being led by the Spirit of God,...

The only person who can potentially be led by the Spirit of God is a believer in Jesus Christ. They have the Spirit of God in them. Then, in order to be led, that person must be filled with the Spirit (which requires the rebound technique) and have some doctrine in the soul.

Romans 8:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtoi (οὗτοι) [pronounced HOW-toy]	these [things, ones], those	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
huiοι (υἱοί) [pronounced hwee-OY]	children, sons, descendants; pupils; followers; attendants	masculine plural noun; nominative case	Strong's #5207
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, genitive/ablative case	Strong's #2316

Romans 8:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eisi (εἰσί) [pronounced <i>i-SEE</i>] eisin (εἰσίν) [pronounced <i>i-SEEN</i>]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)

Translation: ...these (ones) keep on being [the] sons of God.

Anyone who has believed in Jesus is a son of God by being in Christ. However, Paul is taking this several steps beyond to where we are dealing with a person who is experientially moving forward in the spiritual life.

Being saved is phase 1 sanctification. That person is in Christ and cannot get out. Phase 2 sanctification is spiritual growth in time leading to spiritual maturity (also known as building the edification complex or entering into the supergrace life). Phase 3 sanctification is physical death leading to the having one's resurrection body for eternity (with no sin nature).

Romans 8:14 For, as many as keep on being led by the Spirit of God, these (ones) keep on being [the] sons of God. (Kukis mostly literal translation)

Romans 8:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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
lambánō (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i>]	<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>	2 nd person plural, aorist active indicative	Strong's #2983
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
douleía (δουλεία) [pronounced <i>do-LIE-ah</i>]	<i>slavery, bondage, the condition of a slave; slave</i>	feminine singular noun; genitive/ablative case	Strong's #1397
palin (πάλιν) [pronounced <i>PAL-in</i>]	<i>again, once more, anew; a renewal or repetition of the action; further (more), moreover; in turn, on the other hand</i>	adverb	Strong's #3825
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
phobos (φόβος) [pronounced <i>FOHB-oss</i>]	<i>fear, dread, terror; that which strikes terror; reverence for one's husband</i>	masculine singular noun; accusative case	Strong's #5401

Translation: For you (all) did not receive [the] spirit of slavery again on account of fear,...

The spirit of slavery would be slavery to the sin nature. We are born enslaved to the sin nature so, getting out of fellowship puts us under the control of the sin nature again.

I am not sure how fear factors into this process.

Romans 8:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
lambánô (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>	2 nd person plural, aorist active indicative	Strong's #2983
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
huiiothesía (υἰοθεσία) [pronounced hwee-oth-es-EE-ah]	<i>adoption (as sons); Roman adoption; placing as sons</i>	feminine singular noun, genitive/ablative case	Strong's #5206

Translation: ...but you (all) receive [the] spirit of adoption,...

We have also received the spirit of adoption, meaning that we have been adopted as sons into the royal family of God. The way that this worked in the ancient world is, a man of means and station may realize that no one in his line is quite up to taking over where he left off (in the royal line or in a large business venture, etc.). So, he finds someone who is intelligent and hard working and he adopts that person as his son. The person might be a young man or a teenager; he may be related or not; he might even be a slave. Having been adopted, this person receives, generally speaking, all of the privileges usually set aside for the firstborn. He might inherit the title or royal position or the wealth of the one who adopted him.

This is how we have become a part of the royal family of God.

Romans 8:15c			
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
hō (ὃ) [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

Romans 8:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
krazô (κράζω) [pronounced KRAD-zoh]	<i>to croak; of the cry of a raven; hence, to cry [out, aloud], to scream, to call aloud (shriek, exclaim, entreat); to vociferate; to cry or pray for vengeance; to speak with a loud voice</i>	1 st person plural, present active indicative	Strong's #2896
Abbâ (Ἀββᾶ) [pronounced ab-BAH]	<i>father; transliterated, Abba; Aramaic for "Father"</i>	indeclinable proper noun; a person	Strong's #5
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; nominative case	Strong's #3962

Translation: ...by Whom we keep on calling out, "Abba, the Father!" (Kukis mostly literal translation)

We are able to call out to God, *Abba, my Father*. God is not the universal father of all mankind. However, He is the Father of all those who have been born again (we are born again into the royal family of God).

Romans 8:15 For you (all) did not receive [the] spirit of slavery again on account of fear, but you (all) receive [the] spirit of adoption, by Whom we keep on calling out, "Abba, the Father!" (Kukis mostly literal translation)

We are not slaves, as the people of Israel started out in Egypt; but we are royalty, born into the royal family of God.

Romans 8:14–15 For, as many as keep on being led by the Spirit of God, these (ones) keep on being [the] sons of God. For you (all) did not receive [the] spirit of slavery again on account of fear, but you (all) receive [the] spirit of adoption, by Whom we keep on calling out, "Abba, the Father!" (Kukis mostly literal translation)

Romans 8:14–15 For as many as are led by the Spirit of God, these same ones are the sons of God. For you believers in Romans did not receive the spirit of slavery again on account of fear, but you receive the spirit of adoption, being adopted by God the Father, to Whom we call out, "Abba, my Father!" (Kukis paraphrase)

This the Spirit keeps on bearing joint-witness with a spirit of us, that we keep on being children of God. Now if children, then heirs—heirs indeed of God—and joint-heirs of Christ. If indeed we keep on suffering with [Him] that even we might be glorified with [Him].

Romans
8:16–17

This Spirit keeps on bearing joint-witness with our [human] spirit, so that we keep on being [the] children of God. Now, if [we are] children, then [we are] heirs—indeed, heirs of God—now joint-heirs of Christ. If indeed we keep on suffering with [Him] that even we might be glorified with [Him].

This Spirit bears joint-witness with our human spirit, so that we keep on being the children of God. Now, if we are His children, then logically, we are heirs—in fact, we are heirs of God—as well as sharing the heirship of Jesus Christ. If indeed we keep on suffering with Him then we might be glorified with Him (that is, if our suffering is of a divine quality).

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	This the Spirit keeps on bearing joint-witness with a spirit of us, that we keep on being children of God. Now if children, then heirs—heirs indeed of God—and joint-heirs of Christ. If indeed we keep on suffering with [Him] that even we might be glorified with [Him].
Complete Apostles Bible	The Spirit Himself bears witness with our spirit that we are children of God. And if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer together, so that we may also be glorified together.
Douay-Rheims 1899 (Amer.)	For the Spirit himself giveth testimony to our spirit that we are the sons of God. And if sons, heirs also; heirs indeed of God and joint heirs with Christ: yet so, if we suffer with him, that we may be also glorified with him.
Holy Aramaic Scriptures Original Aramaic NT	. And that Spirit testifies to our spirit that we are sons of God; And if sons, then also heirs; heirs of God and co-heirs with Yeshua The Messiah, for if we suffer with him*, we shall also be glorified with him.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The Spirit is witness with our spirit that we are children of God: And if we are children, we have a right to a part in the heritage; a part in the things of God, together with Christ; so that if we have a part in his pain, we will in the same way have a part in his glory.
Bible in Worldwide English	So we say, Father! Father! The Spirit himself also, along with our own spirits, tells us that we are Gods children. If we are his children, God will give us the good things that children receive. He will give us these blessings along with Christ. He will give it to us if we suffer with Christ. If we suffer with Christ, we will also be made great with him. The BWE took a portion of v. 15 and placed it with v. 16.
Easy English Easy-to-Read Version–2008	. And the Spirit himself speaks to our spirits and makes us sure that we are God's children. If we are God's children, we will get the blessings God has for his people. He will give us all that he has given Christ. But we must suffer like Christ suffered. Then we will be able to share his glory.
God's Word™	The Spirit himself testifies with our spirit that we are God's children. If we are his children, we are also God's heirs. If we share in Christ's suffering in order to share his glory, we are heirs together with him.
Good News Bible (TEV)	God's Spirit joins himself to our spirits to declare that we are God's children. Since we are his children, we will possess the blessings he keeps for his people, and we will also possess with Christ what God has kept for him; for if we share Christ's suffering, we will also share his glory.
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. God's Spirit makes us sure that we are his children. His Spirit lets us know that together with Christ we will be given what God has promised. We will also share in the glory of Christ, because we have suffered with him.

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation For the Holy Spirit makes God's fatherhood real to us as he whispers into our innermost being, "You are God's beloved child!"
 And since we are his true children, we qualify to share all his treasures, for indeed, we are heirs of God himself. And since we are joined to Christ, we also inherit all that he is and all that he has. We will experience being co-glorified with him provided that we accept his sufferings as our own.

Plain English Version .
 UnfoldingWord Simplified T. The Spirit himself confirms what our spirits say, that we are God's children. Because we are God's children, we also will one day receive what God has promised us. And we will receive this together with the Messiah. But we must suffer for doing good as the Messiah did, in order that God may honor us.

Williams' New Testament The Spirit Himself bears witness with our spirits that we are God's children; and if children, then also heirs, heirs of God and fellow-heirs with Christ if in reality we share His sufferings, so that we may share His glory too.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version The Spirit itself concurs with our spirit that we are children of God, but if children, also inheritors, not only inheritors of God, but inheritors together with the Anointed King if it so happens that we suffer together, so that we also might be made magnificent together.

Common English Bible .
 Len Gane Paraphrase The Spirit himself bears witness with our spirit that we are God's children. And if children then heirs, heirs and joint-heirs with Christ, if perhaps we suffer together, it's so that we may be glorified together.

A. Campbell's Living Oracles .
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament The Spirit himself unites with our spirits in bearing witness to our being God's children, And if children, then heirs-heirs of God, and joint-heirs with Christ, since we share Christ's sufferings in order that we may also share his Glory.

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	.
International Standard V	The Spirit himself agrees with us* that we're God's children. If we're his children, then we're his heirs. We are heirs of God, and heirs together with Christ. But if we want to share in his glory we must share in his sufferings.
Lexham Bible	The Spirit himself confirms to our spirit that we are children of God, and if children, also heirs—heirs of God and fellow heirs with Christ, if indeed we suffer together <i>with him</i> so that we may also be glorified together <i>with him</i> .
Montgomery NT	For his Spirit himself bears witness with our spirit, that we are children of God; and if children, then heirs, heirs of God and joint-heirs with Christ; but to share his glory, we must now be sharing his sufferings.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	The Spirit itself is a co-witness with our spirits that we are children of God. And if children, [<i>we are</i>] also heirs, heirs indeed of God and co-heirs with Christ, if we suffer with him that we may also be glorified with him.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	The Spirit itself bears witness with our spirit that we are the Offspring of Elohim: And if offspring, then heirs; Heirs of Elohim, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together.
Weymouth New Testament	The Spirit Himself bears witness, along with our own spirits, to the fact that we are children of God; and if children, then heirs too--heirs of God and co-heirs with Christ; if indeed we are sharers in Christ's sufferings, in order that we may also be sharers in His glory.
Wikipedia Bible Project	.
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	The Spirit itself witnesses with our spirit that we are children of YAHWEH. And if children, also heirs; truly heirs of YAHWEH, and joint heirs of Messiah, if indeed we suffer together, that we may also be glorified together.
Holy New Covenant Trans.	This same Spirit agrees with our spirits, that we are God's children. Since we are children, we are also heirs — heirs of God and co-heirs with Christ. If we suffer together, we will share glory together.
The Scriptures 2009	The Spirit Himself bears witness with our spirit that we are children of Elohim, and if children, also heirs – truly heirs of Elohim, and co-heirs with Messiah, if indeed we suffer with Him, in order that we also be exalted together.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...It The Spirit testifies (together) [with] the spirit [of] us for [We] are Children [of] god if but {We are} Children and {We are} Heirs Heirs certainly [of] god Inheriting (Jointly) but [of] christ if (ever) [We] suffer (together) that and [We] may be recognized (together)...
Alpha & Omega Bible	THE SPIRIT HIMSELF TESTIFIES WITH OUR SPIRIT THAT WE ARE CHILDREN OF THEOS (<i>The Alpha & Omega</i>), AND IF CHILDREN, HEIRS ALSO, HEIRS OF THEOS (<i>The Alpha & Omega</i>) AND FELLOW HEIRS WITH CHRIST, IF INDEED WE SUFFER WITH HIM SO THAT WE MAY ALSO BE GLORIFIED with Him.
Awful Scroll Bible	The Breath Himself testifies-with our breath, certainly-of-which we are children of God. And if children, then also lawfully-allotted ones, lawfully-allotted ones surely of God, moreover, lawfully-allotted-with the Anointed One, if- we -wholly suffer-with Him, in order that, we may also be given splendor-with Him.
Concordant Literal Version	The spirit itself is testifying together with our spirit that we are children of God. Yet if children, enjoyers also of an allotment, enjoyers, indeed, of an allotment from God, yet joint enjoyers of Christ's allotment, if so be that we are suffering together, that we should be glorified together also."
exeGeses companion Bible	<u>THE SPIRIT OF SONSHIP</u> For you take not the spirit of servitude again to awe; but you take the Spirit of sonship, wherein we cry, Abba, Father. The self-same Spirit co-witnesses with our spirit, that we are the children of Elohim: and if children, then heirs - heirs of Elohim - and indeed co-heirs with Messiah; whenever we co-suffer to also co-glorify. V. 15 is included for context.
God's Truth (Tyndale) Orthodox Jewish Bible	. The Ruach Hakodesh himself bears eidus (witness) with our [regenerate, Yn 3:6] ruach that we are bnei HaElohim. And if bnei HaElohim, then also yoreshim (heirs) of G-d and co-heirs (Ro 4:13) together with Moshiach, provided that we suffer with him in order that we might also be set in kavod (glory, eschatological glorification) with him.
Rotherham's Emphasized B.	The Spirit itself beareth witness together with our spirit, that we are children of God; And <if children> heirs also — Heirs, indeed, of God, But co-heirs with Christ,— If, at least, we are suffering together, In order that we may also be glorified together.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. The Holy Spirit Himself bears testimony [along] with our [human] spirit that we are the children of God. And if we are [His] children, then we have an inheritance from God [i.e., blessings here and hereafter] and are fellow-sharers with Christ [of such blessings], providing we [are willing to] suffer with Him, so we can also be honored with Him [i.e., in the future life. See verses 18-25].
Brodie's Expanded Trans.	The Spirit Himself testifies with our [human] spirit that we are children of God,

The Expanded Bible
Jonathan Mitchell NT

Now if we are children [born of God], then we [believers] are heirs [our spiritual heritage depends on Whom we are related to]: on the one hand we are heirs of God [by the 1st birth]; on the other hand we are joint-heirs with Christ, if after this [becoming heirs of God], we [undeservedly] suffer together; then we will also be glorified together [rewards & blessings for winner believers] .

.
The same Spirit (or: spirit; or: The Breath-effect Himself; or: This very attitude) is constantly witnessing together with our spirit (is continuously bearing joint-testimony to our spirit; is habitually co-witnessing for our spirit; is progressively adding confirming testimony and evidence in our attitude) that we are, and continuously exist being, God's children (ones born of God; children from God [not of the child-escort {Gal. 3:24}], by natural descent).

Now since children (or: Yet if ones born by natural descent), also heirs (possessors and enjoyers of an allotted inheritance; those who hold sway over the allotted portion): on the one hand, God's heirs, on the other, Christ's joint-heirs (or: indeed possessors and enjoyers of an allotment pertaining to God and from God, yet possessors and enjoyers together in an allotment pertaining to Christ and belonging to Christ) if so be (or: provided) that we are continually affected by sensible experiences together – feeling together; receiving impressions, undergoing passion or suffering together – to the end that we may also be glorified together (or: can be given a shared appearance; would together receive a manifestation of that which calls forth praise; should be given a joint-approval and a joint-reputation; may be thought of and imagined together [in covenant relationship]).

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

Bible Translations with Many Footnotes:

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

The very same Spirit testifies to our spirits that we are God's children. And if we're children, then we're heirs^c too—heirs of God, and co-heirs with Christ! That is, as long as we suffer with him, so that we can be glorified with him.

c. Heir — Someone who inherits property from someone else, usually but not always from a parent. Our authors also use the word “heir” and the concept of “inheritance” in a metaphorical way-to talk about people who are in line to participate in the coming age of resurrection and the renewal of the creation. It's metaphorical because God is going to give the renewed world to them without dying and being gone from the picture, as happens when people inherit from their parents.

Wilbur Pickering's New T.

The Spirit Himself bears witness with our spirit that we are God's children —if children, also heirs: heirs of God and co-heirs with Christ (if indeed we suffer with Him so that we may also be glorified with Him).⁸

(8) The clear implication is: no suffering, no glory. In the next verse the sufferings are treated as a fact.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version	The Spirit itself bears witness conjointly with our own spirit, <i>testifying</i> that we are the children of God. Now if <i>we are</i> children, <i>we are</i> also heirs?truly, heirs of God and joint heirs with Christ?if indeed we suffer together with Him, so that we may also be glorified together with Him.
Analytical-Literal Translation	.
Berean Literal Bible	.
Bill Puryear translation	The Spirit Himself testifies together with our human spirit that we are children of God. Now if children, also heirs; on the one hand heirs of God, and on the other hand fellow-heirs with Christ, if indeed we become fellow-sufferers, that we might also be glorified with [Christ].
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal 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	.
R. B. Thieme, Jr. translation	The Spirit himself testifies together with our human spirit, that we are the children of God. Now if we are children, we are also heirs; on the one hand heirs of God the Father, and on the other hand fellow-heirs with Christ; if indeed we suffer with maturity status, that also we might be glorified with Christ.
R. B. Thieme, Jr. trans2	It is God the Holy Spirit, himself, testifies or confirms as witness along with another witness or together with our Human Spirit that we are children of God the Father under authority to learn and having a lot to learn being taught by God the Holy Spirit, NOW, if we are children of God under authority to learn and having a lot to learn, and it is true we are, then also on the one hand we, all as believers, are heirs of God and on the other hand we are joint or fellow heirs with Christ. If indeed or as it is supposed in reality, we suffer the same as him in our Status Quo Maturity Adjustment to the Justice of God, and we do, in order that also we may be glorified with Jesus of Nazareth, The Christ, sharing his glory as fellow glorified ones.
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:

16-17

Romans 8:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auto (αὐτό) [pronounced ow-TOH]	<i>it; he; same; this</i>	3 rd person neuter singular personal pronoun; nominative case	Strong's #846
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
summarturéō (συμμαρτυρέω) [pronounced soom-mar-too-REHOBOAM-oh]	<i>to bear (joint) witness with; to confirm, to testify to; to corroborate by (concurrent) evidence</i>	3 rd person singular, present active indicative	Strong's #4828
tō (τῷ) [pronounced toē]	<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
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
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: This Spirit keeps on bearing joint-witness with our [human] spirit,...

We learn Bible doctrine and this is placed into our human spirit. The human spirit is the repository for information about God, just as the human soul is the repository for information about people and life in general.

Paul has been teaching the Romans in this epistle about their relationship with God through Jesus Christ; and how they are empowered by God the Holy Spirit. The Holy Spirit bears joint witness with our human spirit about something.

I think the idea here is, these believers in Rome, while filled with the Spirit, are listening to the teaching of this epistle. Paul is going to say something that fits into what they understand about God; and God the Holy Spirit will confirm in their own souls that this is accurate information (that is, confirm that this is truth).

Romans 8:16b			
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
esmen (ἐσμέν) [pronounced ehs-MEHN]	<i>we are; we have our being</i>	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)
tekna (τέκνα) [pronounced TEK-na]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; nominative case	Strong's #5043
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: ...so that we keep on being [the] children of God.

The revelation which God the Holy Spirit confirms with our human spirit is, we keep on being the children of God. This is not a universal truth. This is only true of those who have believed in Jesus Christ.

Romans 8:16 **This Spirit keeps on bearing joint-witness with our [human] spirit, so that we keep on being [the] children of God.** (Kukis mostly literal translation)

Paul is telling the Romans that they know that this is a fact.

Romans 8:17a			
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
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tekna (τέκνα) [pronounced TEK-na]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; nominative case	Strong's #5043
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
klêronomoi (κληρονόμοι) [pronounced klay-roh-OHM-oy]	<i>heirs; inheritors (literally or figuratively); by implication, possessors; those receiving by lot; in Messianic usage, those receiving their allotted possession by right of sonship; those who have acquired or obtained the portion allotted</i>	masculine plural noun, nominative case	Strong's #2818

Translation: Now, if [we are] children, then [we are] heirs...

Now, if we are the children of God, then we are also heirs to God. That means, we stand to inherit something. However, we do not inherit this at God's death—since God does not die—but at our own deaths.

Romans 8:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
klêronomoi (κληρονόμοι) [pronounced <i>klay-roh-OHM-oy</i>]	<i>heirs; inheritors</i> (literally or figuratively); by implication, <i>possessors; those receiving by lot</i> ; in Messianic usage, <i>those receiving their allotted possession by right of sonship; those who have acquired or obtained the portion allotted</i>	masculine plural noun, nominative case	Strong's #2818
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily</i> while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong's #3303
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...—indeed, heirs of God—...

We are not simply heirs, but we are heirs of God. We will inherit from God.

Romans 8:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sugklêronomoi (συγκληρονόμοι) [pronounced <i>soong-klay-ron-OHM-oy</i>]	<i>fellow heirs, joint heirs, heirs together with; those who obtain something assigned to himself with others, joint participants</i>	masculine plural noun; nominative case	Strong's #4789
dé (δέ) [pronounced <i>deh</i>]	<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
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: ...now joint-heirs of Christ.

At the same time, we are joint-heirs of Jesus Christ, the Son of God. Jesus has an inheritance coming; and we will share with Him in this inheritance.

Romans 8:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiper (εἴπερ) [pronounced <i>I-per</i>]	<i>if indeed, since, if after all; seeing; thought</i>	conditional particle or conjunction	Strong's #1512
sumpáschō (συμπάσχω) [pronounced <i>soom-PAS-kho</i>]	<i>to suffer with, to feel pain together; to suffer evils (troubles, persecutions) in the like manner with another; to experience pain jointly; to sympathize</i>	1 st person plural, present active indicative	Strong's #4841
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent; that; because</i>	conjunction which denotes purpose or result	Strong's #2443
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
sundoxázō (συνδοξάζω) [pronounced <i>soon-dox-AD-zo</i>]	<i>to glorify together, to approve together, to join in approving; to exalt to dignity in company; to be glorified together with</i>	1 st person plural, aorist passive subjunctive	Strong's #4888 hapax legomenon

Translation: *If indeed we keep on suffering with [Him] that even we might be glorified with [Him].* (Kukis mostly literal translation)

The final verb is in the subjunctive mood. This is because suffering in this life is not equivalent to glorification in eternity. That is because some suffering is simply natural and some suffering we bring upon ourselves. That is not rewardable. However, suffering which we endure as a part of the plan of God, that is rewardable; and we will be glorified with our Lord for that kind of suffering.

Romans 8:17 *Now, if [we are] children, then [we are] heirs—indeed, heirs of God—now joint-heirs of Christ. If indeed we keep on suffering with [Him] that even we might be glorified with [Him].* (Kukis mostly literal translation)

Jesus was glorified as a result of His suffering, and He brings in many sons to glory (that's us). We also, when suffering within the confines of the plan of God, will also enjoy glorification and blessing as heirs.

Romans 8:16–17 *This Spirit keeps on bearing joint-witness with our [human] spirit, so that we keep on being [the] children of God. Now, if [we are] children, then [we are] heirs—indeed, heirs of God—now joint-heirs of Christ. If indeed we keep on suffering with [Him] that even we might be glorified with [Him].* (Kukis mostly literal translation)

Romans 8:16–17 *This Spirit bears joint-witness with our human spirit, so that we keep on being the children of God. Now, if we are His children, then logically, we are heirs—in fact, we are heirs of God—as well as sharing the heirship of Jesus Christ. If indeed we keep on suffering with Him then we might be glorified with Him (that is, if our suffering is of a divine quality).* (Kukis paraphrase)

For I keep on concluding that not comparable the sufferings of the present time face to face with the about to be glory to be uncovered to us.

Romans
8:18

For I keep on concluding that the present-day sufferings [are] not comparable to the glory [which is] about to be revealed to us.

I have come to the conclusion that the sufferings that we endure in the present time cannot be compared to the glory that is about to be revealed to us.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For I keep on concluding that not comparable the sufferings of the present time face to face with the about to be glory to be uncovered to us.
Complete Apostles Bible	For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed in us.
Douay-Rheims 1899 (Amer.)	For I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us.
Holy Aramaic Scriptures Original Aramaic NT	.
Lamsa Peshitta (Syriac)	For I give counsel that the sufferings of this time are not comparable to the glory which is going to be revealed in us.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I am of the opinion that there is no comparison between the pain of this present time and the glory which we will see in the future.
Bible in Worldwide English	I think that the troubles we have in this life are nothing when we think of the great things that we shall have.
Easy English	.
Easy-to-Read Version–2008	We have sufferings now, but these are nothing compared to the great glory that will be given to us.
<i>God's Word</i> TM	I consider our present sufferings insignificant compared to the glory that will soon be revealed to us.
Good News Bible (TEV)	I consider that what we suffer at this present time cannot be compared at all with the glory that is going to be revealed to 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.	I am sure that what we are suffering now cannot compare with the glory that will be shown to us.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.

The Passion Translation	I am convinced that any suffering we endure is less than nothing compared to the magnitude of glory that is about to be unveiled within us.
Plain English Version	.
UnfoldingWord Simplified T.	I think that what we suffer during the present time is not worth paying attention to, because the future splendor that God will reveal to us will be so great.
Williams' New Testament	For I consider all that we suffer in this present life is nothing to be compared with the glory which by-and-by is to be uncovered for us.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, I consider that the hardships of the present time aren't deserving of the future magnificence to be uncovered in us.
Common English Bible	.
Len Gane Paraphrase	For I've come to the conclusion that the sufferings of this present time aren't worth [comparing] with the glory that will be revealed to us.
A. Campbell's Living Oracles	However, I esteem not the sufferings of the present time, as worthy of comparison with the glory, which is hereafter to be revealed in us.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	I do not count the sufferings of our present life worthy of mention when compared with the Glory that is to be revealed and bestowed upon us.

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	Yet I'm convinced that what we suffer in the present is nothing compared to the future glory that will be revealed to us.
International Standard V	God's Spirit Helps Us For I consider that the sufferings of this present time are not worth comparing with the glory that will be revealed to us.
Lexham Bible	The Glory that is to be Revealed For I consider that the sufferings of the present time are not worthy <i>to be compared</i> with the glory that is about to be revealed to us.
Montgomery NT	For I count as nothing what we now suffer, in comparison with the glory which will soon be unveiled to us.
NIV, ©2011	.
Riverside New Testament	For I estimate that the sufferings of this present time amount to nothing in comparison with the glory that is to be revealed for us..
Leicester A. Sawyer's NT	For I think that the sufferings of the present time are of no account in comparison with the glory to be revealed in us.
The Spoken English NT	The Costs-And the Glories-Of This New Life In my opinion, our current sufferings can't even be compared with the glory that's about to be revealed to us.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Why, what we now suffer I count as nothing in comparison with the glory which is soon to be manifested in us.
Wikipedia Bible Project	.

Worsley's New Testament And I account the sufferings of this present time not worthy *to be set* against the glory that shall be revealed to us.

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 .
 Holy New Covenant Trans. I consider the sufferings of the present time not worth comparing with the future glory which will be revealed to us.
 The Scriptures 2009 For I reckon that the sufferings of this present time are not worth comparing with the esteem that is to be revealed in us.
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[I] account for for not Worthy {are} The Sufferings [of] the now time to the intending recognition to be revealed to us...
 Alpha & Omega Bible .
 Awful Scroll Bible For I reckon, certainly-of-which, the suffering of the present time merits not with regards to the splendor, meaning to be brought-out-of-suppression to us.
 Concordant Literal Version For I am reckoning that the sufferings of the current era do not deserve the glory about to be revealed for us.
 exeGeses companion Bible For I reckon
 that the sufferings of this present season
 are not worthy
 of the glory about to be unveiled * in us.
 *verb of Revelation
 God's Truth (Tyndale) .
 Orthodox Jewish Bible For I reckon that the yisurim (suffering) of zman hazeh (of this present time) are not to be compared with the coming kavod (glory) to be revealed in us.
 Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version For I consider that our present sufferings do not deserve to be compared with the glory that will be revealed to us [*i.e., in the future life*].
 Brodie's Expanded Trans. For I conclude that the sufferings of this present period of time [the Church Age] are not comparable to the glory [eternal honor, rewards & blessings] which is intended to be revealed to us.
 The Expanded Bible .
 Jonathan Mitchell NT You see, I have come to a reasoned conclusion (or: I am reckoning and logically considering) that the effects of the sensible experiences – sufferings, impressions, passions or feelings – of the current season (or: of the situation fitted to the present

time) [are] not equivalent (do not balance the scales; are not of equal value or worth), [being] face to face with the glory (or: [are] of insufficient weight when put in balance to the manifestation which calls forth praise as well as the reputation and good opinion) which is progressively about to be disclosed unto us, and for us (or: unveiled into our midst; revealed to and [enter] into us).

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. For I reckon that [unworthy] are the sufferings of the present' season, To be compared with the glory about' to be revealed towards^c us;...
^cOr: "unto."
 The Spoken English NT .
 Wilbur Pickering's New T. **Redemption of the body**
 I consider that the sufferings of this present time are not worthy to be compared with the glory that is going to be revealed in us.
 WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation .
 Berean Literal Bible .
 Bill Puryear translation For I conclude that the sufferings of the present time [are] not comparable to the glory which is destined to be revealed for us.
 C. Thomson updated NT .
 Charles Thomson NT For I reckon that the sufferings of this present time are not worthy to be set against that glory which is about to be revealed for us.
 Context Group Version For I count that the sufferings of this present time are not worthy to be compared with the public honor which is about to be revealed toward us.
 English Standard Version .
 Far Above All Translation .
 Green's Literal Translation For I calculate that the sufferings of the present time are not worthy to compare to the coming glory to be revealed in us.
 James Allen translation .
 Legacy Standard Bible .
 Literal New Testament .
 Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020 For* I reason that the sufferings of the current time are not worthy of complaint to the glory which is about to be revealed 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	For I conclude that the sufferings of the present period of time [maturity adjustment to the justice of God] are not comparable to the glory which is destined to be revealed in us.
R. B. Thieme, Jr. trans2	Therefore I conclude from doctrinal thinking that the sufferings of this present time, from Maturity Adjustment to the Justice of God to the point of dying grace, are not comparable face to face with the glory of rewards and blessing for the mature believer in eternity that is absolutely certainly destined to be revealed to us.
Revised Geneva Translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	For I reckon that the sufferings of the present time are of no account in comparison with the glory about to be revealed for us.

The gist of this passage:

Romans 8:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logizomai (λογίζομαι) [pronounced <i>log-IHD-zohm-ah-ee</i>]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #3049
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
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
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
axios (ἄξιος) [pronounced <i>AX-ee-oss</i>]	<i>deserving, worthy, suitable, appropriate; comparable (as if drawing praise); due reward</i>	neuter plural adjective; nominative case	Strong's #514
ta (τά) [pronounced <i>taw</i>]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
pathêmata (πάθηματα) [pronounced <i>PATH-ay-maht-ah</i>]	<i>sufferings, afflictions; some things undergone, like hardships or pain; subjectively, difficult emotions or influences; affections, passions; emotions</i>	neuter plural noun; nominative case	Strong's #3804

Romans 8:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
kairos (καιρός) [pronounced kī-ROSS]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun; genitive/ablative case	Strong's #2540

Translation: For I keep on concluding that the present-day sufferings [are] not comparable...

In life, there is suffering, and some of it is directly related to the plan of God. Paul is saying that these sufferings are not comparable to something else.

Romans 8:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
tên (τῆν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
mellô (μέλλω) [pronounced MEHL-low]	<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>	feminine singular, present active participle; accusative case	Strong's #3195
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; accusative case	Strong's #1391
apokaluptô (ἀποκαλύπτω) [pronounced ap-ok-al-OOP-toe]	<i>to uncover, to lay open what has been veiled or covered up; to disclose (what before was unknown), to make bare; to make known, to make manifest, to reveal</i>	aorist passive infinitive	Strong's #601

Romans 8:18b			
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
hêmas (ἡμεῖς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Translation: ...to the glory [which is] about to be revealed to us. (Kukis mostly literal translation)

The sufferings of today cannot be compared to the glory which is about to be revealed to us. That glory is the future that God has for us.

The glory is applicable to believers who advance in the spiritual life and produce divine good.

Romans 8:18 For I keep on concluding that the present-day sufferings [are] not comparable to the glory [which is] about to be revealed to us. (Kukis mostly literal translation)

Romans 8:18 I have come to the conclusion that the sufferings that we endure in the present time cannot be compared to the glory that is about to be revealed to us. (Kukis paraphrase)

For the eager expectation of the creation, a disclosure of the sons of the God kept on being anticipated. For to the depravity, the creation was subordinate, not willingly, but through the [act of] being subordinate on the basis of hope (or, confidence), that even by her the creation would be made free from the slavery of the corruption to the liberty of the glory of the children of God.

Romans 8:19–21

For the eager expectation of creation kept on being anticipated, a revealing of the sons of God. Yet the creation was subordinate to the depravity—not willingly—but through being subordinate on the basis of [a future] hope. And that through it (this hope and confidence) the creation would be made free from the bondage of corruption, in order that the liberty from the glory of the children of God [might be made manifest].

There was an intense anticipation of a creation which would reveal the sons of God. Yet, when man fell, all creation found itself subordinate to depravity—not some assented to willingly—but by being subordinate on the basis of a future hope. It is by means of this hope and confidence that the creation of God would be freed from the bondage of corruption, in order to the liberty from the glory of the children of God might be made manifest.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) For the eager expectation of the creation, a disclosure of the sons of the God kept on being anticipated. For to the depravity, the creation was subordinate, not willingly, but through the [act of] being subordinate on the basis of hope (or,

	<i>confidence</i>), that even by her the creation would be made free from the slavery of the corruption to the liberty of the glory of the children of God.
Complete Apostles Bible	For the earnest expectation of the creation eagerly awaits the unveiling of the sons of God. For the creation was subjected to futility, not willingly, but on account of Him who subjected it in hope; because even the creation itself shall be freed from the slavery of corruption into the freedom of the glory of the children of God.
Douay-Rheims 1899 (Amer.)	For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity: not willingly, but by reason of him that made it subject, in hope. Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.
Holy Aramaic Scriptures Original Aramaic NT	. For the whole creation hopes for and expects the revelation of the sons of God. For the creation has been subjected to futility, not by its choice, but because of him who subjected it upon hope. For the creation shall also be freed from the bondage of destruction into the liberty of the glory of the sons of God.
Lamsa Peshitta (Syriac)	.
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	For the strong desire of every living thing is waiting for the revelation of the sons of God. For every living thing was put under the power of change, not by its desire, but by him who made it so, in hope That all living things will be made free from the power of death and will have a part with the free children of God in glory.
Bible in Worldwide English	The whole world is waiting for the time when the sons of God will be seen. The world was spoiled. It did not want to be spoiled, but God allowed it. And it hoped to be free like Gods children when they are made great.
Easy English Easy-to-Read Version–2008	. Everything that God made is waiting with excitement for the time when he will show the world who his children are. The whole world wants very much for that to happen. Everything God made was allowed to become like something that cannot fulfill its purpose. That was not its choice, but God made it happen with this hope in view: That the creation would be made free from ruin--that everything God made would have the same freedom and glory that belong to God's children.
<i>God's Word</i> ™	All creation is eagerly waiting for God to reveal who his children are. Creation was subjected to frustration but not by its own choice. The one who subjected it to frustration did so in the hope that it would also be set free from slavery to decay in order to share the glorious freedom that the children of God will have.
Good News Bible (TEV)	All of creation waits with eager longing for God to reveal his children. For creation was condemned to lose its purpose, not of its own will, but because God willed it to be so. Yet there was the hope that creation itself would one day be set free from its slavery to decay and would share the glorious freedom of the children of God.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.

New Simplified Bible .

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

Casual English Version .

Contemporary English V. .

In fact, all creation is eagerly waiting for God to show who his children are. Meanwhile, creation is confused, but not because it wants to be confused. God made it this way in the hope that creation would be set free from decay and would share in the glorious freedom of his children.

Goodspeed New Testament .

The Living Bible .

New Berkeley Version .

New Living Translation .

The Passion Translation .

The entire universe is standing on tiptoe, yearning to see the unveiling of God's glorious sons and daughters! For against its will the universe itself has had to endure the empty futility resulting from the consequences of human sin. But now, with eager expectation, all creation longs for freedom from its slavery to decay and to experience with us the wonderful freedom coming to God's children.

Plain English Version .

UnfoldingWord Simplified T. .

The things that God has created are very eagerly waiting for the time when he will reveal who his true children are. God caused the things that he created to be unable to achieve what he had intended. That was not because they wanted to fail. On the contrary, God made them that way because he was certain that the things he created will one day no longer die, decay, and fall apart. He will free these things from that, in order that he can do the same wonderful things for these things that he will do for his children.

Williams' New Testament .

For all nature is expectantly waiting for the unveiling of the sons of God. For nature did not of its own accord give up to failure; it was for the sake of Him who let it thus be given up, in the hope that even nature itself might finally be set free from its bondage to decay, so as to share the glorious freedom of God's children.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version .

You see, the eager expectation of the creation patiently waits for the uncovering of God's sons; for the creation was placed under the futility, not voluntarily, but because of the One who placed it under *it* based on anticipation because even the creation itself will be set free out of the slavery of the deterioration into the freedom of the magnificence of God's children.

Common English Bible .

Len Gane Paraphrase .

Creation waits with intense expectation for the appearance of God's children. For creation was subjected to futility, not willingly but by him who subjected it in hope. Because creation itself also will be delivered from slavery to decay to enter the glorious liberty of God's children..

A. Campbell's Living Oracles .

For the earnest expectation of the creature, is waiting for the revelation of the sons of God. For the creature was subjected to frailty, (not of its own choice, but by him who has subjected it,) in hope, that it may be liberated, from the bondage of a perishing state, and brought into the glorious liberty of the sons of God.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament .

All Nature awaits with eager expectation the appearing of the Sons of God. For Nature was made subject to imperfection-not by its own choice, but owing to him who made it so--Yet not without the hope that some day Nature, also, will be set

free from enslavement to decay, and will attain to the freedom which will mark the Glory of the Children of God.

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	.	
International Standard V	.	For the creation is eagerly awaiting the revelation of God's children, because the creation has become subject to futility, though not by anything it did. [Lit. by its subjecting] The one who subjected it did so in the certainty [Lit. hope] that the creation itself would also be set free from corrupting bondage in order to share the glorious freedom of God's children.
Lexham Bible	.	For the eagerly expecting creation awaits eagerly the revelation of the sons of God. For the creation has been subjected to futility, not willingly, but because of the one who subjected <i>it</i> , in hope that the creation itself also will be set free from its servility to decay, into the glorious freedom of the children of God.
Montgomery NT	.	All nature even is waiting with eager longing for the unveiling of the vision of God's sons. For nature was subjected to imperfection, not by its own will, but by the will of Him who thus made it subject— yet not without the hope that some day nature itself also will be freed from the thralldom of decay, into the freedom which belongs to the glory of the children of God.
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	For the earnest expectation of the creation waits for the revelation of the sons of God. For the creation was subjected to a perishable condition, not willingly, but by him that subjected it, in hope that the same creation will be delivered from the servitude of destruction and [<i>brought</i>] into the glorious liberty of the sons of God.
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	Because the visible expectation of the creation waits for the manifestation of the Sons of Elohim. Because the creation was made subject to vanity, not willingly, but by reason of him who has subjected the same in hope, Because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the Offspring of Elohim.
Weymouth New Testament	.	For all creation, gazing eagerly as if with outstretched neck, is waiting and longing to see the manifestation of the sons of God. For the Creation fell into subjection to failure and unreality (not of its own choice, but by the will of Him who so subjected it). Yet there was always the hope that at last the Creation itself would also be set free from the thralldom of decay so as to enjoy the liberty that will attend the glory of the children of God.
Wikipedia Bible Project	.	
Worsley's New Testament	.	

Catholic Bibles (those having the imprimatur):

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

NRSV (Anglicized Cath. Ed.) .
Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Hebraic Roots Bible

For the earnest expectation of the creation eagerly awaits the revelation of the sons of YAHWEH. For the creation was not willingly subjected to vanity, but through Him subjecting it, on hope; that also the creation will be freed from the slavery of corruption to the freedom of the glory of the children of YAHWEH.

Holy New Covenant Trans.

Creation waits eagerly for the time when the sons of God will be revealed. Creation was tied to frustration. That was not what it wanted, but God wanted it that way. So He bound it. However, there is hope! Creation itself will be set free from the slavery of decay and be brought into the glorious freedom of God's children.

The Scriptures 2009

For the intense longing^a of the creation eagerly waits for the revealing of the sons of Elohim. For the creation was subjected to futility, not from choice, but because of Him who subjected it, in anticipation, that the creation itself also shall be delivered from the bondage to corruption into the esteemed freedom of the children of Elohim.

^aLit. anxiously looking with outstretched head.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...The for Anticipation [of] the creation the revelation [of] the sons [of] the god awaits [to] the for futility The Creation is subjected not Willing but {She is subjected} because of the [one] subjecting {her} at hope for and She The Creation will be freed from the slavery [of] the ruin to the freedom [of] the recognition [of] the children [of] the god...

Alpha & Omega Bible

FOR THE ANXIOUS LONGING OF THE CREATION WAITS EAGERLY FOR THE REVEALING OF THE SONS OF THEOS (*The Alpha & Omega*).

FOR THE CREATION WAS SUBJECTED TO VANITY (Genesis 1:2), NOT WILLINGLY, BUT BECAUSE OF HIM (*Satan*) WHO SUBJECTED IT, IN HOPE [that he would overthrow Theos]

THAT THE CREATION ITSELF ALSO WILL BE SET FREE FROM ITS BONDAGE TO CORRUPTION INTO THE LIBERTY OF THE GLORY OF THE CHILDREN OF THEOS (*The Alpha & Omega*). †(*None of the billions of stars, planets, moons, solar systems & galaxies were made in vain or just to look at in the sky. They were all made to be inherited by the children of Jesus. Those that make it into the Paradise of the New Heavens/Universe and New Earth, will be given these heavenly bodies as our rewards. Some will inherit one neighborhood, one city, many cities, a state, planet, solar system or galaxy or many of these. To each according to his/her reward, according to your works. Salvation is a free gift but the heavenly bodies are our wages.*)

Awful Scroll Bible

For the supposing-away-of-the-head of creation, welcomes-by-away, for the bringing-out-of-suppression of the sons of God.

For creation was being arranged-under to futility, not spontaneously, however, because of He arranging- it -under in expectation, certainly-of-which, creation itself, indeed will be made free from the enslavement of corruption, into the splendid liberty of the children of God.

Concordant Literal Version

For the premonition of the creation is awaiting the unveiling of the sons of God.

For to vanity was the creation subjected, not voluntarily, but because of Him Who subjects it, in expectation"

that the creation itself, also, shall be freed from the slavery of corruption into the glorious freedom of the children of God."

- exeGesés companion Bible For the intense anticipation of the creature awaits the apocalypse of the sons of Elohim. For the creature subjugated to vanity - not voluntarily but through him who subjugated in hope, so that the creature itself also liberates from the servitude of corruption into the liberty of the glory of the children of Elohim.
- God's Truth (Tyndale) Orthodox Jewish Bible . For the eager expectation of HaBri'ah (the Creation) awaits the heavenly hisgalus (revelation, unveiling) of the bnei HaElohim. For HaBri'ah (the Creation) was subjected to hevel (futility), not willingly, but on account of Him who subjected it, in tikvah (hope), Because HaBri'ah also itself will be set free from the avdut (slavery) of corruption into the deror (freedom YESHAYAH 61:1) of the kavod (glory) of the bnei HaElohim.
- Rotherham's Emphasized B. For ||the eager outlook of creation|| ardently awaiteth |the revealing of the sons of God|,—
 For ||unto vanity|| hath creation been made subject—
 <Not by choice,
 But by reason of him that made it subject>
 In hope that ||creation itself' also|| shall be freed—
 From the bondage of the decay,
 Into the freedom of the glory, of the sons of God;...

Expanded/Embellished Bibles:

- The Amplified Bible*
 An Understandable Version . For [all] creation [Note: "Creation" here refers to the material heavens and earth, and is personified through verse 23] is eagerly waiting for the children of God to be revealed [i.e., in their glorious state]. But God subjected the created world to aimless frustration [i.e., after the fall. See Gen. 3:17-18] --- it did not happen by its own choice. Yet there was hope that the created world itself would be freed from its slavery to corrupting influences [i.e., produced by the fall] and receive the glorious freedom which belongs to God's children.
- Brodie's Expanded Trans. Moreover, the confident expectation of the creation waits eagerly for the manifestation [at the 2nd advent] of the adult sons [winner believers] of God, For the creation became subject to the vacuum [shared in Adam's sin, futility, and emptiness], not voluntarily, but because of Him [God the Father] who subordinated it [the creation] in the time of hope [at the Fall], Therefore, the creation itself shall also be delivered [set free at the 2nd advent] from the bondage of corruption [ruin & destruction] into the glorious liberty of the children of God .
- The Expanded Bible
 Jonathan Mitchell NT . For the looking away and watching with the head stretched forward alertly (or: peak expectation; premonition; intuitive opinion; or: = the concentrated and undivided focus) of the creation is constantly receiving and taking away from out of the unveiling of God's sons (or: = the uncovering and revealing of folks who have the character and qualities of God; or: the disclosure pertaining to the sons of God; or: the unveiling and revelation which belongs to God's sons; or, as an ablative: the disclosure from God's sons).
 For you see, the creation (or: that which was formed, framed and founded) was placed, arranged and humbly aligned under subjection in emptiness (or: subordinated to vanity; subjected by futility; arranged under, in unprofitableness, for frivolous idleness; made supportive to futility), not voluntarily or willingly (from out

of [its] being), **but rather because of** (through; on account of; for the sake of) **the one** (or: the One) **placing [it] under and arranging [it] in subjection** (or: in supportive alignment) – **based upon an expectation** (or: expectant hope) – **because** (or: that) **even the creation itself will continue being progressively set free** (will be habitually liberated and constantly made free) **from the slavery of decay – even the bondage of deterioration which leads to fraying and ruin – [and released] into the freedom of the glory and splendor of God’s children** (or: into the liberty of the manifestation of that which calls forth praise from, and a good opinion which pertain to, God’s born-ones; or: unto the freedom coming from God’s imagination pertaining to God’s children; or: into the midst of the freedom of the glory from the children [who] belong to God; or: toward centering in the liberty from the glory, which is God, [and] belongs to the children).

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

Bible Translations with Many Footnotes:

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

Because the creation is really yearning for^d the children of God to be revealed. After all, when the creation was subjected to human folly,^e it certainly wasn’t because it wanted to be. No, God subjected it^f in hope—that the creation itself will be set free from slavery to decay, into the freedom of the glory of the children of God.

d. Lit. “For the earnest expectation of the creation is looking forward to.”

e. “Human foolishness”: or “vanity,” “emptiness,” “foolishness.”

f. Lit. “...by its own will, but by the will of the One who subjected it.”

Wilbur Pickering’s New T. .

You see, the creation waits with eager anticipation for the revelation of God’s sons; because without choice the creation was subjected to futility, due to the One who did the subjecting, based on the hope that the creation itself will also be set free from the bondage to decay into the freedom of the glory of God’s children.⁹

(9) In the beginning, when the Creator turned the administration of this planet over to Adam, everything was ‘good’. But then came the Fall, and the administrator was no longer good. How could a fallen ruler administer a perfect creation? Since the creation was merely a setting for the man, the Creator reduced it to the same level, based on ‘the hope’ of a future restoration for both man and nature (see 1Peter 1:19-20).

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation .

For the earnest expectation of the creation eagerly awaits the revelation of the sons [and daughters] of God. For the creation was subjected to futility, not of its will, but because of the One having subjected [it] in hope [or, confident expectation], because even the creation itself will be set free from the slavery of the corruption into the liberty of the glory of the children of God.

Berean Literal Bible .

Bill Puryear translation	Since the eager expectation of the creation waits eagerly for the revealing of the sons of God. For the creation was subordinated to frustration [purposelessness], not willingly but because of Him who subordinated on the basis of hope. Because the creation itself also shall be set free from the slavery to corruption and decay for the purpose of the freedom of the glory of the children of God.
C. Thomson updated NT Charles Thomson NT	. For the earnest expectation of mankind is waiting for the manifestation of the children of God. For to vanity this creation was subjected, not as a voluntary agent, but by him who subjected it to a hope that this very creation shall be freed from the slavery of this corruption, that it may enjoy the glorious liberty of the children of God.
Context Group Version	For the earnest expectation of the creation waits for the revealing of the sons of God. For the creation was subjected to decay, not of its own will, but by reason of him who subjected it, in abiding confidence that the creation itself also shall be delivered from the slavery of corruption into the liberty of the public honor of the children of God.
English Standard Version	. obtain
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	.
R. B. Thieme, Jr. translation	For the confident expectation of the creation (the material universe) waits eagerly for the revealing of the sons of God. For the creation [material universe] was subordinated [at the fall] to futility against its own will, but because of Him [God the Father] who has subordinated it in the time of hope [second advent]. Therefore the material universe [nature itself] also shall be set free from the slavery to the corruption into the freedom of the glory with reference to the children of God.
R. B. Thieme, Jr. trans2	For the confident expectation of the creation or the material universe waits tensely and eagerly, standing in eager anticipation under total security, with intense concentration, for the confident expectation of the working out of all Undeserved Suffering by God, for the manifestation or disclosure or revealing of the adult sons of the God; for or because the creation, the material universe, was subordinated under command authority of God, at the Fall of Adam, (Genesis 3:17) to futility, emptiness, vacuum, nothingness, being void of purpose, against it's own will but, in contrast, because of him, God the Father, who has subordinated it, the material universe, in the time of hope the 2nd advent of Jesus of Nazareth, The Christ (Isaiah 35); Therefore the material universe or nature itself also shall in reality in the future be set free from the bondage or slavery to corruption or peasantry and into the freedom of the glory, ultimate sanctification with Resurrection Body minus the Old Sin Nature and Human Good, with reference to the children of 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:
 19-21

Romans 8:19a			
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)
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
apokaradokía (ἀποκαρδοκία) [pronounced ap-ok-ar-ad-ok-EE-ah]	<i>eager expectation, anxious and persistent expectation, intense anticipation; there is a sense of watching or concentrating on something</i>	feminine singular noun; nominative case	Strong's #603
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
ktisis (κτίσις) [pronounced KTEES-iss]	<i>creation, creature, original formation (properly, the act; by implication, the thing, literally or figuratively); building, ordinance</i>	feminine singular noun; genitive/ablative case	Strong's #2937

Translation: For the eager expectation of creation kept on being anticipated,...

Romans 8:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
apokalupsis (ἀποκάλυψις) [pronounced ap-ok-AL-oop-sis]	<i>a disclosure; an appearing, coming; lighten, a manifestation, be revealed, revelation</i>	feminine singular noun; accusative case	Strong's #602

Romans 8:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
huiοι (υἱοί) [pronounced hwee-OY]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; genitive/ablative case	Strong's #5207
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
απεκδεχομαι (ἀπεκδέχομαι) [pronounced ap-ek-DEHKH-om-ahee]	<i>to anticipate, to wait eagerly for, to assiduously and patiently waiting for; to expect fully</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #553

In the translation of this passage, I took the verb from here and affixed it to the subject of the verb in v. 19a (as we are accustomed to have the subject presented first followed by a verb in English).

Translation: ...a revealing of the sons of God.

Romans 8:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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
mataiotês (ματαιότης) [pronounced mat-ah-YOHT-ace]	<i>what is devoid of truth and appropriateness; perverseness, (moral) depravity, vanity; frailty, want of vigour</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3153
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 8:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ktisis (κτίσις) [pronounced KTEES- iss]	<i>creation, creature, original formation (properly, the act; by implication, the thing, literally or figuratively); building, ordinance</i>	feminine singular noun; nominative case	Strong's #2937
hypotassō (ὑποτάσσω) [pronounced hoop-of- AS-so]	<i>to [be] subordinate (to); reflexively to obey, to be under obedience (obedient), to put under, to subdue unto, to (be, make) subject (to, unto), to be (put) in subjection (to, under), to submit self unto</i>	3 rd person singular, aorist passive indicative	Strong's #5293
ouch (οὐχ) [pronounced ookh]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
hekōn (ἐκών) [pronounced hek- OWN]	<i>unforced, voluntary, voluntarily, willing, willingly; of one's own will; of one's own accord</i>	feminine singular adjective; nominative case	Strong's #1635

Translation: Yet the creation was subordinate to the depravity—not willingly—...

In order to give this a readable translation, I took the main verb, found at the end of v. 20b and put it up front with the subject of the verb (which is how we are used to things in the English).

When Adam fell, he and Eve did not end up being fallen people in a perfect earth. God's creation was also subject to gross depravity. Now, this is not the result of the earth making some kind of decision, because the earth is not capable of making a decision like this. However, when Adam and the woman fell, all of creation fell with them.

Romans 8:19 For the eager expectation of creation kept on being anticipated, a revealing of the sons of God. (Kukis mostly literal translation)

Romans 8:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
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
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

Romans 8:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hypotassō (ὑποτάσσω) [pronounced hoop-ot-AS-so]	<i>being subordinate (to); reflexively obeying, being under obedience to (obedient), subduing unto, (being, making) subject (to, unto), being (put) in subjection (to, under), submitting self unto</i>	masculine singular, aorist active participle, accusative case	Strong's #5293
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
ἐλπίς (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

Translation: ...but through being subordinate on the basis of [a future] hope.

However, it is okay for all the earth to be subordinate to depravity on the basis of a future hope (that hope being Jesus Christ Who would redeem the world).

Romans 8:20 Yet the creation was subordinate to the depravity—not willingly—but through being subordinate on the basis of [a future] hope. (Kukis mostly literal translation)

All creation became subject to the fall of Adam. The earth became Satan's to manage.

Romans 8:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὅτι (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
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
αὐτῇ (αὐτῇ) [pronounced ow-TAY]	<i>her, it; to her, for her, by her, with her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
ἡ (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)

Romans 8:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ktisis (κτίσις) [pronounced KTEES-iss]	<i>creation, creature, original formation (properly, the act; by implication, the thing, literally or figuratively); building, ordinance</i>	feminine singular noun; nominative case	Strong's #2937
eleutherōō (ἐλευθερώω) [pronounced el-yoo-thehr-OH-oh]	<i>to free, to make free; set at liberty, to liberate, to deliver (from the dominion of sin); to exempt</i>	3 rd person singular, future passive indicative	Strong's #1659
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
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
douleía (δουλεία) [pronounced doo-LIE-ah]	<i>slavery, bondage, the condition of a slave; slave</i>	feminine singular noun; genitive/ablative case	Strong's #1397
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
phthorá (φθορά) [pronounced fthor-AH]	<i>corruption; perishable; deterioration; destruction, ruin; moral decay</i>	feminine singular noun, genitive/ablative case	Strong's #5356

Translation: And that through it (this hope and confidence) the creation would be made free from the bondage of corruption,...

We have a 3rd person feminine singular pronoun; so it refers back to the nearest feminine singular noun, which is *hope* (or, confidence).

The hope of this world is Jesus Christ. It is through Him that the creation of God will be made free from its bondage to corruption.

Romans 8:21b			
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

Romans 8:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
eleuthería (ἐλευθερία) [pronounced el-yoo-ther-EE-ah]	<i>liberty, freedom; ability to do as one pleases; license</i>	feminine singular noun; accusative case	Strong's #1657
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
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
tekna (τέκνα) [pronounced TEK-na]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; genitive/ablative case	Strong's #5043
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: ...in order that the liberty from the glory of the children of God [might be made manifest]. (Kukis mostly literal translation)

I believed that a verb was needed here, despite the fact that there are no nominatives in v. 21b. I believe a reasonable insert is the verb *to make manifest*. All of the things names here would become manifest as a result of the hope and confidence of creation, which is Jesus Christ.

Romans 8:21 **And that through it (this hope and confidence) the creation would be made free from the bondage of corruption, in order that the liberty from the glory of the children of God [might be made manifest].** (Kukis mostly literal translation)

Romans 8:19–21 **For the eager expectation of creation kept on being anticipated, a revealing of the sons of God. Yet the creation was subordinate to the depravity—not willingly—but through being subordinate on the basis of [a future] hope. And that through it (this hope and confidence) the creation would be made free from the bondage**

of corruption, in order that the liberty from the glory of the children of God [might be made manifest]. (Kukis mostly literal translation)

Romans 8:19–21 There was an intense anticipation of a creation which would reveal the sons of God. Yet, when man fell, all creation found itself subordinate to depravity—not some assented to willingly—but by being subordinate on the basis of a future hope. It is by means of this hope and confidence that the creation of God would be freed from the bondage of corruption, in order to the liberty from the glory of the children of God might be made manifest. (Kukis paraphrase)

For we keep on seeing that all the creation keeps on groaning together and keeps on suffering [birth pangs] together until the now. Now, not only [that] but even ourselves, the firstfruits of the Spirit keep on having, we, even ourselves, in ourselves keep on groaning, [for] an adoption [we] keep on waiting, the redemption of the body of us.

Romans
8:22–23

For we keep on observing that all creation keeps on groaning together and keeps on suffering [birth pangs] together, [even] until this time. Now, not only [that] but even ourselves, who keep on having the firstfruits of the Spirit, [so that] we, even ourselves, keep on groaning within ourselves, [as we] keep on waiting [for the] adoption—[that is, we keep on waiting for] the redemption of our body.

For we keep on observing that all creation seems to be groaning together, suffering birth pants together, and this keeps on even until this time. Now, this is not only just ourselves, the ones who keep on having the firstfruits of the Spirit, who keep on having this experience. All believers everywhere seem to be groaning within ourselves, waiting for our adoption as sons. In other words, we are waiting for the redemption of our body.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For we keep on seeing that all the creation keeps on groaning together and keeps on suffering [birth pangs] together until the now. Now, not only [that] but even ourselves, the firstfruits of the Spirit keep on having, we, even ourselves, in ourselves keep on groaning, [for] an adoption [we] keep on waiting, the redemption of the body of us.
Complete Apostles Bible	For we know that all the creation groans together and labors in birth together until now. And not only that, but also we ourselves having the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting adoption, the redemption of our body.
Douay-Rheims 1899 (Amer.)	For we know that every creature groaneth and travaileth in pain, even till now. And not only it, but ourselves also, who have the firstfruits of the Spirit: even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.
Holy Aramaic Scriptures Original Aramaic NT	. For we know that all created things groan and are in labor until today. And not only so, but we also who have in us the first fruits of The Spirit; we groan in ourselves and we look for the adoption of sons and the redemption of our bodies,...

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English . For we are conscious that all living things are weeping and sorrowing in pain together till now.

And not only so, but we who have the first fruits of the Spirit, even we have sorrow in our minds, waiting for the time when we will take our place as sons, that is, the salvation of our bodies.

Bible in Worldwide English . We know that the whole world has been crying. It has had much pain until now. And not the world only, but we ourselves also cry out. We have the first blessing God gives of his Spirit. But we cry out in our hearts. We are waiting for God to finish making us his sons. Then our bodies will be set free.

Easy English .

Easy-to-Read Version–2008 . We know that everything God made has been waiting until now in pain like a woman ready to give birth to a child. Not only the world, but we also have been waiting with pain inside us. We have the Spirit as the first part of God's promise. So we are waiting for God to finish making us his own children. I mean we are waiting for our bodies to be made free.

God's Word™ .

We know that all creation has been groaning with the pains of childbirth up to the present time. However, not only creation groans. We, who have the Spirit as the first of God's gifts, also groan inwardly. We groan as we eagerly wait for our adoption, the freeing of our bodies from sin.

Good News Bible (TEV) . For we know that up to the present time all of creation groans with pain, like the pain of childbirth. But it is not just creation alone which groans; we who have the Spirit as the first of God's gifts also groan within ourselves as we wait for God to make us his children and set our whole being free.

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. . We know that all creation is still groaning and is in pain, like a woman about to give birth. The Spirit makes us sure about what we will be in the future. But now we groan silently, while we wait for God to show that we are his children. This means that our bodies will also be set free.

Goodspeed New Testament .

The Living Bible .

New Berkeley Version .

New Living Translation .

The Passion Translation .

To this day we are aware of the universal agony and groaning of creation, as if it were in the contractions of labor for childbirth. And it's not just creation. We who have already experienced the firstfruits of the Spirit also inwardly groan as we passionately long to experience our full status as God's sons and daughters—including our physical bodies being transformed.

Plain English Version .

UnfoldingWord Simplified T.	We know that until now it is as though all things that God created have been groaning together, and they want him to do those same wonderful things for them. But now it is just like a woman who is having the pains that come before she gives birth to a child. Not only do those things groan, but we ourselves also groan inwardly. We who have God's Spirit, who is like a partial gift we have received as we wait for everything that God will give us, we groan inwardly. We groan while we wait eagerly for the time when we will receive our full rights as God's adopted children. That will include his freeing our bodies from the things that hinder us on earth. He will do this by giving us new bodies.
Williams' New Testament	Yes, we know that all nature has gone on groaning in agony together till the present moment. Not only that but this too, we ourselves who enjoy the Spirit as a foretaste of the future, even we ourselves, keep up our inner groanings while we wait to enter upon our adoption as God's sons at the redemption of our bodies.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, we realize that the entire creation groans together and has labor pains together until the present. Not only <i>the creation</i> , but we ourselves also, having the first part of the Spirit that was given, even we ourselves groan within ourselves patiently waiting for an adoption, the paid release of our body.
Common English Bible	.
Len Gane Paraphrase	For we know that all creation together groans and writhes in pain to this day. And not only [them] but we ourselves also, who have the first-fruits of the Spirit. Even we ourselves groan within ourselves waiting for the adoption, the redemption of our body.
A. Campbell's Living Oracles	Besides, we know, that the whole creation sigh together, and travail in anguish till the present time. And not only they, but ourselves also, who have the first fruit of the Spirit; even we ourselves, groan within ourselves, waiting for the adoption; namely, the redemption of our body.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	We know, indeed, that all Nature alike has been groaning in the pains of labor to this very hour. And not Nature only; but we ourselves also, though we have already a first gift of the Spirit—we ourselves are inwardly groaning, while we eagerly await our full adoption as Sons—the redemption of our bodies.

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	We know that all creation groans with longing, suffering birth-pains even up till now. Not only creation, but we too, who have a foretaste of the Spirit, we groan inwardly as we wait for God to "adopt" us—the redemption of our bodies.
International Standard V	.
Lexham Bible	.
Montgomery NT	For we know that all nature has been groaning and travailing together until this hour. And not only that, we ourselves, although we are grasping the first-fruits of the Spirit, even we ourselves are inwardly groaning, while we are waiting for adoption, the redemption of our body.

NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Because we know that the whole creation groans and travails in pain together until now. And not only they, but ourselves also, that have the first- fruits of the Spirit, even we ourselves groan within ourselves, waiting for the Adoption as sons, the releasing effected by payment of a ransom of our body.
Weymouth New Testament	For we know that the whole of Creation is groaning together in the pains of childbirth until this hour. And more than that, we ourselves, though we possess the Spirit as a foretaste and pledge of the glorious future, yet we ourselves inwardly sigh, as we wait and long for open recognition as sons through the deliverance of our bodies.
Wikipedia Bible Project	We recognize that all creation groans with longing and with birth-pains right up till now. Not just this, but we too, who have a foretaste of the Spirit—we too are groaning inside as we wait for God to “adopt” us—the redemption of our bodies.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	For we know that all the creation groans together and labors in pain together until now. And not only so, but also we ourselves having the first-fruit of the Spirit, also we ourselves groan within ourselves, eagerly expecting that sonship, the deliverance from our body; for we were saved by hope, but hope being seen is not hope; for what anyone sees, why does he also hope? V. 24 is included for context.
Holy New Covenant Trans.	We know, even now, that all creation is groaning with pain. It feels pain, like a woman who will soon give birth. Not only that but we, who have the first fruits of the Spirit, groan with pain also. We are waiting to become true sons — when our bodies will be set free!
The Scriptures 2009	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[We] have seen for for Every The Creation moans (together) and [She] suffers (together) until the [one] now not only but {She suffers} but and We the fruit (first) [of] the spirit Having {suffer} We and We in themselves^ groan adoption Awaiting the redemption [of] the body [of] us...
Alpha & Omega Bible	.
Awful Scroll Bible	For we have perceived, certainly-of-which, the entire creation together-groans and together-travails, until the present.

But not this alone, notwithstanding, we are also holding of-the-first fruits of the Breath, we even groan from-within ourselves, welcoming-by-away for the putting-to-son - the redemption of our body!

Concordant Literal Version For we are aware that the entire creation is groaning and travailing together until now. Yet not only so, but we ourselves also, who have the firstfruit of the spirit, we ourselves also, are groaning in ourselves, awaiting the sonship, the deliverance of our body."

exeGesés companion Bible For we know that all creation co-sighs and co-travails in pain until now: and not only they, but we also, who have the firstlings of the Spirit, even we also sigh among ourselves, awaiting the sonship - the redemption of our body.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
For we have da'as that the whole Bri'ah groans and suffers the chevlei leydah (pangs of childbirth) until now.

And not only so, but also we ourselves who have the bikkurim (first fruits) of the Ruach Hakodesh also groan within ourselves, eagerly awaiting the Mishpat HaBanim Adoption, that is, the pedut geviyyateinu [ransom for Geulah redemption of our body BERESHIS 47:18] for the Techiyah from HaMesim. [See Ro 3:24-25; 9:4]

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .
For we know that the entire created world moans in painful anguish [*i.e., as a woman in childbirth*] until this present moment. And not just the world, but even we [*Christians*] ourselves, who have the first fruits of the Holy Spirit [*i.e., the first installment of our inheritance from God*] also groan within us, eagerly waiting to be adopted as [*God's*] children, and receive back our bodies [*i.e., in the resurrection*].

Brodie's Expanded Trans. Moreover, we know that the entire creation has been groaning together and suffering agony together [travailing in childbirth] until now, And not only *nature*, but also ourselves, although we possess the firstfruits from the Spirit [blessings imputed to the believer at the moment of salvation]; even we ourselves groan from time to time [complain] within ourselves, waiting expectantly for the adoption [ultimate sanctification], the redemption of our body [resurrection].

The Expanded Bible
Jonathan Mitchell NT

.
You see, we have seen, and thus know and are aware, that all the creation keeps on sighing, groaning or querulously moaning together, and yet progressively travailing together as in childbirth (continues suffering common birthing pains) until now (to the point of the present moment).

Yet not only [this], but further, even we ourselves – constantly holding (or: having; possessing) the firstfruit of, and which is, the Spirit (or: the Firstfruit whose source is the Breath-effect; or: the first offering, or first portion, which is spirit and breath, and is from the Attitude) – we ourselves also continually sigh and groan within (in the center of) ourselves, continuously accepting and with our hands taking away from out of a placing in the condition of a son (or: [the] deposit of the Son; a setting in place which is the Son; a constituting as a son; a placing in the Son): the ransom-paid redemption of our body (or: [and] the loosing from destruction pertaining to the [corporate] body, which is us; or: = the unbinding and release of body [of Adam; of humanity], which belongs to us).

P. Kretzmann Commentary
Syndein/Thieme

Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible For we know that the whole creation groans together and suffers agony together until now. Not only this , but we ourselves also, having the first fruits of the Spirit, even we ourselves groan within ourselves while we [*Here “while ” is supplied as a component of the participle (“await eagerly”) which is understood as temporal] **await eagerly our adoption, the redemption of our body.**

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham’s Emphasized B. For we know that ||all’ creation|| is sighing together and travailing-in-birth-throes together [until the present],—
And <not only so>
But ||we ourselves|| also who have |the firstfruit of the Spirit|—
||{We} even ourselves|| |within our own selves| do sigh,—^d
||Sonship|| ardently awaiting—|The redeeming of our body|;—...
^d 2 Co. v. 2.

The Spoken English NT We know that the whole creation is groaning together, and going through labor pains together, right up to this moment. And not only that: those of us who have the first harvest^g of the Spirit groan within ourselves too. We’re looking forward to our adoption, to the setting free^h of our bodies.
g. Lit. “the firstfruits,” i.e. the early harvest that was celebrated in the Jewish Festival of Booths.
h. Lit. “redemption.” Paul’s metaphor is that our bodies are in bondage to mortality, and that they are some day going to be purchased into freedom.

Wilbur Pickering’s New T. WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation For we know that all the creation groans together and labors together in birth-pains until now. But not only [this], but even ourselves, having the first-fruit of the Spirit, we also ourselves groan within ourselves, eagerly awaiting adoption—the redemption of our body!
. divine adoption

Berean Literal Bible .

Bill Puryear translation Indeed we know that the entire material creation groans along with [us] and suffers agony together with [us] until now.
And not only [nature], but ourselves also, since we possess the foretaste and pledge [of future blessings] from the Spirit, even we ourselves groan within ourselves, eagerly awaiting the adoption—the redemption of our body.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version For we know that the entire creation groans and travails in pain together until now. And not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan inside ourselves, waiting for [our] adoption, [to wit], the ransom of our body.

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	For* we know that all creation groans and travails together <i>in pain</i> till now. But not only <i>they</i> , but we ourselves also who have the first-fruit of the Spirit, even we ourselves are groaning in ourselves, waiting for <i>our</i> sonship, <i>that is</i> , the redemption of our body.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	For we know that the entire material universe groans along with us and suffers the pains of child birth together with us until now. And not only nature, but ourselves also [as mature believers], though possessing the firstfruits from the Spirit [divine blessings in time, paragraph SG2], even we ourselves groan within ourselves [the imputation of undeserved suffering to our +R], eagerly anticipating the adoption, [that is] the redemption [or <i>resurrection</i>] of our body.
R. B. Thieme, Jr. trans2	For We know, have cognizance of doctrine, that the entire creation or material universe groans along with us mature believers in Undeserved Suffering and suffers pains as in childbirth agony along with us until now; and not only the material universe, but also we, ourselves, believers in Maturity Adjustment to the Justice of God, also, though possessing the first fruits from God the Holy Spirit, the real imputation of blessing from the Justice of God at Maturity Adjustment to the Justice of God, even we, ourselves, groan within ourselves, from Undeserved Suffering, as we wait with confident expectation standing in eager anticipation for adoption as sons, the redemption of our bodies as the Resurrection Body minus the Old Sin Nature.
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:
22-23

Romans 8:22			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidô (εἶδω) [pronounced <i>Ī-doh</i>]; also oida (οἶδα) [pronounced <i>OY-da</i>]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	1 st person plural, perfect active indicative	Strong's #1492
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

Romans 8:22			
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
pasa (πάσα) [pronounced PAH-sah]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; nominative case	Strong's #3956
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
ktisis (κτίσις) [pronounced KTEES-iss]	<i>creation, creature, original formation (properly, the act; by implication, the thing, literally or figuratively); building, ordinance</i>	feminine singular noun; nominative case	Strong's #2937
sustenázō (συστενάζω) [pronounced soos-ten-AD-zo]	<i>to groan together, to moan jointly; (figuratively) experience a common calamity</i>	3 rd person singular, present active indicative	Strong's #4959 hapax legomenon
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
sunōdínō (συνωδίνω) [pronounced soon-oh-DEE-no]	<i>to suffer agony together, to feel the pains of travail with, be in travail together; metaphorically to undergo agony (like a woman in childbirth) along with; (figuratively) to sympathize (in expectation of relief from suffering)</i>	3 rd person singular, present active indicative	Strong's #4944 hapax legomenon
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
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
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

See v. 18a.

Translation: For we keep on observing that all creation keeps on groaning together and keeps on suffering [birth pants] together, [even] until this time.

Paul writes that we all keep on observing that it appears that all of creation is groaning together, as if suffering birthing pains; and that this has gone on for a very long time, even until right now.

So the mental picture here is the earth in great pain, as if about to give birth. What the end result is going to be will be great joy, as the birth of any child is.

Romans 8:22 **For we keep on observing that all creation keeps on groaning together and keeps on suffering [birth pants] together, [even] until this time.** (Kukis mostly literal translation)

Romans 8:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
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
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these; themselves; sometimes, ourselves, yourselves</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846

Translation: **Now, not only [that] but even ourselves,...**

This is not something which is confined to us alone, Paul writes, speaking of himself, his missionary crew and the Romans. We see this; we are experiencing this; but such a view of the world goes beyond us.

Romans 8:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
aparchê (ἀπαρχή) [pronounced ap-ar-KHAY]	<i>firstfruits; a beginning of sacrifice, the (Jewish) first-fruit (figuratively), first act of a sacrifice; first portion</i>	feminine singular noun; accusative case	Strong's #536

Romans 8:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
echô (ἔχω) [pronounced EHKKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine plural, present active participle; nominative case	Strong's #2192

Translation: ...who keep on having the firstfruits of the Spirit,...

This idea or this observation is not simply confined to us who have the firstfruits of the Spirit. This is a reference to all recent believers who have received the Holy Spirit.

The implication is, these is something that people everywhere seem to be cognizant of, some more than others.

Romans 8:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these; themselves; sometimes, ourselves, yourselves</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
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
heautois (ἑαυτοῖς) [pronounced heh-ow-TOYÇE]	<i>[to, in, by] ourselves, [to, in by] themselves; yourselves, their</i>	reflexive pronoun; sometimes used in the reciprocal sense; 3 rd person masculine plural, dative, locative or instrumental case	Strong's #1438
stenázō (στενάζω) [pronounced sten-AD-zoh]	<i>to sigh, to groan; to murmur; to pray inaudibly; to make (be) in straits; to act with grief</i>	1 st person plural, present active indicative	Strong's #4727

Translation: ...[so that] we, even ourselves, keep on groaning within ourselves,...

What is taking place is that we groan within ourselves, as if we are the ones about to give birth.

Romans 8:23d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huiōthesía (υἰοθεσία) [pronounced <i>hwee-oth-es-EE-ah</i>]	<i>adoption (as sons); Roman adoption; placing as sons</i>	feminine singular noun, accusative case	Strong's #5206
apekdechomai (ἀπεκδέχομαι) [pronounced <i>ap-ek-DEHKKH-om-ahee</i>]	<i>anticipating, waiting eagerly for, assiduously and patiently waiting for; expecting fully</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #553

Translation: ...[as we] keep on waiting [for the] adoption...

What we are waiting for is the adoption of us as sons of God. Now, we are that right now, but we are not in our final form.

Romans 8:23e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
apolutrōsis (ἀπολύτρωσις) [pronounced <i>ap-ol-OO-troh-sis</i>]	<i>redemption; a releasing effected by payment of ransom; redemption, deliverance; liberation procured by the payment of a ransom; Christian salvation</i>	feminine singular noun, accusative case	Strong's #629
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
sōma (σῶμα) [pronounced <i>SOH-mah</i>]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, genitive/ablative case	Strong's #4983
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)

Translation: ...—[that is, we keep on waiting for] the redemption of our body. (Kukis mostly literal translation)

One thing that we keep waiting for is the redemption of our body, referring to the entire body of the church. We have the singular here of *body*, so Paul is not referencing every believer's personal body that will be resurrected. This is a reference to the entire church.

Romans 8:23 Now, not only [that] but even ourselves, who keep on having the firstfruits of the Spirit, [so that] we, even ourselves, keep on groaning within ourselves, [as we] keep on waiting [for the] adoption—[that is, we keep on waiting for] the redemption of our body. (Kukis mostly literal translation)

All believers are anticipating this great change, this great next step in world affairs, groaning within ourselves as if giving birth. The next step will be when all the church receives the adoption, which is the resurrection of the body of Christ.

Romans 8:22–23 For we keep on observing that all creation keeps on groaning together and keeps on suffering [birth pants] together, [even] until this time. Now, not only [that] but even ourselves, who keep on having the firstfruits of the Spirit, [so that] we, even ourselves, keep on groaning within ourselves, [as we] keep on waiting [for the] adoption—[that is, we keep on waiting for] the redemption of our body. (Kukis mostly literal translation)

Romans 8:22–23 For we keep on observing that all creation seems to be groaning together, suffering birth pants together, and this keeps on even until this time. Now, this is not only just ourselves, the ones who keep on having the firstfruits of the Spirit, who keep on having this experience. All believers everywhere seem to be groaning within ourselves, waiting for our adoption as sons. In other words, we are waiting for the redemption of our body. (Kukis paraphrase)

For by the hope we were saved. Now hope being seen is not hope, for which keeps on being seen, a certain one keeps on hoping [in it]. For if that we do not keep on seeing, we keep on hoping for; through patience we keep on waiting [for it].

Romans
8:24–25

For we were saved by the confident expectation [in Christ Jesus]. Now, a confident expectation being seen is not [really] a confident expectation; for who keeps on confidently expecting for something he keeps on seeing? But if we keep on confidently expecting that which we do not see, [it is] through patience [that] we keep on waiting [for it].

For we were saved in the confident expectation which we placed in Christ Jesus. Now, such an expectation that we can see is not really a confident expectation. After all, who keeps on expecting something that is right in front of him? However, if we keep on confidently expecting that which we do not see, then it is through the developed spiritual attitude of patience that we keep on waiting for it.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For by the hope we were saved. Now hope being seen is not hope, for which keeps on being seen, a certain one keeps on hoping [in it]. For if that we do not keep on seeing, we keep on hoping for; through patience we keep on waiting [for it].
Complete Apostles Bible	For by this hope we were saved, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly await it with endurance.
Douay-Rheims 1899 (Amer.)	For we are saved by hope. But hope that is seen is not hope. For what a man seeth, why doth he hope for? But if we hope for that which we see not, we wait for it with patience.
Holy Aramaic Scriptures	.

Original Aramaic NT Because we live in that hope; but hope that is seen is not hope, for if we see* hope, why do we* look for it?
But if we hope for what is not seen, we wait patiently for it.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English For our salvation is by hope: but hope which is seen is not hope: for who is hoping for what he sees?
But if we have hope for that which we see not, then we will be able to go on waiting for it.

Bible in Worldwide English That is what we hoped for when we were saved. When the thing hoped for is seen, there is no more hoping. When a person sees a thing, how can he hope for it?
But if we hope for something we do not see, we keep on waiting for it.

Easy English .

Easy-to-Read Version—2008 We were saved to have this hope. If we can see what we are waiting for, that is not really hope. People don't hope for something they already have. But we are hoping for something we don't have yet, and we are waiting for it patiently.

God's Word™ We were saved with this hope in mind. If we hope for something we already see, it's not really hope. Who hopes for what can be seen? But if we hope for what we don't see, we eagerly wait for it with perseverance.

Good News Bible (TEV) For it was by hope that we were saved; but if we see what we hope for, then it is not really hope. For who of us hopes for something we see? But if we hope for what we do not see, we wait for it with patience.

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. And this hope is what saves us. But if we already have what we hope for, there is no need to keep on hoping. However, we hope for something we have not yet seen, and we patiently wait for it.

Goodspeed New Testament .

The Living Bible .

New Berkeley Version .

New Living Translation .

The Passion Translation For this is the hope of our salvation. But hope means that we must trust and wait for what is still unseen. For why would we need to hope for something we already have? So because our hope is set on what is yet to be seen, we patiently keep on waiting for its fulfillment.

Plain English Version .

UnfoldingWord Simplified T. For God saved us because we had confidence in him. If we had now the things for which we have been waiting, we would not need to wait for them any longer. After all, if you possess something that you have been expecting to get, you certainly do not need to wait for it any longer. But because we keep waiting expectantly to receive what we do not yet have, we wait for it eagerly and patiently.

Williams' New Testament For we were saved in such a hope. But a hope that is seen is not real hope, for who hopes for what he actually sees? But if we hope for something we do not see, we keep on patiently waiting for it.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version You see, we were rescued with the anticipation *of good*, but anticipation that is seen is not anticipation; for what someone sees, does he anticipate *it*? But if we anticipate what we don't see, we patiently wait through persistence.

Common English Bible .
 Len Gane Paraphrase For we are kept safe by hope, but hope that is seen isn't hope, because why should a person still hope for something that he already sees? But if we hope for something that we don't see, then we patiently wait for it.

A. Campbell's Living Oracles For even we are saved by hope. Now, hope that is attained, is not hope; for who can hope for that which he enjoys? But if we hope for that which we do not enjoy, then, with patience, we wait for it..

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament By our hope we were saved. But the thing hoped for is no longer an object of hope when it is before our eyes; for who hopes for what is before his eyes? But when we hope for what is not before our eyes, then we wait for it with patience.

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 we were saved by hope. Yet hope that's already seen isn't hope at all. Who hopes for what they can already see? Since we're hoping for what we haven't yet seen, we wait for it patiently.

International Standard V For we were saved with this hope in mind. [The Gk. lacks in mind] Now a hope that can be observed is not really hope, for who hopes for what can be seen? But if we hope for what we do not yet observe, we eagerly wait for it with patience.

Lexham Bible For in hope we were saved, but hope that is seen is not hope, for who hopes for what he sees? But if we hope for what we do not see, we await it eagerly with patient endurance.

Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament For we are saved by hope; but hope that is seen is not hope, for what any one sees, why does he hope for? But if we hope for what we do not see, we patiently wait for it.

Leicester A. Sawyer's NT .
 The Spoken English NT We're saved in hope-and hope that's seen is not hope. Who hopes for what they see? But since we're hoping for what we don't see, we wait for it with determination.

UnfoldingWord Literal Text For in this certain hope we were saved. Now hope that is seen is not hope. For who hopes for what he can see? But if we have certain hope about what we do not see, we wait for it with patience.

Urim-Thummim Version .

Weymouth New Testament	It is <i>*in hope*</i> that we have been saved. But an object of hope is such no longer when it is present to view; for when a man has a thing before his eyes, how can he be said to hope for it? But if we hope for something which we do not see, then we eagerly and patiently wait for it.
Wikipedia Bible Project	For we were saved by this hope! Yet hope that is already seen is not hope—for who hopes for what they already see? We hope for what we do not see yet, and we wait for it patiently.
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 also we ourselves having the first-fruit of the Spirit, also we ourselves groan within ourselves, eagerly expecting that sonship, the deliverance from our body; for we were saved by hope, but hope being seen is not hope; for what anyone sees, why does he also hope? But if we hope for what we do not see, through patience we wait eagerly. V.23 is included for context.
Holy New Covenant Trans.	We were saved with this hope. A hope which is seen is not hope. Who hopes for something he can see? But, since we are hoping for something we cannot yet see, we patiently wait for it.
The Scriptures 2009 Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[by] the for hope [We] are saved Hope but Being Seen not is Hope what for [He] sees Who? expects if but what not [We] see [We] expect through endurance [We] await {it}...
Alpha & Omega Bible Awful Scroll Bible	. For, we are being preserved sound in expectation, but expectation being discerned is not expectation, for what someone discerns, why he even expects? Moreover, if we expect what we discern not, by abiding-under it we welcome- it -by-away.
Concordant Literal Version	For to expectation were we saved. Now expectation, being observed, is not expectation, for what anyone is observing, why is he expecting it also? Now, if we are expecting what we are not observing, we are awaiting it with endurance."
exeGeses companion Bible	For we are saved by hope: but hope seen is not hope: for why still hope for what one sees? And if we hope for what we see not, thus we, through endurance, await.
God's Truth (Tyndale)	.

Orthodox Jewish Bible	For in tikvah (hope) we were delivered in eschatological salvation. But tikvah (hope) which is seen is not tikvah, for who hopes for what he sees? But if we have tikvah for what we do not see, we eagerly await it with zitzfleisch.
Rotherham's Emphasized B.	For by our hope have we been saved, But hope beheld is not' hope, For what one beholdeth why doth he hope for? <If, however, what we do not behold we hope for> With endurance are we ardently awaiting [it];—...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	For in [this] hope we were saved [i.e., we received the hope of future blessings]; but if we [already] see what we hope for, it is not [really] hope. For who hopes for what he [already] sees? But if we hope for what we cannot see, then we [must] patiently wait for it [to be received].
Brodie's Expanded Trans.	So then, we have been delivered with reference to that future expectation [we were saved for a future purpose]. However, when a hope has been seen, it is no longer a hope, for who continues to hope for what he sees? Now if we continue to hope for what we do not see, we stand with eager anticipation [confident in the promises of God].
The Expanded Bible Jonathan Mitchell NT	. For in the expectation and with hope we are suddenly made whole and healthy (or: You see, by the expectation we are delivered and saved; or: For we were at one point rescued to expectation; or: To be sure, we were kept safe for the expectation)! Now expectation (or: expectant hope) being continuously seen or observed is not expectation or hope, for who continues hoping in expectation for what he also constantly sees or observes? Yet since (or: even if) we continue expecting what we are not seeing (or: observing), we continue taking away and accepting from out of it through remaining under [our present situation and circumstances] (or: through patient, humble, persistent, supportive endurance).
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering's New T.	Yes, we were saved in the hope, ¹⁰ but a hope that is seen is not hope—why would anyone hope for what he sees? But if we hope for what we do not see, we eagerly await it with endurance. (10) Since the restoration of the planet depends on the restoration of Adam's descendants, at least some of them, and since this is a time consuming process, we start out in 'the hope'.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	For in hope [or, confident expectation] we were saved, but hope being looked at is not hope; for what anyone looks at, why also does he hope for [or, confidently expect] [it]? But if what we do not look at we hope for [or, confidently expect], with patient endurance we eagerly wait for [it].
Berean Literal Bible	.
Bill Puryear translation	Now with reference to that confident expectation we have been saved. But when an expectation is realized, it is not an expectation. So who has confident expectation for what he realizes? However, if we have confident expectation for what we do not see [and we do], with fortitude we await eagerly.
C. Thomson updated NT	.
Charles Thomson NT	For to this hope we have escaped. Now hope which is attained, is not hope; for why should one hope for that which he enjoyeth. But if we hope for what we do not enjoy, we wait for it with patience, and in such a manner as the spirit joineth in helping our infirmities: for we do not know what we should pray for as we ought, but the spirit itself intercedeth for us with groans which cannot be expressed in words. V. 26 is included for context.
Context Group Version	For in abiding confidence were we rescued: but abiding confidence that is seen is not abiding confidence: for who securely expects for that which he sees? But if we securely expect for that which we don't see, [then] we wait for it with patience.
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	.
R. B. Thieme, Jr. translation	For with reference to that [future] hope [the third hope/the seventh imputation] we have been saved: now when a hope is seen it is not a hope: so who hopes for what he sees? Now if we hope [possess confident anticipation] for what we do not see [and we do], then through fortitude [= the confidence of the mature believer in suffering] stand in eager anticipation.
R. B. Thieme, Jr. trans2	For with reference to that future hope or expectation, we were saved at Salvation Adjustment to the Justice of God through faith alone in Jesus of Nazareth, The Christ alone. Now when hope or expectation is being seen it is not hope or expectation. For who hopes or has expectation for what he sees? Now if we, as believers in Maturity Adjustment to the Justice of God, hope or have confident expectation or anticipation, for what we do not see, and we do, then through fortitude or perseverance of Undeserved Suffering we stand continuously in eager anticipation or expectation.
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:
24-25

Romans 8:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [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
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
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
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, aorist passive indicative	Strong's #4982

Translation: For we were saved by the confident expectation [in Christ Jesus].

We were saved by placing our faith in Christ Jesus. We have the confident expectation that He is going to do all that He said He is going to do.

Romans 8:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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
blepô (βλέπω) [pronounced BLEEP-oh]	<i>looking at; beholding, glancing at; be wary of, looking (on, to), perceiving, regarding, noticing, seeing; taking heed</i>	feminine singular, present passive participle; nominative case	Strong's #991
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756

Romans 8:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
elpís (ἐλπίς) [pronounced <i>el-PIS</i>]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, nominative case	Strong's #1680

Translation: Now, a confident expectation being seen is not [really] a confident expectation;...

Now, if you can actually see what you are confidently expecting, then that is not really a confident expectation.

We have all had the experience of waiting on a package from amazon. We are certain that it is going to be delivered; we sort of expect it to be delivered between 12 and 3; so we may check our phone or our computer or we may look outside from time to time, in confident expectation of this package. The moment we look out our front door and there it is, we are no longer waiting for it. We no longer have a confident expectation that it will arrive, because it has arrived.

Romans 8:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
The accusative case and the nominative case look exactly alike.			
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
blepô (βλέπω) [pronounced <i>BLEHP- oh</i>]	<i>to look at; to behold, to glance at; to beware, to look (on, to), to perceive, to regard, to notice, to see; to take heed</i>	3 rd person singular, present active indicative	Strong's #991
tís (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
elpizô (ἐλπίζω) [pronounced <i>el-PID- zoh</i>]	<i>to hope; to trust; to expect; to confide; in a religious sense, to wait for salvation with joy and full confidence; hopefully to trust in</i>	3 rd person singular, present active indicative	Strong's #1679

Translation: ...for who keeps on confidently expecting for something he keeps on seeing?

Obviously, if something is right there in front of you, then you have no need for the confident expectation that it is coming to you. It is right there; you see it. Being able to see something eliminates the necessity of waiting for it with confidence.

Romans 8:24 **For we were saved by the confident expectation [in Christ Jesus]. Now, a confident expectation being seen is not [really] a confident expectation; for who keeps on confidently expecting for something he keeps on seeing?** (Kukis mostly literal translation)

One of the things which we are promised is a resurrection body. At this point in my life, I confidently await that new body. It is not here yet because I am physically alive in my body of sin. However, I trust God that He will deliver on this promise. When it happens, then my faith in this future event is set aside because I now have it. My faithful expectation will be replaced by the reality of receiving this resurrection body.

Romans 8:25a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced <i>ī</i>]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὅ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
blepō (βλέπω) [pronounced <i>BLEHP-oh</i>]	<i>to look at; to behold, to glance at; to beware, to look (on, to), to perceive, to regard, to notice, to see; to take heed</i>	1 st person plural, present active indicative	Strong's #991
elpizō (ἐλπίζω) [pronounced <i>el-PID-zoh</i>]	<i>to hope; to trust; to expect; to confide; in a religious sense, to wait for salvation with joy and full confidence; hopefully to trust in</i>	1 st person plural, present active indicative	Strong's #1679

Notice how v. 25a plays off of v. 24c.

Translation: **But if we keep on confidently expecting that which we do not see,...**

A portion of the Christian life is confidently expecting certain things to come to pass. Some things will take place during our lifetimes; and some things will take place after physical death. We wait on these things with a confident expectation.

Romans 8:25b

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

Romans 8:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὑπομονή (ὑπομονή) [pronounced hoop-ohm-ohh-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; genitive/ablative case	Strong's #5281
ἀπεκδεχομαι (ἀπεκδέχομαι) [pronounced ap-ek-DEHKKH-om-ahee]	<i>to anticipate, to wait eagerly for, to assiduously and patiently waiting for; to expect fully</i>	1 st person plural, present (deponent) middle/passive indicative	Strong's #553

Translation: ...[it is] through patience [that] we keep on waiting [for it]. (Kukis mostly literal translation)

One of the Christian virtues is patience; and we learn to have patience in the Christian life. We do not get everything all at once, despite the fact that we do receive 40 things at the moment of salvation.

Romans 8:25 *But if we keep on confidently expecting that which we do not see, [it is] through patience [that] we keep on waiting [for it].* (Kukis mostly literal translation)

When we enter the Christian life through faith in Christ, we do not get everything up front. We get 40 things at salvation; but the entire package of salvation is not received all at once.

Romans 8:24–25 *For we were saved by the confident expectation [in Christ Jesus]. Now, a confident expectation being seen is not [really] a confident expectation; for who keeps on confidently expecting for something he keeps on seeing? But if we keep on confidently expecting that which we do not see, [it is] through patience [that] we keep on waiting [for it].* (Kukis mostly literal translation)

Romans 8:24–25 *For we were saved in the confident expectation which we placed in Christ Jesus. Now, such an expectation that we can see is not really a confident expectation. After all, who keeps on expecting something that is right in front of him? However, if we keep on confidently expecting that which we do not see, then it is through the developed spiritual attitude of patience that we keep on waiting for it.* (Kukis paraphrase)

Now, in the same manner, even the Spirit keeps on giving assistance to the weakness of us, for to whom we keep on praying according [to what] keeps on being necessary, not having known, but this, the Spirit, keeps on interceding groanings unexpressed. Now the one seeking the hearts has seen what the mindset of the Spirit [is]; for toward God He keeps making appeals for [the] saints.

Romans
8:26–27

Now, likewise, even the Spirit keeps on giving assistance to our weakness, for we have not known what we should pray for as we ought, but the Spirit Himself keeps on making intercession [for us] with unexpressed groanings. And He Who searches the hearts [of us] has known what the mindset of the Spirit [is]; for He keeps on making appeals to God for [the] saints.

Now, because of our inherent spiritual weakness, Spirit keeps on giving assistance to us. You see, on many occasions, we had no idea what we ought to pray for, so the Spirit Himself keeps on making intercession for us with wordless communications with God. And He who searches our hearts has known from eternity past the thinking of the Spirit. Therefore, the Spirit able able to keep on making appeals to God for the saints.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, in the same manner, even the Spirit keeps on giving assistance to the weakness of us, for to whom we keep on praying according [to what] keeps on being necessary, not having known, but this, the Spirit, keeps on interceding groanings unexpressed. Now the one seeking the hearts has seen what the mindset of the Spirit [is]; for toward God He keeps making appeals for [the] saints.
Complete Apostles Bible	Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself intercedes for us with inexpressible groanings. But He that searches the hearts knows what the mind of the Spirit is, because He intercedes on behalf of the saints according to the will of God.
Douay-Rheims 1899 (Amer.)	Likewise, the Spirit also helpeth our infirmity. For, we know not what we should pray for as we ought: but the Spirit himself asketh for us with unspeakable groanings, And he that searcheth the hearts knoweth what the Spirit desireth: because he asketh for the saints according to God.
Holy Aramaic Scriptures Original Aramaic NT	. In this way also The Spirit helps our weakness*. We do not know what we should pray for, whenever it is necessary, but that Spirit prays in our place with groaning which is unspoken. But he who searches the hearts knows what the mind of The Spirit is, for he is praying according to the will of God in the place of the Saints.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And in the same way the Spirit is a help to our feeble hearts: for we are not able to make prayer to God in the right way; but the Spirit puts our desires into words which are not in our power to say; And he who is the searcher of hearts has knowledge of the mind of the Spirit, because he is making prayers for the saints in agreement with the mind of God.
Bible in Worldwide English	Also the Spirit helps us because we are weak. We do not know how we should talk to God. But the Spirit himself talks to God for us, while we cry and cannot say any words. God looks to see what is in peoples hearts. And he knows what the Spirit is going to do. The Spirit talks to God for Gods people. And he asks for them what God wants them to have.
Easy English Easy-to-Read Version–2008	. Also, the Spirit helps us. We are very weak, but the Spirit helps us with our weakness. We don't know how to pray as we should, but the Spirit himself speaks to God for us. He begs God for us, speaking to him with feelings too deep for words. God already knows our deepest thoughts. And he understands what the

	Spirit is saying, because the Spirit speaks for his people in the way that agrees with what God wants.
God's Word™	At the same time the Spirit also helps us in our weakness, because we don't know how to pray for what we need. But the Spirit intercedes along with our groans that cannot be expressed in words. The one who searches our hearts knows what the Spirit has in mind. The Spirit intercedes for God's people the way God wants him to.
Good News Bible (TEV)	In the same way the Spirit also comes to help us, weak as we are. For we do not know how we ought to pray; the Spirit himself pleads with God for us in groans that words cannot express. And God, who sees into our hearts, knows what the thought of the Spirit is; because the Spirit pleads with God on behalf of his people and in accordance with his will.
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.	In certain ways we are weak, but the Spirit is here to help us. For example, when we don't know what to pray for, the Spirit prays for us in ways that cannot be put into words. All of our thoughts are known to God. He can understand what is in the mind of the Spirit, as the Spirit prays for God's people.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	And in a similar way, the Holy Spirit takes hold of us in our human frailty to empower us in our weakness. For example, at times we don't even know how to pray, or know the best things to ask for. But the Holy Spirit rises up within us to super-intercede on our behalf, pleading to God with emotional sighs too deep for words. God, the searcher of the heart, knows fully our longings, yet he also understands the desires of the Spirit, because the Holy Spirit passionately pleads before God for us, his holy ones, in perfect harmony with God's plan and our destiny.
Plain English Version	.
UnfoldingWord Simplified T.	Similarly, God's Spirit helps us when we are weak. We do not know what is proper for us to pray. But God's Spirit knows; as he prays for us, he groans in a way that cannot be expressed in words. God, who examines our inner attitude and mind, understands what his Spirit desires. His Spirit prays for us who belong to God exactly as God wants him to pray.
Williams' New Testament	In the same way the Spirit, too, is helping us in our weakness, for we do not know how to pray as we should, but the Spirit Himself pleads for us with unspeakable yearnings, and He who searches our hearts knows what the Spirit thinks, for He pleads for His people in accordance with God's will.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Similarly, the Spirit also assists our weakness. You see, we don't realize what we should pray as to what is necessary, but the Spirit itself intervenes for us with

	unspeakable groanings. The <i>One</i> checking the hearts realizes what the focus of the Spirit <i>is</i> because He intervenes in line with God on behalf of sacred <i>people</i> .
Common English Bible Len Gane Paraphrase	. In the same way the Spirit also helps our weaknesses, for we do not know what we should pray for, what is precisely necessary; however the Spirit himself make intercession for us with inexpressible sighings. And he who searches the hearts knows what the Spirit's intention [is], because he makes intercession for the God's people according to God's [will].
A. Campbell's Living Oracles	In like manner, also, the Spirit helps our infirmities; for we know not what we should pray for, as we ought; however, the Spirit himself intercedes for us, in sighs, which can not be uttered. But he who searches the hearts, knows the mind of the Spirit; that, according to the will of God, he makes intercession for the saints.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . . So, also, the Spirit supports us in our weakness. We do not even know how to pray as we should; but the Spirit himself pleads for us in sighs that can find no utterance. Yet he who searches all our hearts knows what the Spirit's meaning is, because the pleadings of the Spirit for Christ's People are in accordance with his will.

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	Similarly the Spirit helps us in our weakness. We don't know how to speak with God, but the Spirit himself intercedes with and through us by groans that can't be put into words. The One who examines the minds of everyone knows the Spirit's motives*, because the Spirit pleads God's cause on behalf of the believers.
International Standard V	In the same way, the Spirit also helps us in our weakness, since we do not know how to pray as we should. But the Spirit himself intercedes for us [Other mss. lack for us] with groans too deep for words, and the one who searches our hearts knows the mind of the Spirit, for the Spirit [Lit. he] intercedes for the saints according to God's will. [Lit. according to God].
Montgomery NT	In the same way the Spirit also takes hold with us in our weakness; for we know knot how to pray as we ought; but the Spirit himself intercedes for us with groanings which cannot be uttered. And the Searcher of Hearts knows what the Sprit's meaning is, because his intercessions for the saints are according to the will of God.
NIV, ©2011 Riverside New Testament	. Thus also the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit itself intercedes for us with sighs beyond words. And he who searches hearts knows what is the mind of the Spirit, because he intercedes for the holy according to the will of God.
Leicester A. Sawyer's NT The Spoken English NT	. And the Spirit also helps us in our weakness. We don't know how to pray like we should, but the Spirit personally intercedes for us, with wordless groans. And the One who searches our hearts knows the Spirit's mind, because the Spirit intercedes for the holy ones in line with the will of God.
UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	. . . In the same way the Spirit also helps us in our weakness; for we do not know what prayers to offer nor in what way to offer them. But the Spirit Himself pleads for us in yearnings that can find no words, and the Searcher of hearts knows what the

Spirit's meaning is, because His intercessions for God's people are in harmony with God's will.

Wikipedia Bible Project In just the same way the Spirit helps us in our weakness—for we do not know how to pray properly, but the Spirit himself appeals on our behalf with sighs that cannot be put into words. The One who examines our hearts knows the way the Spirit thinks, and prays for us according to God's will.

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 likewise the Spirit also joins in to help our weaknesses. For we do not know what is right and proper for us to pray for, but the Spirit intercedes on our behalf with that earnestness that cannot be described. But the One searching the hearts knows what is the mind of the Spirit, because He petitions on behalf of the saints according to YAHWEH.

Holy New Covenant Trans. We don't know how we should pray, but the Spirit helps our weakness. He personally talks to God for us with feelings that our language cannot express. God searches all men's hearts. He knows what the Spirit is thinking. The Spirit talks to God in behalf of saints, using the manner which pleases God.

The Scriptures 2009 And in the same way the Spirit does help in our weaknesses. For we do not know what we should pray, but the Spirit Himself pleads our case for us with groanings unutterable. And He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the set-apart ones according to Elohim.

Tree of Life Version In the same way, the Ruach helps in our weakness. For we do not know how to pray as we should, but the Ruach Himself intercedes for us with groans too deep for words. And He who searches the hearts knows the mind of the Ruach, because He intercedes for the kedoshim according to the will of God.

Weird English, 𐤀𐤋𐤁𐤅 English, Anachronistic English Translations:

Accurate New Testament ...similarly but and The Spirit cooperates [with] the weakness [of] us the for something [We] may pray as [It] is (necessary) not [We] have seen but It The Spirit intercedes [with] groaning* unspeakable The [One] but Searching the hearts has seen Something {is} The Mind [of] the spirit for in god [He] intercedes for [men] pure...

Alpha & Omega Bible .
 Awful Scroll Bible .

And the-same-likewise, the Breath also together-takes-hold-over-against us in our weaknesses, for we have not perceived, what we shall wish-with-regards-to accordingly as we ought, however, the Breath Himself attains-from-among-over in our behalf for us, with groans un-utterable.

And He examining the sensibility of the hearts, has perceived what is the sympathy of the Breath, certainly-of-which He attains-from-among in behalf of the awful ones, according to God.

Concordant Literal Version Now, similarly, the spirit also is aiding our infirmity, for what we should be praying for, to accord with what must be, we are not aware, but the spirit itself is pleading for us with inarticulate groaning."

Now He Who is searching the hearts is aware what is the disposition of the spirit, for in accord with God is it pleading for the saints."

exeGeses companion Bible **THE INTERCESSORY MINISTRY OF THE HOLY SPIRIT**

Likewise the Spirit also co-helps our frailties:

for we know not what to pray for

according as we must:

but the Spirit intercedes exceedingly for us

with unutterable sighs.

And he who searches the hearts

knows the thought of the Spirit,

because he intercedes for the holy

according to the will of Elohim.

God's Truth (Tyndale)

Orthodox Jewish Bible

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In the same way, the Ruach Hakodesh helps us in our weakness (as creatures: see Ro 5:6). For as we daven, we do not know as we should for what to make tefillos (prayers), but the Ruach HaKodesh Himself intercedes on our behalf with labor pang groans not intelligibly uttered.

And Hashem who searches the levavot knows what is the way of thinking of the Ruach Hakodesh, because He intercedes as G-d would have it on behalf of the Kadoshim.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

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And in the same way, the Holy Spirit helps *[us in]* our weakness; for we do not know what we ought to pray for *[Note: Some translators understand this as "how to pray"]*. But the Holy Spirit goes to God on our behalf with groanings *[in our hearts]* that are not expressed *[in words]*.

And God, who searches our hearts, knows what the Holy Spirit *[has]* in mind, because He *[i.e., the Holy Spirit]* goes to God on behalf of the saints *[i.e., God's holy people]* in harmony with God's will.

Brodie's Expanded Trans.

And in the same manner, the Spirit also helps us through our spiritual weakness, for we do not know, as is our duty, what we should be praying for. But the Spirit Himself intercedes on our behalf from time to time with inexpressible groanings *[which are accepted in heaven]*.

Furthermore, He *[God the Father]* who continually examines our mentality knows what the thinking of the Spirit is, because He *[the Holy Spirit]* intercedes according to God's policy on behalf of the saints .

The Expanded Bible

Jonathan Mitchell NT

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Now similarly (or: likewise; in like manner), the Spirit also (or: even the Breath-effect; the Attitude) habitually takes hold together on the opposite side of a situation so as to assist in our weakness (or: joins with a helping hand in our lack of strength and infirmity), for we have not seen, and thus do not know nor are aware of, the thing which we should think, speak or do toward things going well and being good – to accord with what must be (or: can pray commensurately to what is necessary and down from what is binding), but rather the Spirit Himself (the Breath-effect Itself; this Attitude itself) from above constantly hits the target within us (or: falls in on our behalf; instead of us hits within; falls in for and over us; or: makes hyper-intercession) with unexpressed, unutterable or inexpressible groanings (or: in sighs

too deep for words; with wordless and inarticulate battle cries of deep emotion; in shouts of victory from the core of His Being).

But the One continuously searching (tracing; exploring; trying to find out [concerning]) the hearts has seen, and thus knows and is aware of, what [is] the effect of the mind-set and way of thinking of the Breath-effect (or: the Spirit's opinion and thinking; or: the frame of mind and thought of the [person's] spirit and attitude), that (or: because) down from God (or: in accord with God; on the level of and commensurate with God) it (or: It; He) continually hits on target within (encounters and falls in union; obtains within while interceding), over [the situation of] and for the sake of [the] set-apart folks (saints; holy ones; sacredly different people).

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. [In the selfsame way] moreover, [even the Spirit] helpeth together in our weakness,—
 For <what we should pray for as we ought> we know not,
 But [the Spirit itself] maketh intercession with sighings unutterable.
 And [he that searcheth the hearts] knoweth what is preferred by the Spirit—
 That^e [according to God] he taketh intercession in behalf of saints;...
^e Or: "Because."
 The Spoken English NT .
 Wilbur Pickering's New T. Likewise also the Spirit comes to the aid of the hope in our weaknesses, since we do not know what we need to pray for. Indeed the Spirit Himself intercedes on our behalf with inexpressible groaning, while He who searches the hearts knows what is on the Spirit's mind, since He prays for the saints in accordance with God.¹¹
 (11) The intercession of the Spirit represents two members of the Trinity!
 WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version Now in the same way also, the Spirit is conjointly helping our weaknesses because we do not fully understand what we should pray for, according as it is necessary, but the Spirit itself makes intercession for us with groanings that cannot be expressed *by us*. And the One Who searches the hearts comprehends what the strivings of the Spirit are because it makes intercession for the saints according to *the will of God*.
 Analytical-Literal Translation So in the same manner also, the Spirit helps our weaknesses; for what we will pray for, as it is necessary [for us], we do not know, but the Spirit Himself makes intercession on our behalf with inexpressible groanings.
 Now the One searching the hearts knows what [is] the mind-set of the Spirit, because according to God He intercedes on behalf of [the] holy ones.
 Berean Literal Bible .
 Bill Puryear translation In addition in the same way also the Spirit gives a helping hand to our weakness. For example, with reference to this principle we do not know how we should pray as it is necessary, but the Spirit Himself intercedes for us with inexpressible sighs.

Moreover He, who keeps on searching the hearts, knows what the thinking of the Spirit [is], so that according to God's will He makes intercession in behalf of the saints.

C. Thomson updated NT
Charles Thomson NT
Context Group Version

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And in like manner the Spirit also helps our infirmity: for we don't know how to pray as we ought; but the Spirit himself makes intercession for [us] with groanings which can't be uttered; and he who searches the hearts knows what is the mind of the Spirit, because he makes intercession for the special ones according to [the will of] God.

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

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Now likewise*, the Spirit is also jointly helping our weaknesses; for* we do not know what we will be praying for, *that is* according-to what is essential *for us*; but the Spirit himself is petitioning on our behalf with unspeakable groans; and the one searching the hearts knows what *is* the mindset of the Spirit, because he *is* petitioning on behalf of the holy-ones according-to *the will of* God.

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

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And also in the same way the Spirit Himself gives a helping hand to our weaknesses—for we do not know how to pray as we should—but the Spirit Himself intercedes with groanings too great for words.
He [God the Father] who keeps searching the hearts knows what the thinking of the Spirit is, because according to God He makes intercession in behalf of saints [mature believers].

R. B. Thieme, Jr. trans2

And also in the same way or in a similar manner God the Holy Spirit (still indwelling us), comes to our aid as believers in Maturity Adjustment to the Justice of God and gives us a helping hand to our weakness or infirmity or serious adversity, for we do not know how to pray or what we should pray for in disaster as we under duty should pray or what is the proper way to pray, but God the Holy Spirit himself makes intercession on our behalf or for us, at successive intervals in Undeserved Suffering, with unutterable, wordless groans, groaning too great for words. And he who searches the hearts knows what is the thinking of the God the Holy Spirit , because He, God the Holy Spirit intercedes for the saints according to the will of God.

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

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The gist of this passage:
26-27

Romans 8:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōsaútōs (ὡσαύτως) [pronounced HOE-SOW-tohs]	<i>likewise, the same, in the same or like manner</i>	adverb	Strong's #5615
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
sunantilambánomai (συναντιλαμβάνομαι) [pronounced soon-ahn-tee-lahm-BAHN-h-my]	<i>to assist someone, to give support and aide to someone</i>	3 rd person singular, present (deponent) middle subjunctive	Strong's #4878
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
asthéneia (ἀσθένεια) [pronounced ahs-THEH-nigh-ah]	<i>weakness, sickness, infirmity, disease</i>	feminine singular noun, dative, locative or instrumental case	Strong's #769
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: Now, likewise, even the Spirit keeps on giving assistance to our weakness,...

Particularly early on in the believer's spiritual life, he knows almost nothing. However, the Holy Spirit is able to assist us in times like these.

As a believer grows spiritually, he learns more about the prayer life that he can have. However, at first, the believer does not even know the basics. Sometimes he might pray to Jesus; sometime to the Holy Spirit; and if the believer is really mixed up, he might pray to Mary or to someone called a saint by the Catholic Church.

Paul is promising that the Holy Spirit knows your needs and desires and is able to express these to God the Father (the proper recipient of prayer).

Romans 8:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
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
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
proseúchomai (προσεύχομαι) [pronounced pros-YOU-khoh-mai]	<i>to pray face to face with, to pray to God</i>	1 st person plural, aorist (deponent) middle subjunctive	Strong's #4336
kathó (καθό) [pronounced kah-THOH]	<i>according, to that which, according to, inasmuch as, according as, in so far as, so far forth as; according to which thing, precisely as, in proportion as; according to that</i>	adverb	Strong's #2526
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, present impersonal active indicative	Strong's #1163
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eidō (εἶδω) [pronounced I-doh]; also oida (οἶδα) [pronounced OY-da]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	1 st person plural, perfect active indicative	Strong's #1492

Translation: ...for we have not known what we should pray for as we ought,...

Early on in the Christian's life, they do not know what they should pray for or how they should pray. These prayers from the Holy Spirit are designed to make up for our spiritual ignorance.

Romans 8:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahI-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235

Romans 8:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auto (αὐτό) [pronounced ow-TOH]	<i>it; he; same; this</i>	3 rd person neuter singular personal pronoun; nominative case	Strong's #846
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
huperentunchánō (ὑπερεντυγχάνω) [pronounced hoop-er-en-toong-KHAN-oh]	<i>to intercede for one, to intercede in behalf of; to make intercession for, to plead</i>	3 rd person singular, present active indicative	Strong's #5241 hapax legomenon
stenagmoi (στεναγμοί) [pronounced sten-ag-MOY]	<i>groanings, sighings, as of the oppressed</i>	masculine plural noun, dative, locative or instrumental case	Strong's #4726
alálētos (ἀλάλητος) [pronounced al-AL-ay-toss]	<i>unexpressed, unexpressible, unspeakable, unutterable, not to be uttered, not expressed in words</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #215 hapax legomenon

Translation: ...but the Spirit Himself keeps on making intercession [for us] with unexpressed groanings.

The Holy Spirit prays to God on our behalf, but we do not hear anything being said. The adjective tells us that there is no sound involved.

Romans 8:26 Now, likewise, even the Spirit keeps on giving assistance to our weakness, for we have not known what we should pray for as we ought, but the Spirit Himself keeps on making intercession [for us] with unexpressed groanings. (Kukis mostly literal translation)

Romans 8:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, 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
ereunáō (ἐρευνάω) [pronounced er-yoo-NAH-oh]	<i>searching (out), seeking; an investigator, examiners</i>	masculine singular, present active participle; nominative case	Strong's #2045

Romans 8:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
kardia (καρδία) [pronounced <i>kahr-DEE-ī</i>]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, accusative case	Strong's #2588
eidō (εἶδω) [pronounced <i>ī-doh</i>]; also oida (οἶδα) [pronounced <i>OY-da</i>]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	3 rd person singular, perfect active indicative	Strong's #1492
ti (τί) [pronounced <i>tee</i>]	<i>who, what [one], which, how; whether, why</i>	neuter singular interrogative pronoun; nominative case	Strong's #5101
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
phrónēma (φρόνημα) [pronounced <i>FRON-ay-mah</i>]	<i>mindset, thinking or thought pattern, what one has in the mind, the thoughts and purposes; (mental) inclination</i>	neuter singular noun; nominative case	Strong's #5427
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151

Translation: And He Who searches the hearts [of us] has known what the mindset of the Spirit [is];...

God the Son is the One Who searches the hearts of the believer; and He knows the thinking of the Holy Spirit.

Romans 8:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
katá (κατά) [pronounced <i>kaw-TAW</i>]	<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

Romans 8:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
entugchanô (ἐντυγχάνω) [pronounced <i>en-toong-KHAN-oh</i>]	<i>to appeal; to petition; to chance upon, (by implication) to confer with; by extension to entreat (in favor or against); to deal with, to make intercession (for)</i>	3 rd person singular, present active indicative	Strong's #1793
hupér (ὑπέρ) [pronounced <i>hoop-AIR</i>]	<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
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; genitive/ablative case	Strong's #40

Translation: ...for He keeps on making appeals to God for [the] saints. (Kukis mostly literal translation)

Jesus keeps on making appeals to God the Father on our behalf as well.

Romans 8:27 And He Who searches the hearts [of us] has known what the mindset of the Spirit [is]; for He keeps on making appeals to God for [the] saints. (Kukis mostly literal translation)

Two members of the Trinity make intercession for us to God.

Romans 8:26–27 Now, likewise, even the Spirit keeps on giving assistance to our weakness, for we have not known what we should pray for as we ought, but the Spirit Himself keeps on making intercession [for us] with unexpressed groanings. And He Who searches the hearts [of us] has known what the mindset of the Spirit [is]; for He keeps on making appeals to God for [the] saints. (Kukis mostly literal translation)

Romans 8:26–27 Now, because of our inherent spiritual weakness, Spirit keeps on giving assistance to us. You see, on many occasions, we had no idea what we ought to pray for, so the Spirit Himself keeps on making intercession for us with wordless communications with God. And He who searches our hearts has known from eternity past the thinking of the Spirit. Therefore, the Spirit able able to keep on making appeals to God for the saints. (Kukis paraphrase)

Although we might reasonably separate v. 28 from vv. 29–30, I don't think there is a problem with putting all three verses together.

Now we have seen that to those who keep on loving the God, all things, the God keeps on working together for good according to a purpose for those who keep on being the called ones. For whom He knew beforehand, also He predestined [them] having a form of the image of the Son of His; in order to be to Him a firstborn among many brothers. Now whom He predestined, those even He called; and whom He called, those even He made righteous; now whom He made righteous, those even He glorified.

Romans
8:28–30

Now we have known that, to those who keep on loving the God, the God keeps on working all things together for good, according to a purpose for those who keep on being the called ones. For whom He foreknew, [those] also He predestined [to be] conformed to the image of His Son, so that [He] will be to God [lit., *to Him*] the firstborn among many brothers. Now, whom He predestined, those even He called; and whom He called, those even He made righteous; now whom He made righteous, those even He glorified.

We have learned that, God keeps on working all things together for good for those who love God for those who have been called in accordance with the plan of God. Now those whom He foreknew, the same ones He also predestined to be conformed to the image of His Son, so that Jesus would be the firstborn among many brothers. Now, whom He predestined, those even he called; and whom He called, those even He made righteous; and whom He made righteous, those will be glorified.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now we have seen that to those who keep on loving the God, all things, the God keeps on working together for good according to a purpose for those who keep on being the called ones. For whom He knew beforehand, also He predestined [them] having a form of the image of the Son of His; in order to be to Him a firstborn among many brothers. Now whom He predestined, those even He called; and whom He called, those even He made righteous; now whom He made righteous, those even He glorified.
Complete Apostles Bible	And we know that all things work together for good to those who love God, to those who are called according to His purpose. Because whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brothers. Moreover whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.
Douay-Rheims 1899 (Amer.)	And we know that to them that love God all things work together unto good: to such as, according to his purpose, are called to be saints. For whom he foreknew, he also predestinated to be made conformable to the image of his Son: that he might be the Firstborn amongst many brethren. And whom he predestinated, them he also called. And whom he called, them he also justified. And whom he justified, them he also glorified.
Holy Aramaic Scriptures Original Aramaic NT	. But we know that he helps those who love God in everything for good, those whom he preordained to be called. And those whom he foreknew, he also fashioned in the likeness of the image of his Son, that he would be The Firstborn of many brethren. And those whom he pre-fashioned, he called, and those whom he called, he made righteous, and those whom he made righteous, he glorified.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And we are conscious that all things are working together for good to those who have love for God, and have been marked out by his purpose. Because those of whom he had knowledge before they came into existence, were marked out by him to be made like his Son, so that he might be the first among a band of brothers: And those who were marked out by him were named; and those who were named were given righteousness; and to those to whom he gave righteousness, in the same way he gave glory.
Bible in Worldwide English	We know that God works out everything for the good of those who love him. They are the people who are part of his plan. He knew all along that he would choose them. He chose them to be made like his Son. Then his Son would be the first one of many brothers. He chose them and he also called them. He called them to himself as if they had never been bad people. He made them right with himself and he also made them great in heaven.
Easy English Easy-to-Read Version–2008	. We know that in everything God works for the good of those who love him. These are the people God chose, because that was his plan. God knew them before he made the world. And he decided that they would be like his Son. Then Jesus would be the firstborn of many brothers and sisters. God planned for them to be like his Son. He chose them and made them right with him. And after he made them right, he gave them his glory.
God's Word™	We know that all things work together for the good of those who love God—those whom he has called according to his plan. This is true because he already knew his people and had already appointed them to have the same form as the image of his Son. Therefore, his Son is the firstborn among many children. He also called those whom he had already appointed. He approved of those whom he had called, and he gave glory to those whom he had approved of.
Good News Bible (TEV)	We know that in all things God works for good with those who love him, those whom he has called according to his purpose. Those whom God had already chosen he also set apart to become like his Son, so that the Son would be the first among many believers. And so those whom God set apart, he called; and those he called, he put right with himself, and he shared his glory with them.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

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

Casual English Version	.
Contemporary English V.	We know that God is always at work for the good of everyone who loves him. They are the ones God has chosen for his purpose, and he has always known who his chosen ones would be. He had decided to let them become like his own Son, so that his Son would be the first of many children. God then accepted the people he had already decided to choose, and he has shared his glory with them.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.

The Passion Translation	So we are convinced that every detail of our lives is continually woven together to fit into God's perfect plan of bringing good into our lives, for we are his lovers who have been called to fulfill his designed purpose. For he knew all about us before we were born and he destined us from the beginning to share the likeness of his Son. This means the Son is the oldest among a vast family of brothers and sisters who will become just like him. Having determined our destiny ahead of time, he called us to himself and transferred his perfect righteousness to everyone he called. And those who possess his perfect righteousness he co-glorified with his Son!
Plain English Version UnfoldingWord Simplified T.	. And we know that for those who love God, he works out all things that happen to them in a way that does us good. He does this for those whom he has chosen, because that was what he planned to do. God knew previously that we would believe in him. We are those who God also decided previously would have a character like his Son's character. The result is that the Messiah is God's firstborn Son, and those who are God's children are the many younger brothers of Jesus. And the ones God decided previously who would be like his Son, he also called them to be with him. And the ones he called to be with him, he also made them to be right with himself. And to the ones whom he has put right with himself, he also will give them honor.
Williams' New Testament	Yes, we know that all things go on working together for the good of those who keep on loving God, who are called in accordance with God's purpose. For those on whom He set His heart beforehand He marked off as His own to be made like His Son, that He might be the eldest of many brothers; and those whom He marked off as His own He also calls; and those whom He calls He brings into right standing with Himself; those whom He brings into right standing with Himself He also glorifies.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	. . . We realize that all <i>things</i> work together for good to the <i>people</i> who love God, to the people invited in line with a purpose because whom He knew beforehand, He also planned beforehand to be <i>people</i> formed together, of the image of His Son, for the "for Him to be <i>the</i> firstborn among many brothers" <i>part</i> . Whom He planned for beforehand, these He also invited, and whom He invited, these He also showed to be right. Whom He showed to be right, these He also made magnificent.
Common English Bible Len Gane Paraphrase	. We know that all things are working together for good to those who love God, being the called according to [his] purpose. Because whom he foreknew he also decided about in advance to conform to the image of his Son, that He might be the firstborn among many brethren. Moreover whom he decided about in advance he also called, and whom he called he also justified, and whom he justified he also glorified.
A. Campbell's Living Oracles New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. besides . . But we do know that God causes all things to work together for the good of those who love him-those who have received the Call in accordance with his purpose. For those whom God chose from the first he also destined from the first to be transformed into likeness to his Son, so that his Son might be the eldest among many Brothers. And those whom God destined for this he also called; and those whom he called he also pronounced righteous; and those whom he pronounced righteous he also brought to Glory.

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	.	We know that in all things God works for the good of those who love him, those who he has called to be part of his plan. For God, choosing them in advance, set them apart to be like his Son, so that the Son would be the first of many brothers and sisters. Those that he chose, he also called; and those that he called, he also made right; and those that he made right, he also glorified.
International Standard V	.	And we know that for those who love God, that is, for those who are called according to his purpose, all things are working together [Other mss. read that God works all things together for good for those who love God and who are called according to his purpose] for good. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that the Son [Lit. that he] might be the firstborn among many brothers. And those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified he also glorified.
Lexham Bible	.	
Montgomery NT	.	Now we know that all things continually work together for good to those who love God, to those who have been the called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the likeness of his Son, so that he might be the eldest of a great brotherhood; and whom he foreordained, those he also called; and whom he called, those he also justified; and whom he justified, those he also glorified.
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	For we know that for those who love God, God works all things together for good, [Instead of God works all things together for good, some older versions read, all things work together for good.] for those who are called according to his purpose. Because those whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers. And those whom he predestined, these he also called. And those whom he called, these he also justified. And those whom he justified, these he also glorified.
Urim-Thummim Version	.	And we know that all things work together for good to them that love Elohim, to them who are the called according to his purpose. Because who he did foreknow, he also did predetermine to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover who he did predetermine, them he also called: and who he called, them he also rendered righteous: and who he rendered righteous, them he also glorified.
Weymouth New Testament	.	Now we know that for those who love God all things are working together for good--for those, I mean, whom with deliberate purpose He has called. For those whom He has known beforehand He has also pre-destined to bear the likeness of His Son, that He might be the Eldest in a vast family of brothers; and those whom He has pre-destined He also has called; and those whom He has called He has also declared free from guilt; and those whom He has declared free from guilt He has also crowned with glory.
Wikipedia Bible Project	.	And we recognize that all things work together for good for those who love God, those who are invited to be part of his plan. For those who he already knew he determined should be remade in the image of his Son, so that the Son might be the

Worsley's New Testament firstborn of many brothers. Those who he chose he also called, and those who he called he also made right, and those who he made right he also glorified. And we know that all *things* co-operate for good to them that love God, to them that are called according to his purpose; for those whom he foreknew, He also predetermined *to be* conformed to the image of his Son, that He might be *as* the first-born among many brethren: and whom He before ordained, these He also called; and whom He called, these he also justified; and whom He justified, these He also glorified.

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 .
 Holy New Covenant Trans. .
 The Scriptures 2009 .
 Tree of Life Version .

But we know that to the ones loving YAHWEH all things work together for good, to those being called according to purpose; And He knew them in advance; and He sealed them with the likeness of the image of His Son; that He might be the first-born of many brothers. But whom He marked in advance, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

We know that all things work together for good for people who give themselves to God, for His good, expecting nothing in return. They are called for God's purpose. The people whom God knew about long ago were made a part of God's plan long ago. God wanted them to become just like His Son. This is the way Christ would be the firstborn among many brothers. God made them a part of His plan long ago. These are the people whom He called. The people whom God called are the people He made right. Those whom God made right are the same ones who received glory from God.

And we know that all *matters* work together for good to those who love Elohim, to those who are called according to *His* purpose. Because those whom He knew beforehand, He also ordained beforehand to be conformed to the likeness of His Son, for Him to be the first-born among many brothers. And whom He ordained beforehand, these He also called, and whom He called, these He also declared right. And whom He declared right, these He also esteemed.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[We] have seen but for [for] the [men] loving the god all [things] [He] cooperates to [thing] good [for] the [men] in purpose called being for whom* [He] foreknows and [He] predetermines [men] conformed {to be} [of] the image [of] the son [of] him to the+ to be him firstborn in many brothers whom* but [He] predetermines these and [He] calls and whom* [He] calls these and [He] justifies whom* but [He] justifies these and [He] recognizes...

Alpha & Omega Bible

AND WE KNOW THAT THEOS (*The Alpha & Omega*) CAUSES ALL THINGS TO WORK TOGETHER FOR GOOD TO THOSE WHO LOVE THEOS (*The Alpha & Omega*), TO THOSE WHO ARE CALLED ACCORDING TO HIS PURPOSE. FOR THOSE WHOM HE FOREKNEW, HE ALSO PRE-SURVEYED TO BECOME CONFORMED TO THE IMAGE OF HIS SON, SO THAT HE WOULD BE THE FIRSTBORN AMONG MANY BRETHREN; †(*There won't be only a few saved via two resurrections.*)

AND THESE WHOM HE PRE-SURVEYED, HE ALSO CALLED; AND THESE WHOM HE CALLED, HE ALSO MADE RIGHTEOUS; AND THESE WHOM HE MADE RIGHTEOUS, HE ALSO GLORIFIED. †(*No person is pre-surveyed to either be saved or not get saved. But rather, Jesus was able to see the end from the beginning and so He was able to know our heart, our mind & the choices we would make. He knew whether we would choose to accept Him or whether we would reject Him. He is not willing for any person to perish in the Lake of Fire. But some will, because they will freely choose to reject Him. He has given us "Free Will." The perfect definition of "predestination" which should be called "pre-surveyed" is in Acts 17:26. Before the foundation of the world, JESUS designed who our parents would be, where we would be born, what our name would be, who we would meet in life, who our children would be, etc. These are the actions of surveying the land & our lives, and determining where we would be. But He did not decide who He would save and who won't be saved. He wants all mankind to be saved. 2Peter 3:9*)

Awful Scroll Bible

But we have perceived, that everything works-together for the good of them, certainly-of-which is dearly loving God, being invited according to His setting-down-before,

certainly-of-which whom He knows-beforehand, He also determines-beforehand, as together-formed to the likeness, of His Son, for Him to be the first born from-among many brothers.

Furthermore, whom He determines-beforehand, the same-as-these He also calls, and whom He calls, the same-as-these He also makes righteous, and whom He makes righteous, the same-as-these He also makes splendidous.

Concordant Literal Version

Now we are aware that God is working all together for the good of those who are loving God, who are called according to the purpose"

that, whom He foreknew, He designates beforehand, also, to be conformed to the image of His Son, for Him to be Firstborn among many brethren."

Now whom He designates beforehand, these He calls also, and whom He calls, these He justifies also; now whom He justifies, these He glorifies also."

exeGesese companion Bible

And we know that all co-works to good

to them who love Elohim,

to them being the called according to his prothesis.

THE SEQUENCE OF THE PROTECTION OF ELOHIM

For whom he foreknew, he also predetermined

- conformed to the icon of his Son,

to his being the firstborn among many brothers.

And whom he predetermined, he also called:

and whom he called, he also justified:

and whom he justified, he also glorified.

God's Truth (Tyndale)

Orthodox Jewish Bible

.
And we have da'as that for those who love Hashem everything co-operates toward HaTov for those who are HaKeru'im (the summoned, called ones) according to the etzah (wisdom) of the tochnit Hashem (G-d's purposeful and willed plan or goal Ro 9:11).

For those Hashem had da'as of betorem (beforehand YIRMEYAH 1:5), Hashem also decided upon from the beginning to be conformed to the demut (likeness) of

Hashem's Ben HaElohim, that he [Moshiach] should be HaBechor (Firstborn) among many Achim b'Moshiach.

And those Hashem decided upon from the beginning Hashem also summoned, called; and those Hashem summoned, called Hashem also acquitted, pronounced to be YITZDAK IM HASHEM; and those Hashem acquitted and pronounced to be YITZDAK IM HASHEM Hashem also set in eternal kavod (glory).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

And we know that God works out everything for the good of those who love Him and are called [to serve Him] in harmony with His purpose [for them]. For [that class of] persons whom God knew beforehand He also predetermined to become conformed to the [spiritual] likeness of His Son, so that He could be the firstborn One among [His] many brothers [i.e., so He could be the preeminent example to all His followers. See Heb. 2:11]. And [that class of] persons whom God [so] predetermined, He also called [through the Gospel. See II Thess. 2:14]. And those He called, He also made right with Himself. And those He made right with Himself, He also [determined to be] honored [i.e., in the future life].

Brodie's Expanded Trans.

In fact, we know with an absolute knowledge that for those who love God [limited to mature believers], He [the Father] works all things [including undeserved suffering] together for good, to those who are the elect [called-out ones] according to a predetermined plan.

For those He [God the Father] foreloved [in eternity past], He also predestined to a form [ultimate resurrection body] similar to the image of His Son, so that He [Jesus Christ] might be the firstborn among many brethren.

Moreover, those He has predestined [determined beforehand in eternity past], these same ones He also called [effectually in time], and those He has called, these He also justified, and those He justified, these same ones He also glorified [positionally in the heavens].

The Expanded Bible

Jonathan Mitchell NT

Now [look], we have seen, and thus know and are aware, that to those habitually or progressively loving God – to the folks being called and invited according to [the] purpose (or: for, in and with the people progressively experiencing love for God – in, with, by and for the people being invited down from an advanced placing, congruent with a design and corresponding to a before-placing and a prior setting forth) – He is constantly working all things together into good and is progressively working all humanity together into that which is advantageous, worthy of admiration, noble and of excellent qualities. [with other MSS: Yet we know that God is continuously joining everything together (or: working together with everything) into goodness by those continuously loving God...]

because those whom He foreknew (whom He knows from previous intimate experience), He also marked out beforehand (determined, defined and designed in advance) [as] copies (joint-forms) of the image (material likeness; portrait; mirrored image) of His Son (or: He previously divided, separated and bounded conformed patterns from the image of His Son) into the [situation for] Him to be (or: to continually exist being) the Firstborn among, within the center of, and in union with many brothers (= a vast family of believers)!

Now [in fact, consider this]: those whom He at one point before-marked-out (or: designates beforehand; [A reads: knew from prior intimate experience]), these He also at once called (or: calls; invited), and whom He called (or: calls; invites), these He also in one stroke rightwised (or: makes right, frees from guilt while making them fair and placing them in [covenant] relationships in the Way pointed). Now further,

those whom He rightwised (or: rightwises; turns in the right direction; = included in covenant), these He also instantly glorified (or: makes of reputation which calls forth praise; gives a splendid appearance; gives honorable thoughts and imaginations; clothes with splendor).

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.

We know, further, that <unto them who love God>
 God causeth [all things] to work together^f for good,—
 [Unto them] who [according to purpose] are [such as he hath called];
 For <whom he fore-approved>^g
 He also fore-appointed, to be conformed unto the image of his Son, That he
 might be firstborn among many' brethren,—
 And <whom he fore-appointed>
 [The same] he also called,
 And <whom he called>
 [The same] he also declared righteous,
 And <whom he declared righteous>
 [The same] he also made glorious:—...

The Spoken English NT

And we know that everything works togetherⁱ for good, for those who love God, who are called in line with his purpose.
 Because:
 Those whom he foreknows,
 He has foreordained to be molded into the image of his Son.
 That way, he will be the firstborn of many brothers and sisters!
 And those whom he foreordains, he calls.
 And those whom he calls, he finds innocent.
 And those whom he finds innocent, he glorifies.^j
 i. Or "that God weaves everything together."
 j. I think Paul is either composing or quoting Christian poetry here. Most translators put these verbs into the past tense, but he is stating timeless truths, not talking about things that happened in the past. The Greek simple past tense is used for just these kinds of timeless statements.

Wilbur Pickering's New T.

Glory
 Further, we know that all things work together for good for those who love God, for those who are called according to purpose. Because whom He foreknew He also predestined to be conformed to the image of His Son,¹² so that He would be the firstborn among many brothers. Further, whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.¹³
 (12) If you aren't being conformed to the Son's image, there's something wrong, because this is probably the 'purpose'.
 (13) All the verbs in verse 30 are in the past tense, reflecting God's sovereignty.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	But we know that to the ones loving God all things work together for good, to the ones being called according to [His] purpose. Because whom He foreknew, He also predestined [to be] conformed to the image of His Son, for Him to be the first-born among many brothers [and sisters]. Now whom He predestined, these He also called; and whom He called, these He also justified [or, declared righteous]; but whom He justified, these He also glorified.
Berean Literal Bible	.
Bill Puryear translation	In fact we know that to those who love God, He causes all things to work together for the purpose of good, to those who are the called ones according to the plan. [We know] that whom He foreknew, He also foreordained [predestinated] conformed ones to the image of His Son, that He might be the first-born among many brethren. And whom He foreordained [predestinated], these He also invited. And whom He invited these He also justified. And whom He justified, these He also glorified.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	And we know that to those that give allegiance to God all things work together toward good, to those that are summoned according to [his] purpose. For whom he foreknew, he also preappointed [to be] conformed to the image of his Son, that he might be the firstborn among many brothers: and whom he preappointed, those he also called: and whom he called, those he also vindicated: and whom he vindicated, those he also publicly honored.
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	Now we know ^(F) that all things work together toward good, to the ones who love* God, to the ones who are an invited one according-to <i>his</i> purpose. Because, whom he knew beforehand, he also determined beforehand, one transformed to the image of his Son, *that* he himself might be the firstborn among many brethren; and whom he determined beforehand, he also invited these and whom he invited, he also made these righteous and whom he made righteous, he also glorified these. {Footnotes: Rm 8:28: that to the ones who love* God, he is working all things toward good for the ones who are invited according-to his purpose.}
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	We know, if fact, that to those who love the God (mature believers), all things work together of the purpose of good to those who are the called ones [elected ones] according to the predetermined plan (for the believers of the Church Age). We know that whom He foreknew, He also foreordained [predestinated] conformed ones to the image of His Son, that He might be the firstborn among many brethren [members of the royal family].

And whom He foreordained [predestinated], the same one He also called [elected]: and whom He called [elected], the same one He also justified: and whom He justified, the same ones He also glorified [reward of blessings in eternity].

R. B. Thieme, Jr. trans2

THEREFORE, WE, Consistently Advancing Believers in Maturity Adjustment to the Justice of God in Super-Grace or Ultra Super-Grace, HAVE LEARNED DOGMATICALLY, SUDDENLY REALIZED, LEARNED TO KNOW or PERCEIVE from reverse concentration, IN FACT, THAT TO THE ADVANTAGE OF THOSE MATURE BELIEVERS persisting in Occupation with the Person of Jesus of Nazareth, The Christ, WHO LOVE THE UNIQUE GOD, from Reciprocal Love for God Motivation, HE, GOD, CAUSES ALL THINGS, Blessing, Adversity, and Undeserved Suffering in time , to continue TO WORK TOGETHER FOR GOOD OF INTRINSIC VALUE Equation of Hope Plan of God, TO the advantage of THOSE, both individual mature believers and the client nation, ONLY, WHO ARE ELECTED ACCORDING TO PRIVILEGE, Royal Family of God, forming the pivot, AS A PART OR ON THE BASIS OF A PREDETERMINED PLAN (Execution of the Equation of Hope Plan of God, X + Y + Z = Maximum Glorification of God). BECAUSE WE believers in Maturity Adjustment to the Justice of God KNOW, from doctrine, THAT WHOM HE, GOD THE FATHER, HAS FOREKNOWN before hand in his thinking from Eternity Past, HE ALSO DECIDED BEFOREHAND, PREDESIGNED, FOREORDAINED OR PREDESTINED US into the perfect Plan of God for our life; TO BE CONFORMED ONES, as Royal Family of God in the Church Age through the Baptism of God the Holy Spirit, TO THE IMAGE OF HIS SON (who provided our Spiritual Life), IN ORDER THAT HE, Jesus of Nazareth, The Christ, MIGHT BECOME THE FIRST BORN through resurrection, ascension and session to the right hand of God, AMONG MANY BROTHERS of the Royal Family of God. AND, we know that, WHOM HE, GOD THE FATHER, DECIDED BEFOREHAND, PREDESIGNED, FOREORDAINED OR PREDESTINED, providing a plan for us to share all Christ had in Hypostatic Union, THESE SAME ONES, MATURE CHURCH AGE BELIEVERS, as Royal Family of God, HE ALSO ELECTED TO PRIVILEGE, giving responsibility for execution of the plan, MOREOVER OR ALSO THESE SAME ONES HE ALSO JUSTIFIED OR DECLARED RIGHTEOUS OR VINDICATED at the point of Salvation Adjustment to the Justice of God and execution of the Spiritual Life, and whom he justified THESE SAME ONES, HE ALSO GLORIFIED or gave a share of glory from imputed blessing in time and eternity.

- 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:
28-30

Romans 8:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>Ī-doh</i>]; also oida (οἶδα) [pronounced <i>OY-da</i>]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	1 st person plural, perfect active indicative	Strong's #1492

Romans 8:28a			
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
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
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
agapaô (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>loving, those esteeming, ones who regard with strong affection; loving and serving with fidelity; regarding with favor (goodwill, benevolence); delighting in; having a relaxed mental attitude toward</i>	masculine plural, present active participle; dative, locative or instrumental case	Strong's #25
Although the cognate agápē (ἀγάπη) [pronounced ag-AH-pay] is previously found in Romans 5, this is the first use of the verb. The Book of Romans emphasizes justice and not love.			
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: Now we have known that, to those who keep on loving the God,...

There are two very important things in this set up phrase: (1) this is something that they all know and (2) this is addressed to a specific group of believers, those who keep on loving God.

Obviously, everyone does not know everything. However, Paul was aware of the teaching which was taking place in Rome, and he was comfortable with making this statement, *Now we have known that...* In order for Paul to make such a statement, he has to know his audience and their spiritual level (what have they been taught; what do they know). Now, maybe not everyone knows these things, but there are enough people in Rome who understand what Paul is going to say in v. 28 (which he will take in a very specific direction in vv. 29–30).

What Paul says here is a maxim in the Christian life; but this applies for believers who love God. We love God by knowing God. We know God by learning Bible doctrine. So, there has been some teaching and learning which has taken place in Rome; teaching with Paul is apparently aware of.

Romans 8:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
sunergeô (συνεργέω) [pronounced soon-erg-EH-oh]	<i>to work together, to help in work, to be partner in labour; to put forth power together with and thereby to assist; to cooperate</i>	3 rd person singular, present active indicative	Strong's #4903
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
<p>The Byzantine Greek text, Tischendorf's Greek text and the Scrivener Textus Receptus lack <i>the God</i>. The Westcott Hort text has <i>the God</i>, but in single brackets (meaning that it is probably the correct reading). Although it is possible for the <i>all things</i> to take a singular verb, it is in the wrong case (and the nominative case and the accusative case do not have the same spelling). Therefore, <i>all things</i> cannot be the subject (it is the object of the verb).</p>			
<p>Since this is a 3rd person singular verb, we look for correct subject. However, if <i>the God</i> is not to be found here in the nominative case (as we have here in the Westcott Hort text), the only singular noun nearby is <i>the God</i>, in v. 28a (even though it is in the accusative case rather than the nominative case). So, even though the words <i>the God</i> (in the nominative case) above are questionable, the use of <i>God</i> as the subject of the verb is not.</p>			
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
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 plural adjective; accusative case	Strong's #18

Translation: ...the God keeps on working all things together for good,...

For this very specific class of believers—those who love God—God works all things together for good.

For the reversionist, this may not seem to be the case, because such a person would be under discipline much of the time. Even though that discipline is designed to get this person back in line (and is, therefore, for that person's good), it may not seem to be good to the person enduring the discipline.

However, apart from discipline, all things which take place in the life of the believer are worked together by God to be good.

The illustration which Bob Thieme once used—and you will soon see why this stuck with me for so many years—let's say that you are baking a cake, and you have the flour and the sugar and the eggs. And then a dog

wanders by and reveals the contents of his stomach. You scoop that up and put it into the mix. Now, quite obviously, there is no way that we can make this taste good. However, God is able to take such things and mix them all together and end up with what is good for the believer. (That is a pretty memorable illustration, is it not?)

In many cases—and this may take years for this to dawn upon the person—there are difficulties which have taken place and yet, we can look back on those difficulties and we can see how they worked together for good.

When I was in my early 20s, my kid brother was in an accident—a very serious vehicle accident—and he was laid up in the hospital for many months. As a result, our family would gather together around his hospital bed and we would play pitch or shanghai and these really brought our family together. So often, when the sons of a family get into their 20s and move out of the family home, it is easy for these family members to grow apart. Based upon this circumstance, we grew much closer together as a family.

I have, on several occasions, suffered personal difficulties, and, within a few years of these difficulties taking place, I could go back and point to them and say, “This was the good result that came from all of that.” I can’t do that for every single thing in my life, but I can do it for many things that were hard to deal with. And it clearly turns out that these very difficult things were a necessary ingredient for the overall good which eventually came.

One of the things which I have learned is, our spiritual life is often super-charged by personal suffering. God allows personal suffering and He blesses us in the midst of that suffering.

Romans 8:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong’s #3588
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<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
prothesis (πρόθεσις) [pronounced <i>PROTH-es-is</i>]	<i>a setting forth of a thing, placing of it in view, the show bread, consecrated loaves; a purpose; a proposal, an intention</i>	feminine singular noun; accusative case	Strong’s #4286
κλήτός (κλητός) [pronounced <i>klay-TOSS</i>]	<i>called, invited (to a banquet); invited (by God in the proclamation of the Gospel) to obtain eternal salvation in the kingdom through Christ; called to (the discharge of) some office; divinely selected and appointed</i>	masculine plural adjective; dative, locative or instrumental case	Strong’s #2822
ὄν/ουσα/ον (ὄν/ούσα/όν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; dative, locative or instrumental case	Strong’s #5607 (present participle of Strong’s #1510)

Translation: ...according to a purpose for those who keep on being the called ones.

The purpose of God is the plan of God. Our lives proceed according to a plan, and our free will is functioning all of the time during our lives and during this plan. Sometimes we make good choices and sometimes we make terrible choices, but these things all work together for good.

Now, notice that we are called the *called ones*. We are called by God to believe in Jesus, and we did. But when we believe in Jesus, we are also called into a plan. God has a purpose, and we become a part of that purpose.

Romans 8:28 **Now we have known that, to those who keep on loving the God, the God keeps on working all things together for good, according to a purpose for those who keep on being the called ones.** (Kukis mostly literal translation)

Romans 8:29a			
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
hous (οὓς) [pronounced hooç]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
proginôskō (προγινώσκω) [pronounced prog-in-OCE-ko]	<i>to know beforehand, to have previous knowledge of; to foreknow; (said of those whom God elected to salvation); to predestinate</i>	3 rd person singular, aorist active indicative	Strong's #4267
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
proorizō (προορίζω) [pronounced proh-ohr-IHD-zoh]	<i>to predetermine, decide beforehand; in the NT of God decreeing from eternity; to foreordain, appoint beforehand; of man, to foresee, to see (perceive) into the future</i>	3 rd person singular, aorist active indicative	Strong's #4309
summorphos (σύμμορφος) [pronounced soom-mor-FOHS]	<i>conformed to, having the same form as another, jointly formed, fashioned like; figuratively, similar</i>	masculine plural adjective; accusative case	Strong's #4832
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
eikōn (εἰκῶν) [pronounced ī-KOHN]	<i>image, figure, likeness, statue, profile, or (figuratively) representation, resemblance; the exact image, the real likeness</i>	feminine singular noun, genitive/ablative case	Strong's #1504
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

Romans 8:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	son, child, descendant; pupil; follower	masculine singular noun, genitive/ablative case	Strong's #5207
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: For whom He foreknew, [those] also He predestined [to be] conformed to the image of His Son,...

There is a very specific order in which these things take place. This may not be the actual order in time (as many of these things occur simultaneously), but logically, these things all come in a certain order.

God knows everything. He knows every person, He knows every decision that people make, He knows every event in history. God knows in advance who is going to believe in His Son (or in His Revealed Person, prior to the incarnation). Knowing in advance what a person is going to do does not affect their free will. God knew in advance who would exercise their free will to believe in Jesus.

God takes such a person and predestines them to be conformed to the image of His Son. Logically, God knew about His Son; He knew about His plan, and He knew about decisions that we would make. There would be this whole thing with God the Son becoming man; and those whom God foreknew, would be predestined to be conformed to the image of His Son.

Logically, God would know about our free will choice first (He foreknew that we would believe in Jesus); and then that person would share the destiny of God's Son (and, thereby, be predestined). Jesus Christ is predestined to do many things; and we are predestined by being in Christ.

The thesis is true, but the antithesis is not necessarily true. We are predestined; but that does not mean that unbelievers are predestined to anything.

Romans 8:29b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
to (τό) [pronounced toh]	the; this, that; to the, towards the	neuter singular definite article; accusative case	Strong's #3588
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Romans 8:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prōtotokos (πρωτοτόκος) [pronounced <i>proh-tot-OK-oss</i>]	<i>firstborn [of man or animals]; the beginning [first] [of a new series]; figuratively: preeminent [chief, supreme, highest ranking] [one of a group]</i>	masculine singular adjective/noun; accusative case	Strong's #4416
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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 plural adjective; dative, locative or instrumental case	Strong's #4183
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, dative, locative or instrumental case	Strong's #80

Translation: ...so that [He] will be to God [lit., to Him] the firstborn among many brothers.

Jesus will be the firstborn among many brothers. Those who believe in Christ are put into Christ and they share His predestination and His position.

Romans 8:29 For whom He foreknew, [those] also He predestined [to be] conformed to the image of His Son, so that [He] will be to God [lit., to Him] the firstborn among many brothers. (Kukis mostly literal translation)

Romans 8:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hous (οὓς) [pronounced <i>hooç</i>]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
proorizō (προορίζω) [pronounced <i>proh-ohr-IHD-zoh</i>]	<i>to predetermine, decide beforehand; in the NT of God decreeing from eternity; to foreordain, appoint beforehand; of man, to foresee, to see (perceive) into the future</i>	3 rd person singular, aorist active indicative	Strong's #4309
toutous (τούτους) [pronounced <i>TAUW-tooce</i>]	<i>these, those, to them, towards them</i>	intermediate demonstrative masculine plural pronoun; accusative case	Strong's #5128 (accusative plural of Strong's #3778)
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 8:30a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaleô (καλέω) [pronounced kal-EH-oh]	active: <i>to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call</i>	3 rd person singular, aorist active indicative	Strong's #2564

Translation: Now, whom He predestined, those even He called;...

God foreknows how a person will respond. He predestines His Son and all who believe in His Son to a specific destiny. Therefore, God must call such a person in time. God must see to it that this person hears the gospel message so that he can respond positively toward it.

Romans 8:30b

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
hous (οὓς) [pronounced hooz]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
kaleô (καλέω) [pronounced kal-EH-oh]	active: <i>to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call</i>	3 rd person singular, aorist active indicative	Strong's #2564
toutous (τούτους) [pronounced TAUW-tooce]	<i>these, those, to them, towards them</i>	intermediate demonstrative masculine plural pronoun; accusative case	Strong's #5128 (accusative plural of Strong's #3778)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
dikairoô (δικαιόω) [pronounced dik-ah-YOH-oh]	<i>to render (declare, determine, acknowledge, make, show or regard as, vindicate as) righteous (just or innocent); to be free, to justify, to be righteous, to show (do) justice; to validate</i>	3 rd person singular, aorist active indicative	Strong's #1344

Translation: ...and whom He called, those even He made righteous;...

When a person has been called by God, he responds with faith in His son; and, as a result, He is made righteous in the Beloved. The believer in the Church Age is made righteous in two ways. God imputes His righteousness to everyone who believes in Jesus. Also, because we are in Christ, we share His righteousness.

Romans 8:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hous (οὓς) [pronounced hooç]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
dikairoô (δικαιοῖω) [pronounced dik-ah-YOH-oh]	<i>to render (declare, determine, acknowledge, make, show or regard as, vindicate as) righteous (just or innocent); to be free, to justify, to be righteous, to show (do) justice; to validate</i>	3 rd person singular, aorist active indicative	Strong's #1344
toutous (τούτους) [pronounced TAUW-tooce]	<i>these, those, to them, towards them</i>	intermediate demonstrative masculine plural pronoun; accusative case	Strong's #5128 (accusative plural of Strong's #3778)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
doxazô (δοξάζω) [pronounced dox-AD-zo]	<i>to think someone is glorious; to give glory and honor to someone; to clothe with honor; to impart glory</i>	3 rd person singular, aorist active indicative	Strong's #1392

We are going to let the way this final phrase is set up guide us in translating the previous phrases, which are organized similarly.

Translation: ...now whom He made righteous, those even He glorified. (Kukis mostly literal translation)

When a person is made righteous, he will be glorified. Even those believers who amount to nothing will be glorified, because they are in Christ.

Those who step into the plan of God and move forward with it, will be glorified even more.

Romans 8:30 Now, whom He predestined, those even He called; and whom He called, those even He made righteous; now whom He made righteous, those even He glorified. (Kukis mostly literal translation)

Romans 8:28–30 Now we have known that, to those who keep on loving the God, the God keeps on working all things together for good, according to a purpose for those who keep on being the called ones. For whom He foreknew, [those] also He predestined [to be] conformed to the image of His Son, so that [He] will be to God [lit., to Him] the firstborn among many brothers. Now, whom He predestined, those even He called; and whom He called, those even He made righteous; now whom He made righteous, those even He glorified. (Kukis mostly literal translation)

Romans 8:28–30 We have learned that, God keeps on working all things together for good for those who love God for those who have been called in accordance with the plan of God. Now those whom He foreknew, the same ones He also predestined to be conformed to the image of His Son, so that Jesus would be the firstborn among many brothers. Now, whom He predestined, those even he called; and whom He called, those even He made righteous; and whom He made righteous, those will be glorified. (Kukis paraphrase)

What, therefore, will we say face to face with these (things)? If the God [is] over us, who [is] against us? He, who truly did not spare [or, *treat leniently*] of one's own Son, but from over us all, He gave up Him, how not even with Him, the all things, He will be gracious [or, *giving, or, granting forgiveness*].

Romans
8:31–32

What, therefore, will we say because of these things? If the God [is] for us, who [could be] against us? Seeing that He, Who did not spare His Own Son, but delivered Him up [to the power of someone else] for us all, how will He not, even with Him [His Son], give us the all things?

What, therefore, can we say because of these things? If God is for us, who could be against us? Furthermore, seeing that He, Who did not even spare His Own Son but delivered Him up to the power of others, on our behalf, how shall He not, even with Him, His Holy Son, give us all things?

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	What, therefore, will we say face to face with these (things)? If the God [is] over us, who [is] against us? He, who truly did not spare [or, <i>treat leniently</i>] of one's own Son, but from over us all, He gave up Him, how not even with Him, the all things, He will be gracious [or, <i>giving, or, granting forgiveness</i>].
Complete Apostles Bible	What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son, but gave Him up on behalf of us all, how shall He not with Him also freely give us all things?
Douay-Rheims 1899 (Amer.)	What shall we then say to these things? If God be for us, who is against us? He that spared not even his own Son, but delivered him up for us all, how hath he not also, with him, given us all things?
Holy Aramaic Scriptures Original Aramaic NT	. What therefore shall we say about these things? If God is for us, who is against us? And if he did not show pity upon his Son, but he handed him over for the sake of us all, how shall he not give us everything with him?
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	What may we say about these things? If God is for us, who is against us? He who did not keep back his only Son, but gave him up for us all, will he not with him freely give us all things?
Bible in Worldwide English	So what shall we say about this? If God is on our side, who can be against us? He did not keep his own Son, but gave him up for us all. Because he has given him to us, will he not also give us all other things?
Easy English Easy-to-Read Version–2008	. So what should we say about this? If God is for us, no one can stand against us. And God is with us. He even let his own Son suffer for us. God gave his Son for all of us. So now with Jesus, God will surely give us all things.
God's Word™	What can we say about all of this? If God is for us, who can be against us? God didn't spare his own Son but handed him over to death for all of us. So he will also give us everything along with him.

Good News Bible (TEV)	In view of all this, what can we say? If God is for us, who can be against us? Certainly not God, who did not even keep back his own Son, but offered him for us all! He gave us his Son---will he not also freely give us all things?
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

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

Casual English Version	.
Contemporary English V.	What can we say about all this? If God is on our side, can anyone be against us? God did not keep back his own Son, but he gave him for us. If God did this, won't he freely give us everything else?
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	So, what does all this mean? If God has determined to stand with us, tell me, who then could ever stand against us? For God has proved his love by giving us his greatest treasure, the gift of his Son. And since God freely offered him up as the sacrifice for us all, he certainly won't withhold from us anything else he has to give.
Plain English Version	.
UnfoldingWord Simplified T.	So I will tell you what we must learn from all these things that God does for us. Because God is acting on our behalf, no one can win against us! God did not spare even his very own Son. Instead, he turned him over to others to cruelly kill him in order that all we who believe in him may benefit from his dying for us. Because God did that, he will also certainly give us freely everything that we need to live for him.
Williams' New Testament	What are we then to say to facts like these? If God is for us, who can be against us? Since He did not spare His own Son but gave Him up for us all, will He not with Him graciously give us everything else?

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So what will we state toward these <i>things</i> ? If God is over us, who is against us? He, who definitely didn't go easy on His own Son, but gave Him up on behalf of all of us, how will He not also together with Him give us everything as an act of generosity?.
Common English Bible	.
Len Gane Paraphrase	. as well
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	What are we to say, then, in the light of all this? If God is on our side, who can there be against us? God did not withhold his own Son, but gave him up on behalf of us all; will he not, then, with him, freely give us all things?

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.

Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	So what's our response to all this? If God is for us, who can be against us? God, who did not hold back his own Son, but gave him up for all of us, won't he also freely give us everything?
International Standard V	Nothing Can Separate Us from God's Love What, then, can we say about all of this? If God is for us, who can be against us? The one who did not spare his own Son, but offered him as a sacrifice [The Gk. lacks as a sacrifice] for all of us, surely will give us all things, along with his Son, [Lit. with him] won't he?
Lexham Bible	Victory in Christ What then shall we say about these <i>things</i> ? If God is for us, who <i>can be</i> against us? Indeed, he who did not spare his own Son, but gave him up for us all, how will he not also, together with him, freely give us all <i>things</i> ?
Montgomery NT	What shall we say then, to these things? If God be for us, Who can be against us? He that spared not his own Son, But freely delivered him up for us all, How shall he not with him also freely give us all things?
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	What then shall we say to this? If God is on our side, who is there to appear against us? He who did not withhold even His own Son, but gave Him up for all of us, will He not also with Him freely give us all things?
Wikipedia Bible Project	So how should we react to all this? If God is for us, who is against us? He who did not hold back his own Son, but gave him up for all of us—how could he not freely give us everything?
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	What then shall we say to these things? If YAHWEH be for us, who can be against us? Truly He who did not spare His own Son, but gave Him up on behalf of us all, how will He not freely give all things to us with Him?
Holy New Covenant Trans.	What should we think about all these things? Since God is for us, who can be against us? God did not keep His own Son. Instead, God gave him up for all of us. Therefore, wouldn't God give us everything?
The Scriptures 2009	What then shall we say to this? If Elohim is for us, who is against us? Truly, He who did not spare His own Son, but delivered Him up on behalf of us all – how shall He not, along with Him, freely give us all else?

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...what? so [We] will say to these if The God {is} for us Who? {may be} against us Who yet the own son not spares but for us all [He] gives (over) him how? not and with him the all [things] [to] us [He] will grant...
Alpha & Omega Bible Awful Scroll Bible	. What then will we say with regards to these-same things? If God is in our behalf who can be against us? Who surely spares not His own Son, however, gives- Him -over-before, in behalf of us all, how will He so not with Him, also Graciously give to us everything?
Concordant Literal Version	What then, shall we declare to these things? If God is for us, who is against us? Surely, He Who spares not His own Son, but gives Him up for us all, how shall He not, together with Him, also, be graciously granting us all?
exeGesés companion Bible	<u>NINE QUESTIONS, DIRECT AND RHETORICAL</u> So what say we to these? If Elohim is for us, who is against us? - Who indeed spared not his own Son, but delivered him up for us all, how indeed, with him, grants he us not also charism with all?
God's Truth (Tyndale) Orthodox Jewish Bible	. In view of these things, what therefore shall we say? If Hashem is for us, who is against us? He who indeed did not spare His own Ben HaElohim but gave him up for us all, how shall He not also with him give us all things (see Ro 8:12-17; 4:13).
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. What then should we conclude from this? [<i>Just this</i>]: If God is on our side, who can [<i>successfully</i>] oppose us? God did not withhold His own Son [<i>from dying</i>], but offered Him up for all of us. [<i>Since He did that</i>], will He not, along with Jesus, freely give us everything [<i>else</i>] also?
Brodie's Expanded Trans.	What, therefore, shall we conclude about these things? If God is for us, who can be against us? Indeed, He Himself [God the Father] did not spare His Own Son, but delivered Him up on behalf of [substitutionary atonement] all [believers outside of Rome] of us [those who meet the qualification in the previous verse]. So how is it possible that He [God the Father] together with Him [God the Son] will not also graciously provide for us [the beneficiaries] the all things [positionally: the benefits of the divine decrees; experientially: prosperity from undeserved suffering]?
The Expanded Bible Jonathan Mitchell NT	. What, then, shall we say to (or: declare in the face of) these things? Since (or: If) God [is] over (thus: = above) us (or: on our behalf; for us), who or what [is; will be; can be; will appear] down against us? [Nobody! Nothing!] Surely (or: Actually; In fact; Certainly), He Who at one point did not spare (or: spares not) His own Son, but further, over [the situation] of us all (or: on behalf of all of us), He at one point handed Him over (or: gives Him up [into the hands of another]), how will He not also, in grace and joyous favor, freely be constantly and progressively giving all things (or: The Whole) to us, together with Him?
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. **What, then, shall we say to^h these things?**
 <If |God| [is] for' us> who [shall be] against' us?
 <He, at least, who |his own' Son| did not spare,
 But |in behalf of us all| delivered him up>
 How shall he not also ||with him|| |all things| upon us' in favour bestow?
^h Or: "in view of."
 The Spoken English NT **So what shall we say about all of this? If God is for us, who dares to be against us?**
After all, he is the One who didn't even hold back his own Son. No, he gave him up for us all! And so, with him on our side, how can he not give us everything?^k
 k. Lit. "How will God not also, with him, give us all things?" I'm following Lattimore in understanding Christ as there with and for us, rather than as part of God's giving.
 Wilbur Pickering's New T. **Summary to this point**
What then shall we say to these things? Since God is for us, who is against us? He who did not spare His own Son, but delivered Him up on behalf of us all, how shall He not with Him also graciously give us all things?¹⁴
 (14) 2Peter 1:3 again.
 WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation **What then will we say about these [things]? Since God [is] for us [or, on our side], who [is] against us?**
The [One] who indeed did not spare His own Son, but [who] handed Him over on behalf of us all, how will He not also with Him graciously give to us all [things]?
 Berean Literal Bible .
 Bill Puryear translation **Therefore, what shall we say with reference to these things? If God [is] for us [and He is], who [is] against us?**
He who did not even spare His own Son, but as a substitute for all of us delivered Him over to judgment, how shall He not also in association with Him graciously give to us all things?
 C. Thomson updated NT .
 Charles Thomson NT .
 Context Group Version .
 English Standard Version .
 Far Above All Translation **What, then, shall we say to these *things*? If God is for us, who *is* against us? He who for his part did not spare his own son, but delivered him up for all of us, how will he not with him also make a gift of all *things* to us?**
 James Allen translation .
 Legacy Standard Bible .
 Literal New Testament .
 Literal Standard Version .
 Modern English Version .

Modern Literal Version 2020 Therefore what will we say to these things? If God *is working* on our behalf, who is against us?
 Yet, he who did not spare his own Son, but gave him up on behalf of us all, how will he not also be granting to us all things together-with him?

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

Therefore face to face with these things, to what conclusion are we forced? If the God is for us, who is against us?
 The God who did not even spare His Own Son, but on behalf of all of us He delivered Him over to judgment, how shall He not also in grace with Him give to us the all things.

R. B. Thieme, Jr. trans2

THEREFORE or CONSEQUENTLY, FACE TO FACE WITH THESE THINGS which are honorable and magnificent (prior context Rom 8:28-30), TO WHAT HIGH QUALITY THINKING AND CONCLUSION ARE WE FORCED? IF THE GOD [is] (elipsis) FOR US or on our side, AND IT IS TRUE HE IS, WHO [can be] (ellipsis) AGAINST US as believers in Maturity Adjustment to the Justice of God? THE GOD THE FATHER WHO DID NOT EVEN SPARE HIS VERY OWN UNIQUE ADULT SON, Jesus of Nazareth, The Christ in Hypostatic Union, BUT HE, GOD THE FATHER, ON BEHALF OF ALL OF US, DELIVERED HIM, Jesus of Nazareth, The Christ, OVER through judicial imputation of all personal sins TO THE PUNISHMENT OF SUBSTITUTIONARY SPIRITUAL DEATH JUDGMENT as an act of justice, as a substitute; it is surprising that you cannot understand this logical concept; HOW SHALL HE, God the Father NOT ALSO, WITH HIM, Jesus of Nazareth, The Christ, FREELY OR GRACIOUSLY OR BENEFICIALLY IN GRACE GIVE TO US from the Justice of God THE ALL THINGS as temporal blessing, He DOES. (ALL Grace Blessings in time)

- 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:

31-32

Romans 8:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
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
eréô (ἐρέω) [pronounced eh-REH-oh]	<i>to say, to speak, to utter, to declare</i>	1 st person plural, future active indicative	Strong's #2046

Romans 8:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (πρός) [pronounced <i>prahç</i>]	<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
tauta (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things; to these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)

Translation: *What, therefore, will we say because of these things?*

These things would refer back to the various topics and points which Paul has been making. Now, I don't mean that Paul is now drawing conclusions based upon nearly eight chapters of theological discourse, but that he is looking back on the last few passages in Romans 8. We were saved for the confidence of sometime seeing the fallen earth being changed into something else, even as we, in this life, have been changed to something else through regeneration. Based upon being born again, we have been given the Holy Spirit, we are aware of having new bodies in the future (as we have been adopted as sons), we know that God works together all things for our good, for those who love Him. We are beginning to understand the logic and ramifications of God's plan.

Having all of that in our recent rear view mirror, what can we say? What sort of conclusions can we draw from all of this?

What I believe that we are observing in this epistle is Paul's thinking as he develops soteriology and Christology but with respect to this new era, which may not yet be fully defined in Paul's own thinking.

Paul's great mind considers, *we know that A is true; and we know that B is true; and we also know that C is true; so where does that take us? To what conclusions are we forced?* Although Paul clearly receive a considerable amount of revelation at some point in time—and much of that by taking the recent events of history—and I am speaking specifically of our Lord's ministry, crucifixion, death, burial, resurrection, ascension and session—and considering these recent events in the light of the Old Testament Scriptures (Paul at this time is not necessarily thinking in terms of the Old Testament Scriptures; to him, they are simply the Scriptures).

Everything which has been taking place in recent local history has been promised by the Scriptures in a variety of ways, through direct promises and prophecies, to types and parallelisms. Well, what exactly happens to all of that now that the reality has come into existence? Much of the book of Romans, especially sections like this, allow us to see into Paul's mind and to understand his thinking, reasoning and theological development that is taking place.

I believe that Paul had all of the background necessary to write Hebrews, and that he might have even been contemplating writing such an epistle to the Jews who are scattered all over. However, I do not believe that he wrote Hebrews; I believe that he contemplated writing a theological treatise like this. But then, when faced with going back to Jerusalem with so much more knowledge than he had before, Paul jumped at that chance, even though there was no positive volition in Jerusalem and tons of positive volition where he was in the Roman empire. All of the circumstances are described in **Acts 20** ([HTML](#)) ([PDF](#)) ([WPD](#)) and in **Acts 21** ([HTML](#)) ([PDF](#)) ([WPD](#)). This is the most crucial time in Paul's public ministry, and he keeps on making the wrong decisions, which decisions take him to Jerusalem rather than convincing him to remain in Ephesus and other places. Instead of going to Jerusalem, Paul should have planted himself right there and written the book of Hebrews. However, his

negative volition revealed that he was incapable of doing this, and some unknown writer—perhaps even a student of Paul’s in one of these cities—wrote it.

Romans 8:31a **What, therefore, will we say because of these things?**

Paul’s mind keeps going further and further into these various theological topics. However, rather than simply writing, X, Y and Z as his conclusions, Paul writes a series of questions which occur to him, most of them being rhetorical questions, and many of them having some clear conclusions.

Romans 8:31b			
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
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
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
hêmōn (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)
tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong’s #5101
katá (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong’s #2596
hêmōn (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: **If the God [is] for us, who [could be] against us?**

Despite all that is taking place in this fallen world—and Paul had been exposed to many difficult events which often put him on the run—he asks, *If God is for us, then who could be against us?* Clearly, Paul to that point in time had faced many difficult circumstances, but he is at a very good place at this moment, being able to develop this logical treatise that he addresses to the citizens of the Roman Empire.

Romans 8:31 **What, therefore, will we say because of these things? If the God [is] for us, who [could be] against us?** (Kukis mostly literal translation)

Paul is telling his readers, no matter what you are going through, once you have believed in Jesus Christ, then God is on your side. God is working in your life. God has given you the Holy Spirit. If all of this is true (and it is), what opposition do you need to worry about? And Paul had seen every form of opposition.

Romans 8:32a			
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
ge (γέ) [pronounced <i>geh</i>]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065
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
ídios (ἴδιος) [pronounced <i>IH-dee-os</i>]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	masculine singular adjective; genitive/ablative case	Strong's #2398
huios (υἱός, οὐ, ό) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, genitive/ablative case	Strong's #5207
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
pheidomai (φείδομαι) [pronounced <i>FIE-dom-ahée</i>]	<i>to spare; to treat leniently, to abstain</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #5339

Translation: Seeing that He, Who did not spare His Own Son,...

Paul now goes into a very obvious specific which tells us just how much God is on our side. Consider this, Paul writes, that God did not spare His Own Son. This was absolutely necessary for our salvation.

Romans 8:32b			
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
hupér (ὑπέρ) [pronounced <i>hoop-AIR</i>]	<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
hêmōn (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)

Romans 8:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
παντῶν (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
παρὰδίδωμαι (παρὰδίδωμαι) [pronounced pah-rah-DIH-doh-my]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 rd person singular, aorist active indicative	Strong's #3860
αὐτόν (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...but delivered Him up [to the power of someone else] for us all,...

But God delivered His Son over to the power of someone else for all of us, Paul writes. This is what God has done for you, Paul implies.

Romans 8:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πῶς (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
οὐχί (οὐχί) [pronounced oo-KHEE]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
σύν (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
αὐτῷ (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
τα (τά) [pronounced tau]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
παντα (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956

Romans 8:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
charizomai (χαρίζομαι) [pronounced khar-ID- zohm-ah-ee]	<i>to show one's self gracious, kind, benevolent; to grant forgiveness, to forgive, to pardon; to give (graciously, freely), to bestow; graciously to restore one to another</i>	3 rd person singular, future (deponent) middle indicative	Strong's #5483

Translation: ...how will He not, even with Him [His Son], give us the all things? (Kukis mostly literal translation)

Given all of this information, how will God not give us, with Christ, all things?

If you have any questions at all about future promises, bear in mind all that God has done for us on our behalf up to this point in time. What is going to stop God from giving all this that He has promised us, and so much more that we do not even realize.

Could you imagine a greater life than the one that you have, and this God has given to you in the midst of a fallen world? How much more will come to us by way of God's blessing, when the curse of this world is removed?

Romans 8:32 Seeing that He, Who did not spare His Own Son, but delivered Him up [to the power of someone else] for us all, how will He not, even with Him [His Son], give us the all things? (Kukis mostly literal translation)

Romans 8:31–32 What, therefore, will we say because of these things? If the God [is] for us, who [could be] against us? Seeing that He, Who did not spare His Own Son, but delivered Him up [to the power of someone else] for us all, how will He not, even with Him [His Son], give us the all things? (Kukis mostly literal translation)

Romans 8:31–32 What, therefore, can we say because of these things? If God is for us, who could be against us? Furthermore, seeing that He, Who did not even spare His Own Son but delivered Him up to the power of others, on our behalf, how shall He not, even with Him, His Holy Son, give us all things? (Kukis paraphrase)

I first divided this in vv. 33–35. Then I think I should have divided this to vv. 33–34 and 35–36. Finally, I put vv. 33–36 all together, and divided up as the translator does (when that was clear²⁴).

²⁴ In book form, it is obvious how the translator divides it up. However, in e-sword or online, it is not always so obvious. In e-sword, the ISV and LEB both have paragraph markings, so they are easy to divide up into paragraphs.

Who will bring charges against [the] elected ones of God? God [is] the one vindicating. Who [is] the one judging? Christ Jesus [is] the One Who died. Now much (more) being raised up from deaths. Who is on the right hand of the God? [It is Jesus] Who keeps on petitioning for us. Who will separate us from the love of Christ? [Shall] pressure or distress or persecution or famine or nakedness or danger or sword [separate us from the love of Christ?] Just as it stands written that, **Because of You, we are put to death all the day. We have been counted like sheep of slaughter. (Psalm 44:22)**

Romans
8:33–36

Who will bring charges against God's elected ones? God [is] the One declaring vindication. Who [is] the one who [ultimately] judges? Christ Jesus [is] the One Who died [for us]. Now, to a greater degree, [as He] was raised up from deaths. Who is [now sitting] on the right hand of God? [It is Jesus, the One] Who keeps on petitioning on our behalf. [Let me bluntly ask you,] who will separate us from the love of Christ? [Shall] pressure, distress, or persecution [separate us from Christ?] [Shall] famine or lack, or danger or [the] sword [separate us from Christ?] Just as it stands written, **Because of You, we are put to death all day long. We are concluded [to be] like sheep [for the] slaughter. (Psalm 44:22)**

Exactly who would bring charges against God's elect? God is the One Who declares us vindicated or not. Christ Jesus is the one who ultimately judges all mankind. Furthermore, it is Jesus Who died for us and now has risen from the dead. Isn't He now sitting on the right hand of God? Who do you think keeps on petitioning on our behalf? Is there anything which can separate us from the love of Christ? Pressures, distress, persecution; or famine or lack; or even danger and the sword—can any of these things separate us from the love of God? Remember what Psalm 44:22 tells us: **On your behalf, we are put to death all day long. We are considered sheep to be led to the slaughter.**

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Who will bring charges against [the] elected ones of God? God [is] the one vindicating. Who [is] the one judging? Christ Jesus [is] the One Who died. Now much (more) being raised up from deaths. Who is on the right hand of the God? [It is Jesus] Who keeps on petitioning for us. Who will separate us from the love of Christ? [Shall] pressure or distress or persecution or famine or nakedness or danger or sword [separate us from the love of Christ?] Just as it stands written that, **Because of You, we are put to death all the day. We have been counted like sheep of slaughter. (Psalm 44:22)**
- Complete Apostles Bible Who shall bring an accusation against God's elect? It is God who justifies. Who is he that condemns? Christ is the One having died, but rather also having been raised, who is even at the right hand of God, who also intercedes on our behalf. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? Just as it is written: "For Your sake we are put to death the whole day long; we are accounted as sheep for slaughter."
- Douay-Rheims 1899 (Amer.) Who shall accuse against the elect of God? God is he that justifieth: Who is he that shall condemn? Christ Jesus that died: yea that is risen also again, who is at the right hand of God, who also maketh intercession for us. Who then shall separate us from the love of Christ? Shall tribulation? Or distress? Or famine? Or nakedness? Or danger? Or persecution? Or the sword?

Holy Aramaic Scriptures Original Aramaic NT	<p>(As it is written: For thy sake, we are put to death all the day long. We are accounted as sheep for the slaughter.)</p> <p>.</p> <p>Who shall accuse The Elect of God? God is He Who declares righteous. Who is condemning? The Messiah has died and he is risen, and he is at the right hand of God and he prays for us.</p> <p>What will separate me* from the love of The Messiah: Suffering, or imprisonment, or persecution, or famine, or nakedness, or peril, or sword?</p> <p>As it is written: "For your sake we are killed every day, and we are accounted as sheep for slaughter."</p>
Lamsa Peshitta (Syriac)	.
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	<p>Who will say anything against the saints of God? It is God who makes us clear from evil;</p> <p>Who will give a decision against us? It is Christ Jesus who not only was put to death, but came again from the dead, who is now at the right hand of God, taking our part.</p> <p>Who will come between us and the love of Christ? Will trouble, or pain, or cruel acts, or the need of food or of clothing, or danger, or the sword?</p> <p>As it is said in the holy Writings, Because of you we are put to death every day; we are like sheep ready for destruction.</p>
Bible in Worldwide English	<p>Who will say anything against Gods chosen people? For it is God himself who says they have been put right with him.</p> <p>Who will say they are not right? Jesus Christ died. Yes, he was raised from death. He is at the right side of God. And he talks to God for us.</p> <p>Who can take us away from Christs love? We may have trouble. We may have hard times. People may make us suffer because we believe. We may have no food to eat and no clothes to wear. We may be in danger. We may be killed with big knives. Can any of these things take us away from Christs love?</p> <p>The holy writings say, For your sake we are killed all day. We are like sheep ready to be killed.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>Who can accuse the people God has chosen? No one! God is the one who makes them right. Who can say that God's people are guilty? No one! Christ Jesus died for us, but that is not all. He was also raised from death. And now he is at God's right side, speaking to him for us. Can anything separate us from Christ's love? Can trouble or problems or persecution separate us from his love? If we have no food or clothes or face danger or even death, will that separate us from his love? As the Scriptures say, "For you we are in danger of death all the time. People think we are worth no more than sheep to be killed."</p>
<i>God's Word™</i>	<p>Who will accuse those whom God has chosen? God has approved of them. Who will condemn them? Christ has died, and more importantly, he was brought back to life. Christ has the highest position in heaven. Christ also intercedes for us. What will separate us from the love Christ has for us? Can trouble, distress, persecution, hunger, nakedness, danger, or violent death separate us from his love? As Scripture says: "We are being killed all day long because of you. We are thought of as sheep to be slaughtered."</p>
Good News Bible (TEV)	<p>Who will accuse God's chosen people? God himself declares them not guilty! Who, then, will condemn them? Not Christ Jesus, who died, or rather, who was raised to</p>

life and is at the right side of God, pleading with him for us! Who, then, can separate us from the love of Christ? Can trouble do it, or hardship or persecution or hunger or poverty or danger or death?

As the scripture says, "For your sake we are in danger of death at all times; we are treated like sheep that are going to be slaughtered."

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.

If God says his chosen ones are acceptable to him, can anyone bring charges against them? Or can anyone condemn them? No indeed! Christ died and was raised to life, and now he is at God's right side, speaking to him for us. Can anything separate us from the love of Christ? Can trouble, suffering, and hard times, or hunger and nakedness, or danger and death? It is exactly as the Scriptures say, "For you we face death all day long. We are like sheep on their way to be butchered."

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

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 .
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 .

Who then would dare to accuse those whom God has chosen in love to be his? God himself is the judge who has issued his final verdict over them—"Not guilty!" Who then is left to condemn us? Certainly not Jesus, the Anointed One! For he gave his life for us, and even more than that, he has conquered death and is now risen, exalted, and enthroned by God at his right hand. So how could he possibly condemn us since he is continually praying for our triumph? Who could ever separate us from the endless love of God's Anointed One? Absolutely no one! For nothing in the universe has the power to diminish his love toward us. Troubles, pressures, and problems are unable to come between us and heaven's love. What about persecutions, deprivations, dangers, and death threats? No, for they are all impotent to hinder omnipotent love, even though it is written: All day long we face death threats for your sake, God. We are considered to be nothing more than sheep to be slaughtered!

Plain English Version
 UnfoldingWord Simplified T.

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No one can accuse us before God of doing wrong, for he has chosen us to belong to him. He is the one who has put us right with himself. No one can condemn us any longer. The Messiah is the one who died for us— and more than that, he also was raised from the dead— and he is ruling with God in the place of honor, and he is the one who is pleading for us. Absolutely no one and nothing can cause the Messiah to stop loving us! Even if someone afflicts us, or even someone harms us, or even if we have nothing to eat, or even if we do not have enough clothes, or even if we live in a dangerous situation, or even if someone will kill us. Such things may happen to us, just as it is written that David said to God, "Because we are your people, others repeatedly attempt to kill us. They consider that we are only people to be killed, like a butcher considers that sheep are only animals to be slaughtered."

Williams' New Testament

Who can bring any charge against those whom God has chosen? It is God who declared them in right standing; who can condemn them? Christ Jesus who died,

or rather, who was raised from the dead, is now at God's right hand, and is actually pleading for us. Who can separate us from Christ's love? Can suffering or misfortune or persecution or hunger or destitution or danger or the sword? As the Scripture says: "For your sake we are being put to death the livelong day; we are treated like sheep to be slaughtered."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Who will bring a charge against God's select <i>people</i> ? God <i>is</i> the <i>One</i> showing that <i>they</i> are right. Who <i>is</i> the <i>one</i> finding <i>anyone</i> guilty? <i>The</i> Anointed King Jesus <i>is</i> the <i>One</i> who died, but more <i>than that</i> , who got up, who also is in the right <i>side</i> of God, who also intervenes on our behalf. Who will separate us away from the love of the Anointed King? <i>Will</i> hard times, or difficulty, or persecution, or famine, or nakedness, or danger, or a knife? <i>It is</i> just as it has been written <i>in Psalm 44:23</i> , "On account of You, we are being put to death the whole day. We are considered as sheep of a slaughter."
Common English Bible	.
Len Gane Paraphrase	Who will bring an accusation against God's chosen ones? [It is] God who justifies [them]. Who will give them a sentence of guilt? Christ died, even more importantly was raised up, and who is even at the right hand of God and makes intercession for us. Who will separate us from Christ's love? Will tribulation, distress, persecution, famine, nakedness, peril, or sword? As it is written, "For your sake we are killed all day long; we are considered to be nothing but sheep for slaughter."
A. Campbell's Living Oracles	Who will bring an accusation against the elect of God? Is it God who justifies them? Who is he, who condemns them? It is Christ, who died; or rather, who has risen: who also, is at the right hand of God; and who makes intercession for us? Who will separate us from the love of Christ? Will affliction, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "Truly, for thy sake, we are put to death all the day long; we are accounted as sheep for the slaughter."
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Who will bring a charge against any of God's People? He who pronounces them righteous is God! Who is there to condemn them? He who died for us is Christ Jesus!-or, rather, it was he who was raised from the dead, and who is now at God's right hand and is even pleading on our behalf! Who is there to separate us from the love of the Christ? Will trouble, or difficulty, or persecution, or hunger, or nakedness, or danger, or the sword? Scripture says-'For thy sake we are being killed all the day long, We are regarded as sheep to be slaughtered.'

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	Who can accuse God's special people of anything? It's God who sets us right, so who can condemn us? It's Christ Jesus who died—more importantly, who was raised from the dead—who stands at God's right-hand, presenting our case. Who can separate us from Christ's love? Can oppression, distress, or persecution? Or hunger, poverty, danger, or violence? Just as Scripture says, "For your sake

we're in danger of being killed all the time. We're treated like sheep to be slaughtered."*

International Standard V

Who will accuse God's elect? It is God who justifies! Who is the one to condemn? It is the Messiah [Or Christ] Jesus who is interceding on our behalf. He died, and more importantly, has been raised and is seated at the right hand of God.

Who will separate us from the Messiah's [Or Christ's] love? Can trouble, distress, persecution, hunger, nakedness, danger, or a violent death [Lit. a sword] do this? [The Gk. lacks do this] As it is written,

"For your sake we are being put to death all day long.

We are thought of as sheep headed for slaughter." [Ps 44:22]

Lexham Bible
Montgomery NT

Who shall accuse God's elect? God acquits them; Who is there to condemn them? Will Christ who died? Yes, and who rose from the dead, The Christ who is also at the right hand of God, And is interceding for us? What shall separate us from the love of Christ? Shall anguish, or calamity, or persecution, or famine? Shall nakedness, or peril, or sword? Even as it is written. For thy sake we are killed all the day long; We are accounted as sheep for the slaughter.

NIV, ©2011
Riverside New Testament

Who shall bring a charge against God's elect? God pronounces them righteous. Who is there to condemn? Christ Jesus died, or rather was raised, and he is on the right hand of God interceding for us. Who shall separate us from Christ's love? Shall trial or distress or persecution or famine or nakedness or danger or sword? (As it is written, "For thy sake we are killed all the day. We are counted as sheep for slaughter.")

Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

Who will lay anything to the charge of Elohim's Elect? It is Elohim that renders righteous. Who is he that condemns? It is Christ that died, yes rather, that is risen again, who is even at the right hand of Elohim, who also makes intercession for us. Who will separate us from the Love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for your sake we are killed all the day long; we are accounted as sheep for the slaughter.

Weymouth New Testament

Who shall impeach those whom God has chosen? God declares them free from guilt. Who is there to condemn them? Christ Jesus died, or rather has risen to life again. He is also at the right hand of God, and is interceding for us. Who shall separate us from Christ's love? Shall affliction or distress, persecution or hunger, nakedness or danger or the sword? As it stands written in the Scripture, "FOR THY SAKE THEY ARE, ALL DAY LONG, TRYING TO KILL US. WE HAVE BEEN LOOKED UPON AS SHEEP DESTINED FOR SLAUGHTER."

Wikipedia Bible Project

Who can charge God's special people with anything? It is God who vindicates—who can condemn? It is Christ Jesus who died—who was raised from the dead—who stands beside God, and who prays for us. Who will separate us from Christ's love? Will oppression or distress or persecution? Or hunger or destitution or danger or violence? Just as it says, "For your sake we were killed all day long. We were considered sheep to be slaughtered."

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 . Who will bring any charge against the elect of YAHWEH? YAHWEH is the One justifying! Who is he condemning? It is Messiah who has died, but rather also is raised, who also is at the right hand of YAHWEH, who also makes intercession on our behalf. Who shall separate us from the love of Messiah? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? Even as it has been written, "For Your sake we are killed all the day; we are counted as lambs for the slaughter." (Psa. 44:22)

Holy New Covenant Trans. . Who could accuse God's chosen people? God is the One who declares people being made right! Who will condemn? Christ Jesus is the one who died and was raised from death. And he is at God's right side, talking to God for us. Who can separate us from Christ's giving of himself to us, for our good, expecting nothing in return? Will trouble, pain, persecution, having no food or clothes, danger, or violence separate us? This is written: "All day long we are in danger of dying for You. We are treated like sheep which will soon be killed."

The Scriptures 2009 . Who shall bring any charge against Elohim's chosen ones? It is Elohim who is declaring right. Who is he who is condemning? It is Messiah who died, and furthermore is also raised up, who is also at the right hand of Elohim, who also makes intercession for us. Who shall separate us from the love of the Messiah? Shall pressure, or distress, or persecution, or scarcity of food, or nakedness, or danger, or sword? As it has been written, "**For Your sake we are killed all day long, we are reckoned as sheep of slaughter.**" Psalm 44:22.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New TestamentWho? will charge {someone} against [men] chosen [of] god God {is} The [One] Justifying Who? {is} The [One] Condemning Christ Jesus {is} The [Man] Dying more but [He] Being Raised {is} Who and is in [one] right [of] the god Who and intercedes for us Who? us will separate from the love [of] the christ Affliction or Distress or Persecution or Famine or Nakedness or Danger or Sword as [It] has been written for for you [We] are killed all the day [We] are accounted as Sheep* [of] slaughter...

Alpha & Omega Bible . WHO WILL BRING A CHARGE AGAINST THEOS' ELECT? THEOS (*The Alpha & Omega*) IS THE ONE WHO ACQUITS.
 WHO IS THE ONE WHO CONDEMNIS? CHRIST JESUS IS HE WHO DIED, YES, RATHER WHO WAS RAISED, WHO IS AT THE RIGHT HAND OF THEOS (*The Alpha & Omega*), WHO ALSO INTERCEDES FOR US.
 WHO WILL SEPARATE US FROM THE LOVE OF CHRIST? WILL TRIBULATION, OR DISTRESS, OR PERSECUTION, OR FAMINE, OR NAKEDNESS, OR PERIL, OR SWORD?
 JUST AS IT IS WRITTEN, "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED."
 †(*Psalm 44:22*)

Awful Scroll Bible . Who will call-from-among against the called-from of God? God is making the justification!
 Who is judging-against? The Anointed One was dying-away, moreover, rather even being raised up, who is also from-within the right hand of God, who also by-within-attains in behalf of us.

Who will separate us from the Dear Love of the Anointed One? Oppression or narrowness-of-ground or persecution, or famine or nakedness or peril or smallsword?

Accordingly-as-to it has been written, certainly-of-which, "For Your cause, we are being put to death the whole day, we are being reckoned as to sheep for slaughter."

Concordant Literal Version

Who will be indicting God's chosen ones? God, the Justifier?

Who is the Condemner? Christ Jesus, the One dying, yet rather being roused, Who is also at God's right hand, Who is pleading also for our sakes?

What shall be separating us from the love of God in Christ Jesus? Affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword?

exeGesés companion Bible

Who accuses the select of Elohim?

Elohim who justifies?

Who condemns?

Messiah who died, yes rather, who rose

- who is even at the right of Elohim

- who also intercedes for us?

Who separates us from the love of the Messiah?

- Tribulation or distress or persecution

or famine or nakedness or peril or sword?

Exactly as scribed,

For your sake we are deathified all the day long

- reckoned as sheep for the slaughter.

God's Truth (Tyndale)

Orthodox Jewish Bible

.
Who will bring charges against the Bechirei HaElohim (chosen ones of Hashem)? It is Hashem who acquits and pronounces to be YITZDAK IM HASHEM (justified with G-d).

Who is there to bring a judgment of harsha'ah (condemnation, to condemn to Onesh Gehinnom, cf. Ro 8:1)? It is Moshiach Yehoshua who died, rather was kam litechayah (raised to resurrection), who also is at LIMIN HASHEM (the right hand of G-d--TEHILLIM 110:1), who also intercedes on our behalf (see Ro 8:26-27).

Who will separate us from the Ahavas Moshiach (love of Moshiach)? Tzoros (affliction, trouble), or distress, or redifot (persecutions), or hunger, or nakedness, or danger, or cherev (sword 13:4)?

As it is written, KI ALECHA HORAGNU KOL HAYOM NECHESHAVNU K'TZON TIVCHAH ("For Your sake we are being killed all the day; we are reckoned as sheep for slaughter") [TEHILLIM 44:23 ,22].

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
Who will bring an accusation against God's chosen people? [Certainly not God, for] He makes people right with Himself. Who condemns [us]? Certainly not Jesus, for He is the One who died [i.e., to save us], and what is more, He was raised from the dead and is [now] at the right side of God. He also goes [to God] on our behalf [i.e., as we pray]. Who [i.e., what] can separate us from Christ's love [for us]? [i.e., what unfortunate circumstance of life might suggest that Christ does not love us?] Would [it be] trouble? Or distress? Or persecution? Or inadequate food? Or inadequate clothing? Or danger? Or [even] death? Just as it is written [Psa. 44:22], "We are [in danger of being] killed all the time. We were considered as sheep to be slaughtered."

Brodie's Expanded Trans.

Who shall bring charges against God's elect? God, the One who justifies?

Who is attempting to condemn us? Christ Jesus, Who died, even greater, Who was resurrected [ascension], Who is both at the right hand of God [session], and Who continues to intercede [as defense attorney] on our behalf?

Who shall separate us from the love of Christ [His love for us, not our love for Him]? Outside pressure or emotional distress or religious persecution or famine or economic calamity or imminent danger or two-edged sword [military defeat and rampant crime]?

Just as it stands written [in Psalm 44:22]: For Your sake [Jesus Christ] we are being murdered throughout the entire day [continuous martyrdom in Rome during the reign of Nero Claudius Caesar]; we have been evaluated as sheep for the slaughter [doomed to be martyrs].

The Expanded Bible
Jonathan Mitchell NT

Who will bring charges down on (institute proceedings against) God's selected and chosen ones (the folks picked out by God; the ones gathered out and laid in order, who belong to God)? God [is] the One continually and progressively rightwising [them] (or: constantly turning them in the right direction, repeatedly placing [them] in the Way pointed out and keeping them in right relationships, = now freeing [them] from guilt and including [them] in covenant).

Who [is] the one habitually bringing commensurate evaluations or corresponding decisions (or: constantly condemning and giving a verdict down against; or, as a future: will be separating by following the patterns so as to be indicting or passing sentence)? Now Christ Jesus [is] at the same time the One dying, yet very much more being aroused and raised [some MSS add: forth from out of dead ones], Who also exists (or: is) within God's right side (at God's right hand or position; [note: the place of honor, power and offensive weapons, yet also the place of acceptance and receiving]), Who also continuously hits on-target within (or: falls in with the situation and addresses the concerns) over our [situation and predicament] (and: on our behalf)! [or as a question, and with other MSS: {Will} Christ Jesus ...?]

Who or what will be separating, dividing or parting us away from the Love of and from Christ (or: the separation-overcoming love which is Christ; [other MSS: the God's love within Christ Jesus])? Pressure (squeezing; affliction; tribulation; oppression), or confinement in a narrow, tight place (distress; difficulty; trouble), or pursuit (the chase of persecution), or famine (or: hunger; deprivation of food), or nakedness (lack of sufficient clothing; deprivation of necessities), or danger (peril; risk), or sword (or: large butcher knife; or: curved weapon for close combat)?

Accordingly as it has been written, "On Your account (For Your sake; By reason of You) we are progressively being put to death the whole day! We are logically considered (accounted) as sheep which belong to slaughter (are associated with slaughter)." [Ps. 44:23]

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

Bible Translations with Many Footnotes:

Lexham Bible

Who will bring charges against God's elect? God *is* the one who justifies. Who is the one who condemns? Christ [Some manuscripts have "Christ Jesus"] *is* the one who died, and more than that, who was raised, who is also at the right hand of God, who also intercedes for us. Who will separate us from the love of Christ? *Will* affliction or distress or persecution or hunger or lack of sufficient clothing or danger or the sword?

Just as it is written,

"On account of you we are being put to death the whole day long ;

we are considered as sheep for slaughter.” [A quotation from Ps 44:22]

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

Who shall bring an accusation against the chosen ones of God?

||God who declareth righteous||?

Who is he that condemneth?^a

||Christ {Jesus} who died?—

Nay! rather was raised {from among the dead},—

Who is on the right hand^b of God,

Who also is making intercession in our behalf||?

Who shall separate us from the love of the Christ?^c

Shall tribulation or distress or persecution or famine or nakedness or peril or sword?—

According as it is written—

||For thy sake|| are we being put to death all the day long,
We have been reckoned as sheep [for slaughter].—^d...

^a Is. i. 8 f.

^b Ps. cx. 1.

^c Or (WH): “the love of God.”

^d Ps. xliv. 22.

The Spoken English NT

Who’s going to bring an accusation against God’s chosen ones?¹ God is the One who finds us innocent! Who’s going to condemn? Christ Jesus is the One who died, and, what’s more, he is risen! He’s the One who also sits at God’s right side-and who also intercedes for us! Who’s going to cut us off from Christ’s love? Will harassment do it, or stress, or persecution, or famine, or nakedness, or danger, or the sword?

Just as scripture says,^m

For your sake we’re being put to death all day long;

We’re thought of as sheep to be slaughtered.ⁿ

l. Traditionally: “God’s elect” (see “Bible Words”).

Elect, Election: To elect someone, in biblical language, means to choose them. Many NT authors express the belief that people respond to the Christian good news because God has already chosen them to receive eternal life. But they would also say that if a Christian consistently acts in a manner incompatible with God’s life, that calls into question their election, that is, their chosenness. “The elect” means “those who have been chosen,” i.e. chosen by God.

m. Lit. “Just as it is written.”

n. Psalm 44:22.

Wilbur Pickering’s New T.

Who will bring a charge against God’s chosen ones? God is He who justifies. Who is he who condemns? Christ is He who died, but even more, was indeed raised, who indeed is at the right hand of God, who indeed intercedes on our behalf.¹⁵ Who shall separate us from the love of Christ? Will it be affliction or distress or persecution or famine or nakedness or peril or sword? (As it is written: “For your sake we are being put to death all day long; we are accounted as sheep for slaughter.”¹⁶)

(15) Comparing this with verse 27, all three members of the Trinity are cheering us on!

(16) See Psalm 44:22.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation	Who will bring a charge against [the] chosen ones of God? God [is] the One justifying [or, declaring righteous]. Who [is] the one condemning? Christ [is] the One having died, but rather also, having been raised up, who is also at [the] right hand of God, who also intercedes on our behalf. Who will separate us from the love of Christ? [Will] affliction or distress or persecution or famine or nakedness or peril or sword? Just as it has been written, "For Your sake we are being put to death the whole day; we were accounted as sheep for slaughter." [Psalm 44:22]
Berean Literal Bible	Who will bring an accusation against the elect of God? God is the One justifying. Who is the one condemning? For it is Christ Jesus, the one having died, now rather having been raised up, who is also at the right hand of God, and who is interceding for us. Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it has been written: "For Your sake we face death all the day; we were regarded as sheep of slaughter."
Bill Puryear translation	Who will bring accusation against the elect of God? The One who justifies [vindicates] [is] God. Who [is] the One who condemns? Christ Jesus [is] the One who died, but more importantly, Who was raised, Who is also at the right hand of God, Who also petitions on behalf of us. Who shall separate us from the unconditional-love of Christ? Shall tribulation or anguish or persecution or famine or destitution or danger or sword? As it stands written [Ps 44:22], 'For Your sake we are being put to death the whole day; we have been considered as sheep for slaughter.'
C. Thomson updated NT Charles Thomson NT	. Who shall lodge an accusation against them whom God hath chosen? God who acquitteth? who is he who shall condemn? Christ who died? Rather indeed who is raised up, who is actually at the right hand of God, and who maketh intercession for us? Who shall separate us from the love of the Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, "For thy sake we are killed all the day long, And accounted as sheep for slaughter").
Context Group Version	Who shall lay anything to the charge of God's chosen? It is God that vindicates; who is he who condemns? It is the Anointed Jesus that died, yes rather, that was raised, who also is at the right hand of God, who also makes intercession for us. Who shall separate us from the allegiance of the Anointed? Shall affliction, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, For your sake we are killed all the day long; We were accounted as sheep for the slaughter.
English Standard Version Far Above All Translation	. Who can bring a charge against God's chosen <i>ones</i> ? God <i>is</i> the <i>one who</i> justifies. Who <i>is</i> the accuser? Christ <i>is</i> the one <i>who</i> died, or rather, <i>who was</i> also raised, who is also at the right <i>hand</i> of God, who also intercedes for us. Who can separate us from the love of Christ? <i>Can</i> tribulation or anguish or persecution or famine or destitution or danger or <i>the</i> sword? As it stands written, "For your sake we are killed all day long. We have been considered as sheep for slaughter."
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.

Modern Literal Version 2020 Who will accuse *anything* against God's chosen? *It is* God who makes one righteous.

Who *is* the one who condemns? Christ *is* the one who died, but rather, who was also raised up *from the dead*, who is at the right *hand* of God, who also is petitioning on our behalf.

Who will be separating us away from the love* of Christ? *Will* affliction or distress or persecution or famine or nakedness or peril or sword?

Just-as it has been written, 'Because of you we are slain the whole day. We were counted as sheep of *the slaughter*.' {Psa 44:22}

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible .

R. B. Thieme, Jr. translation Who will bring accusation against the elect of God? God is the one who justifies [vindicates].

Who is the one who condemns? Christ Jesus is the one having died, yes rather, having been raised, who is on the right hand of God, who petitions [as our defense attorney] [or, *who makes intercession*] for us.

Who shall separate us from the love of Christ? Shall tribulation [circumstantial pressure, historical disaster], or anguish [mental pressure], or persecution, or famine, or nakedness [deprived from necessities], or danger [physical or natural catastrophe], or sword [crime, violence, military disaster]?

As it stands written [in Psalm 44:22], For your sake we are being put to death the whole day [the reign of Nero], we have been imputed as sheep for slaughter.

R. B. Thieme, Jr. trans2

Who shall bring charges or accusations or judicial proceedings against or judge the elect or chosen Royal Family of the God? God is the one who always vindicates or justifies; Who is the one carnal reversionistic believer who condemns through maligning and judging a believer's status as a Christian? Christ Jesus is the one who died spiritually in substitution for us, Yes rather, having been resurrected or raised from the dead, who is ascended and seated at the right hand of God the Father, who indeed as our royal high priest intercedes with prayer and petitions and appeals the Supreme Court of Heaven on behalf of us as our defense attorney? (rhetorical question) Who shall divide or separate us from the Lord Jesus of Nazareth, The Christ and his love for us? (answer NO ONE) Shall extreme circumstantial pressure afflictions or oppressions of historical disasters, or pressure of mental anguish, or persecution because of Maturity Adjustment to the Justice of God, or deprivation of food, or nakedness from being deprived of clothing, or natural dangers, or suffering from military defeat or disaster, or revolution, or crime or violence?

As it is written (Ps 44:32), "Jesus of Nazareth, The Christ, For your sake we, as great mature believers, are being put to death all the whole day long in the reign of nero; we have been calculated and imputed as sheep with great helplessness for slaughter in dying grace blessing of martyrdom."

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:

33-35

Romans 8:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
enkaléō (ἐγκαλέω) [pronounced <i>eng-kal-EH-oh</i>]	<i>to bring charges (against); to come forward as accuser against, to bring charge against; to be accused; to call into question</i>	3 rd person singular, future active indicative	Strong's #1458
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
eklektós (ἐκλεκτός) [pronounced <i>ek-lek-TOSS</i>]	<i>elect, chosen, selected (ones)</i>	masculine plural adjective; genitive/ablative case	Strong's #1588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: Who will bring charges against God's elected ones?

Paul asks, *how can anyone bring accusations against God's elect?*

We are elect because we are in Christ Jesus; and He is elect. Therefore, we share His election.

If we are elect, and this election is by God, how many charges or accusations be brought against us?

Romans 8:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
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
dikaiōō (δικαιόω) [pronounced <i>dik-ah-YOH-oh</i>]	<i>rendering (declaring, determining, acknowledging, making, showing, regarding as, vindicating as) righteous (just or innocent); being free, justifying, showing (doing) justice; a justifier, being righteous; validating</i>	masculine singular, present active participle, nominative case	Strong's #1344

Translation: God [is] the One declaring vindication.

God is the One who declares that we (His elect) are vindicated. God declares us justified.

Romans 8:33 **Who will bring charges against God's elected ones? God [is] the One declaring vindication.** (Kukis mostly literal translation)

God determines who is elect; and God is the One declaring vindication (or justification). When it comes to sins and failures, God has that covered. Jesus Christ paid for our sins.

Romans 8:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tīs (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
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
katakrínō (κατακρίνω) [pronounced <i>kaht-ak-REE-noh</i>]	<i>judging (against) (as worthy of punishment), the one judging according to a norm or standard; those who pronounce a sentence (on, against), giving a judgment (against), condemning, damning</i>	masculine singular, present (or future) active participle; nominative case	Strong's #2632

Translation: Who [is] the one who [ultimately] judges?

Who ultimately judges all things and all people? Quite obviously, God. God does not require our help and God does not need our opinion. He is the Judge of all things.

Romans 8:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
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

Romans 8:34b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apothnêskô (ἀποθνήσκω) [pronounced <i>op-ohth-NACE-koh</i>]	<i>dying [naturally or violently], perishing; used of temporal death, eternal death and the death of plants and animals</i>	masculine singular, aorist active participle, nominative case	Strong's #599

Translation: Christ Jesus [is] the One Who died [for us].

The basis for our election and the basis for us being declared righteous is the fact that Jesus died for us. This is the basis for all things related to God.

Romans 8:34c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
egeirô (ἐγείρω) [pronounced <i>ehg-I-row</i>]	<i>being awoken (transitively or intransitively), waking [rousing] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): lifting (up), raising (again, up), rearing up, arising (again, up), standing, taking up</i>	masculine singular, aorist passive participle, nominative case	Strong's #1453
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekroi (νεκροί) [pronounced <i>nehk-ROY</i>]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498

Translation: Now, to a greater degree, [as He] was raised up from deaths.

What Jesus has done on our behalf has greater impact because God raised Him from the dead. This means that what took place has God's full approval.

Romans 8:34d

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

Romans 8:34d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dexios (δεξιός) [pronounced <i>dex-ee-OSS</i>]	<i>the right, the right hand [side]; metaphorically, a place of honour or authority</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #1188
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: Who is [now sitting] on the right hand of God?

Furthermore, Jesus is now seated at the right hand of God.

Romans 8:34e			
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
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
entugchanô (ἐντυγχάνω) [pronounced <i>en-toong-KHAN-oh</i>]	<i>to appeal; to petition; to chance upon, (by implication) to confer with; by extension to entreat (in favor or against); to deal with, to make intercession (for)</i>	3 rd person singular, present active indicative	Strong's #1793
hupér (ὑπέρ) [pronounced <i>hoop-AIR</i>]	<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
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)

Translation: [It is Jesus, the One] Who keeps on petitioning on our behalf.

Being on the right hand of God means that Jesus can petition on our behalf.

Romans 8:34 Who [is] the one who [ultimately] judges? Christ Jesus [is] the One Who died [for us]. Now, to a greater degree, [as He] was raised up from deaths. Who is [now sitting] on the right hand of God? [It is Jesus, the One] Who keeps on petitioning on our behalf. (Kukis mostly literal translation)

God the Father has committed all judgment to God the Son. Jesus died for us, was raised up from the dead and He now sits on the right hand of God. Therefore, Jesus is in a position to petition on our behalf.

Romans 8:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
hēmas (ἡμᾶς) [pronounced <i>hay-MASS</i>]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
chōrizō (χωρίζω) [pronounced <i>kho-RIHD-zoh</i>]	<i>to depart, to separate, to part; reflexively, to go away; to leave a spouse; to divorce</i>	3 rd person singular, future active indicative	Strong's #5563
apó (ἀπό) [pronounced <i>aw-PO</i>]; 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
tês (τῆς) [pronounced <i>tayç</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
agápē (ἀγάπη) [pronounced <i>ag-AH-pay</i>]	<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, genitive/ablative case	Strong's #26
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
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: [Let me bluntly ask you,] who will separate us from the love of Christ?

Given all of this information, how can we be separated from the love of Christ.

Bear in mind, we have been justified. We have been given God's righteousness. Therefore God the Father and God the Son are free to love us, because we have God's righteousness.

Paul asks, *in what way can we be separated from that love?*

Romans 8:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thlipsis (θλίψις) [pronounced THLIP-siss]	<i>trouble, pressure, oppression, tribulation, affliction; pressure and difficulty brought about by outside conditions—by conditions outside your control; catastrophe or historical disaster</i>	feminine singular noun, nominative case	Strong's #2347
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
stenochōría (στενοχωρία) [pronounced sten-okh-oh-REE-ah]	<i>narrowness of place, a narrow space; metaphorically, dire calamity, extreme affliction; distress, anguish, mental pressure; undeserved suffering</i>	feminine singular noun; nominative case	Strong's #4730
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
diōgmós (διωγμός) [pronounced dee-ogue-MOSS]	<i>(religious) persecution</i>	masculine singular noun, nominative case	Strong's #1375

Translation: [Shall] pressure, distress, or persecution [separate us from Christ?]

Paul brings this to the level of the believers in Rome. They have faced pressures. This is the feminine singular noun thlipsis (θλίψις) [pronounced THLIP-siss], which means, *trouble, pressure, oppression, tribulation, affliction; pressure and difficulty brought about by outside conditions—by conditions outside your control*. Strong's #2347. These pressures are a part of life. This word could include national disaster or some sort of geographical catastrophe (from nature or from man). But these things, no matter how great, cannot separate us from the love of God.

The second noun is stenochōría (στενοχωρία) [pronounced sten-okh-oh-REE-ah] and it means, *narrowness of place, a narrow space; metaphorically, dire calamity, extreme affliction; distress, anguish, mental pressure; undeserved suffering*. This can refer to calamities or afflictions which happen to us; and our response, which could include *distress*. Strong's #4730.

The third noun is diōgmós (διωγμός) [pronounced dee-ogue-MOSS]. You might recognize our English word *dogma*, which comes out of this (and other similar Greek words).

Romans 8:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228

Romans 8:35c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
limos (λιμός) [pronounced lee- MOSS]	<i>famine, hunger, scarcity of harvest</i>	masculine singular noun	Strong's #3042
ê (ñ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
gumnótēs (γυμνότης) [pronounced goom- NOT-ace]	<i>a lack of clothing; nakedness (due to privation); nudity (absolutely or comparatively)</i>	feminine singular noun; nominative case	Strong's #1132

This is not a word that refers to someone who has simply removed his or her own clothing.

Translation: [Shall] famine or lack,...

Paul then refers to two circumstances where a person lacks what is necessary to survive. He lacks food and/or he lacks clothing. So often we have heard that basic survival comes down to food, shelter and clothing. Here, Paul mentions two which may be lacking.

In in this situation, are you separated from the love of God, Paul asks?

Romans 8:35d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ñ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
kíndunos (κίνδυνος) [pronounced KIHN- doo-noss]	<i>danger, peril, risk</i>	masculine singular noun; nominative case	Strong's #2794
ê (ñ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
máchaira (μάχαιρα) [pronounced MAHKH- ah-rah]	<i>sword; a small sword, a curved sword, for a cutting stroke; a straight sword, for thrusting a knife; figuratively, war, suffering in war; judicial punishment</i>	feminine singular noun, nominative case	Strong's #3162

Translation: ...or danger or [the] sword [separate us from Christ?]

Paul is likely thinking of things which have been a part of his life and missionary work. He has faced various dangers and he has been confronted by Jewish authority and Roman authorities. However, even these things cannot separate him from the love of God.

Romans 8:35 [Let me bluntly ask you,] who will separate us from the love of Christ? [Shall] pressure, distress, or persecution [separate us from Christ?] [Shall] famine or lack, or danger or [the] sword [separate us from Christ?] (Kukis mostly literal translation)

V. 35 asks, *is there anything in life that can separate you from the love of Christ?* The answer should be a resounding no.

Romans 8:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
graphô (γράφω) [pronounced <i>GRAF-oh</i>]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, perfect passive indicative	Strong's #1125
hóti (ὅτι) [pronounced <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

Translation: *Just as it stands written,...*

Even though most of Paul's audience in Rome are gentiles, he still quotes the Scriptures. The Scriptures are authoritative no matter what.

Paul is going to quote Psalm 44:22. What Paul was being inspired to write no doubt made him think of this psalm. It appears that this was written at a very low point in Israel's history. Commentators differ greatly on the specific circumstances taking place when this was written. In many ways, this psalm is tied to Leviticus 26, where God warns Israel of the discipline that could be a part of their future, depending upon their relationship with God. There seems to be an agreement that this psalm was written long after the era of David and Solomon; but which specific disaster this corresponds to is uncertain. See **Psalm 44** ([HTML](#)) ([PDF](#)) ([WPD](#)).

I have placed a short examination of **Psalm 44** in the **Addendum**.

Also in the **Addendum** is the **Doctrine of the Five Stages of National Discipline**.

Romans 8:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heneka/heneken /heineken (ἐνεκα/ἐνεκεν/εἵνεκεν) [pronounced <i>HEN-ek-ah, HEN-ek-en, HI-nek-en</i>]	<i>because, on account of, for the (cause, sake) of, by reason of, that</i>	preposition	Strong's #1752

Romans 8:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
thanatōō (θανατώω) [pronounced thahn-ahh-OH-oh]	<i>to put to death, to kill (literally or figuratively), to become dead, to (cause to be) put to death, to destroy</i>	1 st person plural, present passive indicative	Strong's #2289
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; accusative case	Strong's #3650
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)
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250

Translation: ...Because of You, we are put to death all day long.

Israel, at the time of the psalm, is under the 4th or 5th cycle of discipline. The reason that they are being put to death is discipline from being in these cycles of discipline.

I believe that the words *because of You* apply to God. In the original Psalm, this is due to divine discipline. Here, in its application, this is God-directed testing.

Romans 8:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logizomai (λογίζομαι) [pronounced log-IHD-zohm-ah-ee]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	1 st person plural, aorist passive indicative	Strong's #3049
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
próbata (πρόβατα) [pronounced PROHB-at-ah]	<i>sheep; any collection of four footed beasts, tame animals accustomed to graze, small cattle; sheepfold</i>	neuter plural noun, nominative case	Strong's #4263
sphagê (σφαγή) [pronounced sfag-AY]	<i>slaughter, butchery (of animals for food or sacrifice, or (figuratively) of men (destruction))</i>	feminine singular noun, genitive/ablative case	Strong's #4967

Translation: We are concluded [to be] like sheep [for the] slaughter. (Psalm 44:22) (Kukis mostly literal translation)

Israel, when under discipline, faced a massive depopulation as a result of historical discipline for a client nation. However, Paul writes this concerning circumstances and opposition and God testing.

Romans 8:36 **Just as it stands written, Because of You, we are put to death all day long. We are concluded [to be] like sheep [for the] slaughter.** (Psalm 44:22) (Kukis mostly literal translation)

Paul quoting this is not a direct application of this passage. In Psalm 44, Israel is under divine discipline and many are dying as a result. In the time that Paul write, the believers are being persecuted, but not as a result of being under divine discipline. They are simply under various pressures and persecutions, which things cannot separate them from the plan of God.

Romans 8:33–36 **Who will bring charges against God’s elected ones? God [is] the One declaring vindication. Who [is] the one who [ultimately] judges? Christ Jesus [is] the One Who died [for us]. Now, to a greater degree, [as He] was raised up from death. Who is [now sitting] on the right hand of God? [It is Jesus, the One] Who keeps on petitioning on our behalf. [Let me bluntly ask you,] who will separate us from the love of Christ? [Shall] pressure, distress, or persecution [separate us from Christ?] [Shall] famine or lack, or danger or [the] sword [separate us from Christ?] Just as it stands written, Because of You, we are put to death all day long. We are concluded [to be] like sheep [for the] slaughter.** (Psalm 44:22) (Kukis mostly literal translation)

Romans 8:33–36 **Exactly who would bring charges against God’s elect? God is the One Who declares us vindicated or not. Christ Jesus is the one who ultimately judges all mankind. Furthermore, it is Jesus Who died for us and now has risen from the dead. Isn’t He now sitting on the right hand of God? Who do you think keeps on petitioning on our behalf? Is there anything which can separate us from the love of Christ? Pressures, distress, persecution; or famine or lack; or even danger and the sword—can any of these things separate us from the love of God? Remember what Psalm 44:22 tells us: On your behalf, we are put to death all day long. We are considered sheep to be led to the slaughter.** (Kukis paraphrase)

But in these all, we keep on gaining a surpassing victory through the One Who loved us. For I have become convinced that not death nor life, not angels nor principal authorities, not [things] which are present nor [things] about to be, not powers, not height nor depth, not anyone created, another (of a different kind) will be able to us to separate from the (agapê) love of the God of the [love] in Christ Jesus, the Lord of us.

Romans
8:37–39

No, in all these (things) we keep on being more than conquerors through the One Who loved us. For I have been persuaded that neither death nor life, not angels nor principal authorities, not [things] which are present nor [things] about to be, not powers, not height nor depth, [and] not any other (of a different kind) created (thing) will be able to separate us from the (agapê) love of the God, [from] the (agapê) love in Christ Jesus our Lord.

No, in all these things we keep on being more than conquerors through the One Who loved us. For I have been persuaded that neither death nor life, not angels nor principal authorities, not things which are present nor things about to be, not powers, not height nor depth, and not any other creature will be able to separate us from the agapê love of the God, from the agapê love in Christ Jesus our Lord.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	But in these all, we keep on gaining a surpassing victory through the One Who loved us. For I have become convinced that not death nor life, not angels nor principal authorities, not [things] which are present nor [things] about to be, not powers, not height nor depth, not anyone created, another (of a different kind) will be able to us to separate from the (agapê) love of the God of the [love] in Christ Jesus, the Lord of us.
Complete Apostles Bible	But in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.
Douay-Rheims 1899 (Amer.)	But in all these things we overcome, because of him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.
Holy Aramaic Scriptures Original Aramaic NT	. But in all these things we are victorious by him who has loved us. For I am convinced that neither death, nor life, nor Angels, nor Authorities, nor Powers, nor things present, nor things future, Nor height, nor depth, neither any other created thing, shall be able to sever me* from the love of God, which is in Our Lord Yeshua The Messiah.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But we are able to overcome all these things and more through his love. For I am certain that not death, or life, or angels, or rulers, or things present, or things to come, or powers, Or things on high, or things under the earth, or anything which is made, will be able to come between us and the love of God which is in Christ Jesus our Lord.
Bible in Worldwide English	But Christ loved us. He has helped us to win great victory in all these things. I know this. Death, life, angels, rulers, things happening now, things that will happen, high things, low things; nothing else in all the world can come between us and Gods love in Christ Jesus our Lord.
Easy English Easy-to-Read Version–2008	. But in all these troubles we have complete victory through God, who has shown his love for us. Yes, I am sure that nothing can separate us from God's love--not death, life, angels, or ruling spirits. I am sure that nothing now, nothing in the future, no powers, nothing above us or nothing below us--nothing in the whole created world--will ever be able to separate us from the love God has shown us in Christ Jesus our Lord.
<i>God's Word</i> ™	The one who loves us gives us an overwhelming victory in all these difficulties. I am convinced that nothing can ever separate us from God's love which Christ Jesus our Lord shows us. We can't be separated by death or life, by angels or rulers, by anything in the present or anything in the future, by forces or powers in the world above or in the world below, or by anything else in creation.
Good News Bible (TEV)	No, in all these things we have complete victory through him who loved us! For I am certain that nothing can separate us from his love: neither death nor life, neither angels nor other heavenly rulers or powers, neither the present nor the future, neither the world above nor the world below---there is nothing in all creation that will

ever be able to separate us from the love of God which is ours through Christ Jesus our Lord.

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. In everything we have won more than a victory because of Christ who loves us. I am sure that nothing can separate us from God's love--not life or death, not angels or spirits, not the present or the future, and not powers above or powers below. Nothing in all creation can separate us from God's love for us in Christ Jesus our Lord!

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation Yet even in the midst of all these things, we triumph over them all, for God has made us to be more than conquerors, and his demonstrated love is our glorious victory over everything! So now I live with the confidence that there is nothing in the universe with the power to separate us from God's love. I'm convinced that his love will triumph over death, life's troubles, fallen angels, or dark rulers in the heavens. There is nothing in our present or future circumstances that can weaken his love. There is no power above us or beneath us—no power that could ever be found in the universe that can distance us from God's passionate love, which is lavished upon us through our Lord Jesus, the Anointed One!

Plain English Version .
 UnfoldingWord Simplified T. But even though all these bad things happen to us, we win completely over these things because the Messiah, who loves us, helps us. I am completely convinced that neither anything from the realm of the dead, nor what happens to us while we live, nor angels, nor demons, nor present events, nor future events, nor powerful beings, nor powerful beings in the sky or below it, nor anything else that God has created can cause God to stop loving us. God showed us that he loves us by sending Jesus the Messiah our Lord to die for us.

Williams' New Testament And yet in all these things we keep on gloriously conquering through Him who loved us. For I have full assurance that neither death nor life nor angels nor principalities nor the present nor the future nor evil forces above or beneath, nor anything else in all creation, will be able to separate us from the love of God as shown in Christ Jesus our Lord.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version But in all these *things*, we are more than conquerors through the *One* who loved us. You see, I have been confident that neither death, nor life, nor angels, nor top ranks, nor *things* that have stood here, nor *things* that are going *to be*, nor abilities, nor height, nor depth, nor any other created being will be able to separate us away from the love of God in *the* Anointed King Jesus, our Master.

Common English Bible .

Len Gane Paraphrase	On the contrary, in all these things we are more than conquerors through him who loved us. For I am persuaded that neither death, life, angels, principalities, powers, present things, things to come, height, depth, or any other creature will be able to separate us from God's love which is in Christ Jesus our Lord.
A. Campbell's Living Oracles	Nay, in all these things, we do more than overcome, through him who has loved us. For I am persuaded, that neither death, nor life; neither angels, nor principalities; nor powers; neither things present, nor to come; neither height, nor depth; nor any created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.
New Advent (Knox) Bible NT for Everyone	.
20 th Century New Testament	Yet amidst all these things we more than conquer through him who loved us! For I am persuaded that neither Death, nor Life, nor Angels, nor Archangels, nor the Present, nor the Future, nor any Powers, Nor Height, nor Depth, nor any other created thing, will be able to separate us from the love of God revealed in Christ Jesus, 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	.
The Heritage Bible	.
International Standard V	In all these things we are triumphantly victorious due to the one who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor anything above, nor anything below, nor anything else in all creation can separate us from the love of God that is ours [The Gk. lacks ours] in union with the Messiah [Or Christ] Jesus, our Lord.
Lexham Bible	.
Montgomery NT	Nay, in all these things we are more than conquerors Through Him who loved us. For I am fully persuaded that neither death nor life, Neither angels nor principalities, nor powers, Neither the present world nor the world to come, Nor the powers of Nature, Nor height, nor depth, Nor any other created thing, Shall be able to separate us from the love of God Which is in Christ Jesus our Lord.
NIV, ©2011	.
Riverside New Testament	On the contrary, in all these we more than conquer through him who loved us. For I am persuaded that neither death nor life nor angels nor archangels, nor things present nor things to come, nor powers, nor height nor depth nor any other created thing will be able to separate us from God's love in Christ Jesus our Lord.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	No, in all these things we are more than conquerors through him that loved us. Because I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any alien creation, will be able to separate us from the Love of Elohim, that is in Christ Jesus our LORD.
Weymouth New Testament	Yet amid all these things we are more than conquerors through Him who has loved us. For I am convinced that neither death nor life, neither the lower ranks of evil angels nor the higher, neither things present nor things future, nor the forces of

Wikipedia Bible Project	nature, nor height nor depth, nor any other created thing, will be able to separate us from the love of God which rests upon us in Christ Jesus our Lord. No: in everything we are more than conquerors through him who loved us. I am absolutely convinced that not death, nor life, nor angels, nor devils, nor the present, nor the future, nor any kind of powers, nor height, nor depth, nor anything in all creation, shall be able to part us from God's love, revealed in our Lord Jesus Christ.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	But in all these things we are more than conquerors through Him loving us. For I am persuaded that neither death, nor life, nor cherubs, nor rulers, nor armies, nor things present, nor things to come, nor height, nor depth, nor any other thing created will be able to separate us from the love of YAHWEH in Messiah, Yahshua, our Master.
Holy New Covenant Trans.	But in all these things, we are more than conquerors through the one who gave himself to us, for our good, expecting nothing in return. I am sure that nothing will be able to separate us from God's giving of Himself to us, for our good, expecting nothing in return, which is found in Christ Jesus, our Lord. None of these things: death, life, angels, rulers, the present time, the future, powers, height, depth.
The Scriptures 2009	But in all this we are more than overcomers through Him who loved us. For I am persuaded that neither death nor life, nor messengers nor principalities nor powers, neither the present nor the future, nor height nor depth, nor any other creature, shall be able to separate us from the love of Elohim which is in Messiah עשוהי our Master.
Tree of Life Version	. Yeshua

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Accurate New Testament	...but in these all [We] conquer through the [one] loving us [I] have been agreed for for neither Death neither Life neither Angels neither Rulers neither [Things] Having Come neither [Things] Intending neither Powers neither Height neither Depth neither Someone Creation Another will have (ability) us to separate from the love [of] the god the [one] in christ jesus the lord [of] us...
Alpha & Omega Bible	. OVERWHELMINGLY
Awful Scroll Bible	Notwithstanding, from-within all these-same things, we are more-than-conquerors through Him Dearly Loving us. For I have been persuaded, certainly-of-what, even-not death and-not life, and-not angelic messengers, and-not principalities and-not powers, and-not that having been set-from-among and-not that meaning to be, and-not height and-not depth, and-not any other created thing will able to separate us, from the Dear Love of God, by-within the Anointed One Jesus, our Lord!.

Concordant Literal Version	Nay! in all these we are more than conquering through Him Who loves us. For I am persuaded that neither death nor life, nor messengers, nor sovereignties, nor the present, nor what is impending, nor powers, nor height, nor depth, nor any other creation, will be able to separate us from the love of God in Christ Jesus, our Lord."
exeGesés companion Bible	Rather, in all these we are exceedingly triumphant through him who loved us. For I am convinced that neither death nor life nor angels nor hierarchies nor dynamis nor the present nor the about to be nor height nor depth nor any other creation can separate us from the love of Elohim in Messiah Yah Shua our Adonay.
God's Truth (Tyndale) Orthodox Jewish Bible	. But in all these things we prevail bichlal (entirely) through Him who had ahavah for us. For I am convinced that neither Histalkus nor Chayyim nor Malachim nor Rulers, neither things present nor things to come nor kochot (powers), Neither height nor depth nor any other creature will be able to separate us from the ahavas Hashem which is in Rebbe, Melech HaMoshiach Yehoshua Adoneinu.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. No, [suffering any one of these things is not proof that Christ does not love us], for in spite of all these things we have a decisive victory [over life's difficulties] through [the care shown us by] Christ who loved us. For I am convinced that neither death, nor [the trials of] life, nor [evil] angels, nor [evil] rulers, nor present or future [circumstances], nor [evil] powers, nor [things] above, nor [things] below, nor any [other] created thing will be able to separate us from God's love [for us], revealed through Christ Jesus our Lord [Note: The idea of this passage is "Regardless of what happens to us, God still loves us"]].
Brodie's Expanded Trans.	Nevertheless, in spite of all these things [suffering and adversities], we are winning a victory as super-conquerors through Him who loves us. Indeed, I am completely persuaded that neither death nor life, nor fallen angels nor demon generals, nor things which are imminent [during this present age] nor things which are destined to come [in future dispensations], nor powers [human conspiracies, bad government], Nor height [nothing in heaven] nor depth [nothing in hell], nor any creature of a different kind [non-human], shall have the power to separate us from the love of God [the Father] which is in Christ Jesus our Lord [eternal security].
The Expanded Bible Jonathan Mitchell NT	. But rather (or: On the contrary), within all these things we are habitually over-conquering (we are remaining completely victorious; we continue more than conquering) through the One loving us. For you see, I have been persuaded and now stand convinced that neither death, nor life (or: living existence), nor agents (or: messengers), nor sovereignties (rulers; those in prime position; or: beginnings), nor things being now here (being placed within, at present), nor things about to be (impending, or about to consecutively come), nor powers (or: capabilities), nor height (effect of being high), nor depth (or: deep places), nor any other or different created thing (or: founded thing; institution) will be having power or be able

to separate, divide or part us from God's Love (or: from the acceptance from God; from the urge toward reunion which is God) which is within Christ Jesus, our Owner (Lord; Master; Possessor).

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

Bible Translations with Many Footnotes:

Lexham Bible *No* , but in all these *things* we prevail completely through the one who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God that is in Christ Jesus our Lord.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. Nay ||in all these things|| we are more than conquering_ ||Throughe him that hath loved us||.
 For I am persuaded that—
 <Neither death nor life_ nor messengers nor principalities_ nor things present nor things to come_ nor powers, nor height nor depth, nor any other created thing>
 ||Shall be able to separate us from the love of God which is in Christ Jesus our Lord||.

The Spoken English NT But in all these things we totally win, through the One who loves us! Because I'm convinced that neither death, nor life, nor angels, nor authorities, nor things that are, nor things to come, nor powers, nor height, nor depth, nor anything in creation, will ever be able to cut us off from the love of God that is in Christ Jesus our Lord.^o
 o. Again, I think Paul is either creating or quoting Christian poetry here.

Wilbur Pickering's New T. No, in all these things we prevail completely through Him who loved us. Because I am persuaded that neither death nor life, neither angels nor principalities nor powers, neither things present nor things to come, neither height nor depth nor any other created thing will have the power to separate us from the love of God that is in Christ Jesus our Lord.¹⁷
 (17) God's love is like a sphere, with us on the inside—nothing can reach us without first passing through that love.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation But in all these [things] we are completely victorious through the One having loved us.
 For I have been persuaded that neither death nor life nor angels nor rulers nor powers nor [things] present nor things about to be nor height nor depth nor any other created [thing] will be able to separate us from the love of God, the [one] in Christ Jesus our Lord!

Berean Literal Bible
Bill Puryear translation

.
Nevertheless, in all these things we win the supreme victory through the One who unconditionally loves us.
Therefore, I stand convinced that neither death nor life, neither angels nor rulers of angels, neither current events, nor future events, nor demonstrations of power, neither heaven nor hell nor any other created thing shall be able to separate us from the love of God, which [is] in Christ Jesus our Lord.

C. Thomson updated NT
Charles Thomson NT
Context Group Version

.
No, in all these things we are more than conquerors through him who gave allegiance to us.
For I am persuaded, that neither death, nor life, nor messengers, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor anything else in creation, shall be able to separate us from the allegiance of God, which is in the Anointed Jesus our Lord.

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 we are victorious in all these things through the one who loved* us.
For* I have confidence, that neither death, nor life, nor messengers, nor principalities, nor powers, nor present things, nor future things, nor height, nor depth, nor some other created thing, will be able to separate us away from the love* of God, which is in Christ Jesus our Lord.

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

.
Nevertheless, in all these things we win the supreme victory through Him [God the Father] Who loves us.
So I stand convinced that neither death nor life, neither angels nor rulers of angels, neither present things nor future things, neither powers.
Nor heaven nor hell [nor height nor depth]; nor any other created thing be able to separate us from the love of God [the Father] which is in Christ Jesus.

R. B. Thieme, Jr. trans2

Nevertheless, in all these Undeserved Suffering things even martyrdom, we win the supreme victory in Undeserved Suffering or dying grace blessings through him, God the Father, who actually loves us believers. Therefore, I, Paul, stand convinced, that neither any aspect of death nor life, neither fallen angels (or elect) nor high ranking ruling demons ie principalities, or all human powers, neither present things nor future things, neither any lofty concepts of arrogance of anything residing in the height of stellar space, ie Heaven, nor extreme poverty including the depth of Hell, nor any other created being, shall have the power to be able to separate us; especially believers in Maturity Adjustment to the Justice of God; from the Love of God the Father which is in Christ Jesus our Lord.

Revised Geneva Translation
Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Translation

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World English Bible
Worrell New Testament

The gist of this passage:

Romans 8:37			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ah-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
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τούτοις (τούτοις) [pronounced <i>TOO-toyce</i>]	<i>to these, for these, in these [things], by these</i>	intermediate demonstrative pronoun; masculine plural form; dative, locative or instrumental case	Strong's #3778 (also known as Strong's #5125)
πασιν (πασιν) [pronounced <i>PAH-sihn</i>]	<i>to all; in all (things); by means of all (things); everything</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3956
ὑπερνικάω (ὑπερνικάω) [pronounced <i>hoop-er-nik-AH-oh</i>]	<i>to be more than a conqueror, to gain a surpassing victory, to prevail completely, to vanquish beyond, to gain a decisive victory</i>	1 st person plural, present active indicative	Strong's #5245 hapax legomenon
διὰ (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
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ἀγαπᾷ (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>loving, those esteeming, ones who regard with strong affection; loving and serving with fidelity; regarding with favor (goodwill, benevolence); delighting in; having a relaxed mental attitude toward</i>	masculine singular, aorist active participle; genitive/ablative case	Strong's #25
ἡμᾶς (ἡμᾶς) [pronounced <i>hay-MASS</i>]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Translation: No, in all these (things) we keep on being more than conquerors through the One Who loved us.

In all of the perils and difficulties that Paul has cited, we enjoy a surpassing victory. We are more than conquerors in all these things.

Romans 8:37 No, in all these (things) we keep on being more than conquerors through the One Who loved us. (Kukis mostly literal translation)

Romans 8:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peithō (πείθω) [pronounced PIE-thoh]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey</i>	1 st person singular, perfect passive indicative	Strong's #3982
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
oúte (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
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
oúte (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, nominative case	Strong's #2222

Translation: For I have been persuaded that neither death nor life,...

Paul has been persuaded or he has developed the confidence that nothing can separate us from the love of God (v. 39). Not death and not life. So, we might be killed; and we might live in a variety of circumstances; but this does not separate us.

The first six items named are paired up. The first two are singular nouns, and they are opposite circumstances (death or over against life).

Romans 8:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
aggeloi (ἄγγελοι) [pronounced AHN-geh-loy]	<i>messengers, envoys, the ones who are sent, angels, messengers from God</i>	masculine plural noun; nominative case	Strong's #32
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
archai (ἀρχαί) [pronounced ar-KHEYE]	<i>beginnings; elementary things, fundamentals, basic things; origin, first cause, fundamental principles; rulers, authorities; domains, spheres of influence</i>	feminine plural noun; nominative case	Strong's #746

Translation: ...not angels nor principal authorities,...

This next pair are plural nouns. Angels can do nothing to separate us from the love of God. Nor can principal authorities cannot separate us from the love of God.

Romans 8:38c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
enistêmi (ἐνίστημι) [pronounced en-IHS-tay-mee]	<i>placing in or among, putting in; being upon, impending, threatening; being close at hand, being at hand; being present; a thing coming</i>	neuter plural, perfect active participle; nominative case	Strong's #1764
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
mellô (μέλλω) [pronounced MEHL-low]	<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>	neuter plural, present active participle; nominative case	Strong's #3195

Translation: ...not [things] which are present nor [things] about to be,...

The third pair of items are both neuter plural, present active participles. The first one refers to things which are at hand (things in the present); and the second one refers to things which are about to be. So nothing in the present and nothing in the future can separate us from the love of God.

Romans 8:38d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
dúnameis (δύναμεις) [pronounced DOO-nahm-ice]	<i>powers, abilities, inherent powers; works of power, mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine plural noun; nominative case	Strong's #1411

Translation: ...not powers,...

There is no power of any sort which can separate us from the love of God.

Romans 8:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
hupsōma (ὑψωμα) [pronounced HOOP-so-mah]	<i>height, an altitude; a thing elevated; [with regards to space] an elevated structure, a barrier, a rampart, bulwark; arrogance</i>	neuter singular noun; nominative case	Strong's #5313
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
bathos (βάθος) [pronounced BATH-oss]	<i>depth, height; of "the deep" sea; metaphorically; deep, extreme, poverty; of the deep things of God, profundity; mystery; the extent</i>	neuter singular noun, nominative case	Strong's #899

Translation: ...not height nor depth,...

There is no height or depth to separate us from the love of God. I would not see this as angels or fallen angels, as angels have already been named. But there is nothing from above (of divine origin) and nothing from below (possibly of demon influence) which can separate us from the love of God.

Romans 8:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
tís (τίς) [pronounced tihç] ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	feminine singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
ktisis (κτίσις) [pronounced KTEES-iss]	<i>creation, creature, original formation (properly, the act; by implication, the thing, literally or figuratively); building, ordinance</i>	feminine singular noun; nominative case	Strong's #2937
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; feminine singular adjective; nominative case	Strong's #2087

Translation: ...[and] not any other (of a different kind) created (thing)...

There is no created thing which can separate us from the love of God.

Romans 8:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dunamai (δύναμαι) [pronounced DOO-nam-ahée]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 rd person singular, future (deponent) middle or passive indicative	Strong's #1410
hêmas (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)
chôrizô (χωρίζω) [pronounced kho-RIHD-zoh]	<i>to depart, to separate, to part; reflexively, to go away; to leave a spouse; to divorce</i>	aorist active infinitive	Strong's #5563
apó (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
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

Romans 8:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αγάπη (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, genitive/ablative case	Strong's #26
Compare v. 35a.			
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
θεός (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: ...will be able to separate us from the (agapê) love of the God,...

None of the things named have the power to separate us from the love of God. This very lengthy list does not suggest that there are some other things not mentioned which can; this list essentially takes in everything.

Romans 8:39d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
When we have a definite article like this just hanging out, separate from any noun, the definite article can act as a relative pronoun, referring back to a previous noun in this same gender and case (which would be <i>love</i>). In some cases, I would even add in the preposition from the previous phrase. We might render this single definite article as <i>from the love</i> or <i>the love which</i> .			
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
Χριστός (χριστός) [pronounced kreees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
Ἰησοῦς (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424
τῷ (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

Romans 8:39d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; dative, locative or instrumental case	Strong's #2962
hēmōn (ἡμῶν) [pronounced hay-MOHN]	us, of us, from us, our, [of] ours	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...[from] the (agapê love) in Christ Jesus our Lord. (Kukis mostly literal translation)

That previously mentioned love of God is the love which is *in* Christ Jesus our Lord or *by* Christ Jesus our Lord.

When we have such a love, so wrapped up by two Members of the Trinity (God the Father and God the Son), how can we be separated from that?

Romans 8:38–39 For I have been persuaded that neither death nor life, not angels nor principal authorities, not [things] which are present nor [things] about to be, not powers, not height nor depth, [and] not any other (of a different kind) created (thing) will be able to separate us from the (agapê) love of the God, [from] the (agapê love) in Christ Jesus our Lord. (Kukis mostly literal translation)

This should have been a single verse; and several translators indicated that by leaving out one of the numbers, 38 or 39 (since I remove all of the numbers, that is not apparent in my listing of the passages at the beginning). This was done primarily in the limited vocabulary translations and the paraphrases.

Romans 8:37–39 No, in all these (things) we keep on being more than conquerors through the One Who loved us. For I have been persuaded that neither death nor life, not angels nor principal authorities, not [things] which are present nor [things] about to be, not powers, not height nor depth, [and] not any other (of a different kind) created (thing) will be able to separate us from the (agapê) love of the God, [from] the (agapê love) in Christ Jesus our Lord. (Kukis mostly literal translation)

This is one of the many places in the Bible which teaches eternal security. That is, the fact that we cannot be removed from God's love or God's plan. Once we enter into these things—which we do at salvation—there is no way to undo that.

See the [Doctrine of Eternal Security](#) in the [Addendum](#).

Romans 8:37–39 No, in all these things we keep on being more than conquerors through the One Who loved us. For I have been persuaded that neither death nor life, not angels nor principal authorities, not things which are present nor things about to be, not powers, not height nor depth, and not any other creature will be able to separate us from the agapê love of the God, from the agapê love in Christ Jesus our Lord. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Romans	

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 8 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 8

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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 8

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Romans 8

Addendum

This was referenced in [Romans 8:36](#). The Berean Study Bible was used below; the superscription (missing in the BSB) came from the ESV.

A Brief Exegesis of Psalm 44

Scripture

Text/Commentary

Psalm 44 superscription To the choirmaster. A Maskil of the Sons of Korah.

Psalm 44:1 We have heard with our ears, O God; our fathers have told us the work You did in their days, in days of long ago.

A Brief Exegesis of Psalm 44

Scripture	Text/Commentary
Psalm 44:2 With Your hand You drove out the nations and planted our fathers there; You crushed the peoples and cast them out.	
Psalm 44:3 For it was not by their sword that they took the land; their arm did not bring them victory; it was by Your right hand, Your arm, and the light of Your face; for You delighted in them.	
Psalm 44:4 You are my King, O God, who ordains victories for Jacob.	
Psalm 44:5 Through You we repel our foes; through Your name we trample our enemies.	
Psalm 44:6 For I do not trust in my bow, nor does my sword deliver me.	
Psalm 44:7 But You give us victory over our enemies; You put those who hate us to shame.	
Psalm 44:8 In God we have boasted all day long, and Your name we will praise forever. Selah	
Psalm 44:9 But You have rejected and humbled us; You no longer go forth with our armies.	
Psalm 44:10 You have made us retreat from the foe, and those who hate us have plundered us.	
Psalm 44:11 You have given us up as sheep to be devoured; You have scattered us among the nations.	
Psalm 44:12 You sell Your people for nothing; no profit do You gain from their sale.	
Psalm 44:13 You have made us a reproach to our neighbors, a mockery and derision to those around us.	
Psalm 44:14 You have made us a byword among the nations, a laughingstock among the peoples.	
Psalm 44:15 All day long my disgrace is before me and shame has covered my face,	
Psalm 44:16 at the voice of the scorner and reviler, because of the enemy, bent on revenge.	
Psalm 44:17 All this has come upon us, though we have not forgotten You or betrayed Your covenant.	
Psalm 44:18 Our hearts have not turned back; our steps have not strayed from Your path.	

A Brief Exegesis of Psalm 44

Scripture	Text/Commentary
Psalm 44:19 But You have crushed us in the lair of jackals; You have covered us with deepest darkness.	
Psalm 44:20 If we had forgotten the name of our God or spread out our hands to a foreign god,	
Psalm 44:21 would not God have discovered, since He knows the secrets of the heart?	
Psalm 44:22 Yet for Your sake we face death all day long; we are considered as sheep to be slaughtered.	
Psalm 44:23 Wake up, O Lord! Why are You sleeping? Arise! Do not reject us forever.	
Psalm 44:24 Why do You hide Your face and forget our misery and oppression?	
Psalm 44:25 For our soul has sunk to the dust; our bodies cling to the earth.	
Psalm 44:26 Rise up, be our help! Redeem us on account of Your loving devotion.	

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is referenced back in [Romans 8:36](#). The World English Bible—Messianic Edition is used below.

The Five Stages of National Discipline

1. The first stage of national discipline, Leviticus 26:14-17.
 - 1) Leviticus 26:14–15 “But if you will not listen to me, and will not do all these commandments; and if you shall reject my statutes, and if your soul abhors my ordinances, so that you will not do all my commandments, but break my covenant;...
 - 2) Leviticus 26:16–17 ...I also will do this to you: I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away; and you will sow your seed in vain, for your enemies will eat it. I will set my face against you, and you will be struck before your enemies. Those who hate you will rule over you; and you will flee when no one pursues you.
2. The second stage of national discipline, Leviticus 26:18-20.
 - 1) Leviticus 26:18a “If you in spite of these things will not listen to me,...
 - 2) Leviticus 16:18b–20 ...then I will chastise you seven times more for your sins. I will break the pride of your power, and I will make your sky like iron, and your soil like brass; and your strength will be spent in vain; for your land won’t yield its increase, neither will the trees of the land yield their fruit.
3. The third stage of national discipline, Leviticus 26:21-22.
 - 1) Leviticus 26:21a “If you walk contrary to me,...
 - 2) Leviticus 26:21b–22 ...and won’t listen to me, then I will bring seven times more plagues on you according to your sins. I will send the wild animals among you, which will rob you of your children, destroy your livestock, and make you few in number; and your roads will become desolate.
4. The fourth stage of national discipline, Leviticus 26:23-26.
 - 1) Leviticus 26:23 “If by these things you won’t be reformed to me, but will walk contrary to me;...

The Five Stages of National Discipline

- 2) Leviticus 26:24–26 ...then I will also walk contrary to you; and I will strike you, even I, seven times for your sins. I will bring a sword upon you, that will execute the vengeance of the covenant; and you will be gathered together within your cities: and I will send the pestilence among you; and you will be delivered into the hand of the enemy. When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight: and you shall eat, and not be satisfied.
5. The fifth stage of national discipline, Leviticus 26:27-39, amplified in Deut 28:49-67.
 - 1) Leviticus 26:27 “If you in spite of this won’t listen to me, but walk contrary to me;...
 - 2) Leviticus 26:28–35 ...then I will walk contrary to you in wrath; and I also will chastise you seven times for your sins. You will eat the flesh of your sons, and you will eat the flesh of your daughters. I will destroy your high places, and cut down your incense altars, and cast your dead bodies upon the bodies of your idols; and my soul will abhor you. I will lay your cities waste, and will bring your sanctuaries to desolation, and I will not take delight in the sweet fragrance of your offerings. I will bring the land into desolation; and your enemies that dwell therein will be astonished at it. I will scatter you among the nations, and I will draw out the sword after you: and your land will be a desolation, and your cities shall be a waste. Then the land will enjoy its sabbaths as long as it lies desolate and you are in your enemies’ land. Even then the land will rest and enjoy its sabbaths. As long as it lies desolate it shall have rest, even the rest which it didn’t have in your sabbaths, when you lived on it.
 - 3) Leviticus 26:36–39 “As for those of you who are left, I will send a faintness into their hearts in the lands of their enemies: and the sound of a driven leaf will put them to flight; and they shall flee, as one flees from the sword; and they will fall when no one pursues. They will stumble over one another, as it were before the sword, when no one pursues: and you will have no power to stand before your enemies. You will perish among the nations, and the land of your enemies will eat you up. Those of you who are left will pine away in their iniquity in your enemies’ lands; and also in the iniquities of their fathers shall they pine away with them.
6. Logically, there is a sixth stage of national discipline for a client nation other than Israel (although this could apply to modern Israel). A nation and its people could be completely destroyed; no survivors. This is theoretical and I don’t know if it has happened before. This could not happen if it would wipe out the population of Jews. That will never happen.

The first passage describes what the Israelites do; and second describes what God will do to discipline them.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The doctrine was referenced in [Romans 8:39](#).

Eternal Security Approaches (by R. B. Thieme, Jr.)

1. Positional Approach: Romans 8:1; Ephesians 1:3-6; Jude 1. Every believer is in union with Christ—Romans 8:38, 39.
2. Logical Approach: Romans 5:9, 10, 15, 17, 20 with 8:32. God did the “most” for us when we were His enemies and will do “much more” for us as His sons. Romans 8:38, 39.
3. The Hand Approach: John 10:28; Psalm 37:23-24. The believer is held by God’s hand, and He will never let go.
4. Experiential Approach: 2Timothy 2:12-13. Though a believer may say he no longer believes, God remains faithful, because He is immutable. The Lord Jesus Christ and the Holy Spirit indwells the believer and He cannot deny Himself.
 - a. 2 Tim. 2:12 speaks of rewards. “Deny us” (believers) rewards. When a believer denies Christ, he is out of fellowship and therefore not producing.
 - b. 2 Tim. 2:13, “believe not”—stops believing. A believer denouncing Jesus Christ, yet He keeps on abiding faithful—He cannot deny the unconditional quality of our salvation.

Eternal Security Approaches (by R. B. Thieme, Jr.)

5. Family Approach: Galatians 3:26; John 1:12. We are born into God's family, we cannot be unborn.
6. Inheritance Approach: 1Peter er 1:4,5, based on Omnipotence. Heirs of God.
7. Body Approach: 1Corinthians 12:13, 21. Christ, the head of the body can never say to any member of the body (a believer) that He does not need him.
8. The Sovereignty of God Approach: 2Peter er 3:9; Jude 24.
9. Greek Tense Approach:
 - a. Aorist tense: (once and for all) Acts 16:31.
 - b. Perfect tense: (saved in the past with the result that you keep on being saved forever). Ephesians 2:8,9; Colossians 2:6; Romans 8:1.
10. Sealing ministry of the Holy Spirit Approach: Guarantee for protection and safe delivery at destination (heaven). 2Corinthians 1:22; Ephesians 1:13; 4:30; 2Timothy 2:19.
11. Title Deed Approach: Jude 24, 25; 1Peter er 1:5—God will keep any promise made.
12. God's Essence Approach: God never goes back on His character. Romans 8:35, (love); 8:38, 39; 14:4.
13. Marriage Approach: Revelation 19:1-10 (Eternal Relationship).
14. God's Faithfulness Approach: 2Timothy 2:11-13; 1Corinthians 3:4, 5; Revelation 19:11.
15. Jesus Christ's Work on the Cross Approach: Hebrews 10:14. Denying eternal security is to deny the finished work of the Lord Jesus Christ and reduces the sacrifice of Jesus Christ to the level of offering bulls and goats. The sacrifice of Christ abides: John 5:24; Hebrews 10:14.
16. Fact of New Creation Approach: Colossians 2:10 "... ye are complete in Him." 2Corinthians 5:17; Ephesians 2:6.
17. Assignment Approach: Assigned eternal life, Acts 13:48 (Greek).
18. How a Believer is Described Approach: Colossians 3:12; elect, holy, beloved.
19. The Verse Approach: Passage upon passage, verse upon verse screams eternal security. Proverbs 24:12, 14; 1Corinthians 3:11; Psalm 37:24, 28; Colossians 2:6; John 5:14-16, 36; Romans 14:4; Colossians 2:13; John 5:24.
20. The Father Undertakes for the Believer Approach:
 - a. The Unconditional Covenants: Abrahamic, Palestinian, Davidic & New.
 - b. Infinite power of the Father to set free, save, keep: John 10:29; Romans 4:21, 8:31, 38, 39; 14:4; Ephesians 1:19-21; 3:20; Phil. 3:21; 2 Tim. 1:12; Heb. 7:25; Jude 24.
 - c. Infinite love of God: Romans 5:7-10; Ephesians 1:4.
 - d. Influence on the Father of the prayer of the Son of God—John 17:19-20.
21. The Holy Spirit undertakes for the Believer Approach:
 - a. Regeneration: Entrance into that which cannot be removed. John 3:4-6; 1Peter er 1:23; 2Peter er 1:4; 1John 3:9.
 - b. Indwelling: Holy Spirit is given, Romans 8:15; 1 Corinthians 2:12; 6:19; 1John 2:27.
 - c. Baptism: Spirit, not water, by which the believer is joined to Christ as to stay eternally in new creation. 1Corinthians 12:13; Galatians 3:27.
 - d. Sealing. Ephesians 1:13-14; 4:30.
22. God the Father Cares Approach: John 3:16
23. God the Son Cares Approach: John 10, 11, 15, 17.
24. God the Holy Spirit Cares Approach: John 14:17, 18, 26; John 16:7-14.
25. Unbeliever's Care Approach: Luke 16:26-31. Even the man in hell had a care for his unbelieving brothers.
26. Angel's Care Approach. Luke 15:7, 10.

This would have come out of Bob's studies from the 70s.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Romans 8	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Romans 8			
	Series	Lesson (s)	Passage
	1972 Romans (#458)	#177, 265–341	Romans 1:1–39
	1979 Romans 8:28 Addendum (#459)	#1–10	Romans 8:28–32
R. B. Thieme, Jr.	1961 Basics (#101)	#8	Romans 8:2–4
	1969 Basics (#102)	#24–25	Romans 8:1–3
	1963 Dispensations (#201)	#30, 1269	Romans 8:28, 32

Doctrinal Teachers* Who Have Taught Romans 8

Series	Lesson (s)	Passage
1992 Spiritual Dynamics (#376)	#14, 88, 104, 195, 335, 336, 446, 1275–1276, 1295, 1900, 1937, 2028–2029, 2041	Romans 8:28
1992 Spiritual Dynamics (#376)	#87	Romans 8:16
1992 Spiritual Dynamics (#376)	#102, 172, 332, 2023	Romans 8:31–32
1992 Spiritual Dynamics (#376)	#431–432, 2016–2017, 2021	Romans 8:26–27
1992 Spiritual Dynamics (#376)	#1018	Romans 8:1–6
1992 Spiritual Dynamics (#376)	#1098	Romans 8:26–28
1992 Spiritual Dynamics (#376)	#1181, 1657	Romans 8:5–7
1992 Spiritual Dynamics (#376)	#1254, 1256, 1259, 1447–1448,	Romans 8:16–17
1992 Spiritual Dynamics (#376)	#1843, 1900	Romans 8:38–39
1992 Spiritual Dynamics (#376)	#2020	Romans 8:26. 31
1992 Spiritual Dynamics (#376)	#2022	Romans 8:28–32
1992 Spiritual Dynamics (#376)	#2025–2026, 2031–2036, 2038, 2040, 2043–2044	Romans 8:28, 31
1965 Acts (#402)	#131	Romans 8:28
1985 Ephesians (#412)	#12, 18	Romans 8:28–32
1985 Ephesians (#412)	#35	Romans 8:29
1985 Ephesians (#412)	#321	Romans 8:10
1985 Ephesians (#412)	#550, 919, 1031	Romans 8:31–32
1985 Ephesians (#412)	#802	Romans 8:5–8
1985 Ephesians (#412)	#809	Romans 8:1
1985 Ephesians (#412)	#915	Romans 8:2
1985 Ephesians (#412)	#1191	Romans 8:1–8
1972 Revelation (#455)	#32	Romans 8:28
1981 Revelation (#457)	#431, 582	Romans 8:28–32
1989 Anti-Semitism (#608)	#3	Romans 8:28
1972 David (#631)	#382–390	Romans 8:28–30
1979 Elijah (#637)	#51–62	Romans 8:21, 28–32

Doctrinal Teachers* Who Have Taught Romans 8

	Series	Lesson (s)	Passage
	1977 Great Chapters of the Bible (#666)	#44–84	Romans 8:1–39
	1984 Protocol Plan of God (#728)	#25, 78–81, 97–98	Romans 8:28–32
	1984 Protocol Plan of God (#728)	#34–37	Romans 8:1–18
	1965 Teens (#776)	#58–67	Romans 8:2–4, 18–34
	1991 Israel in Conflict (#840)	#188, 190	Romans 8:28
	1990 Psalm Sunday Politics (#920)	#7	Romans 8:31–32
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 8

Word Cloud from Exegesis of Romans 8²⁵

These two graphics should be very similar; this means that the exegesis of Romans 8 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org		Exegetical Studies in Romans

²⁵ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.