

ROMANS 3

NLET

PAUL CONTRASTS THE UNFAITHFULNESS OF SOME JEWS
WITH THE FAITHFULNESS OF THE GOD

1 So then, what *is* the extraordinary *thing* about the Jew? Or, what *is* the benefit of belonging to the Circumcision? 2 Great in every single way!

For,¹ first of all, on the one hand, because they were entrusted with the Oracles from the God! 3 So what, if some did not believe? The unbelief *that was* theirs shall not render the Faith from the God useless, *will it?* 4 May it never come to be!

On the other hand, let God continue to be faithful, but every person *be* a liar – just as it has been lastingly written: “... in such manner as You might ever be justified by means of the Words *that are Yours* and might conquer² when You are being judged.”³

PAUL POINTS OUT THE FOOLISHNESS OF THINKING
THAT OUR BADNESS SHOULD BE EXCUSED
BECAUSE IT HIGHLIGHTS GOD'S GOODNESS

5 Now, if the unrighteousness *that is* ours is proving a divine righteousness, what shall we say? The God Who brings on the Wrath is not unrighteous, is He? I speak as a person *might*. 6 May it never come to be! For, otherwise how shall the God judge the *Created* Order?

7 For⁴, if the Truth *that is* the God's by means of the Lie *that is* mine abounded toward the Glory *that is* His, why am I, *for my part*, *still* being judged as a moral failure? 8 And, *it is* NOT, even as we are being slandered and even as some suppose *that* we say: “Let us do the Bad *thing*, in order that the Good *thing* might come,” – of whom the judgment is legitimate!

¹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'For.' here.

² 88% of the Greek manuscripts, including the best line of transmission (f35), have a subjunctive verb here instead of an indicative verb, thus matching the other verb in this compound predicate verb.

³ A reference to Psalm 51:4

⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'for' instead of 'but' here.

PAUL DESCRIBES THE TOTAL DEPRAVITY OF MANKIND,
REFERRING ESPECIALLY TO OLD TESTAMENT VERSES

9 So then, what? Do we put *this* forward as a pretext? By no means! For, beforehand we have accused both Jews and Greeks – all! – *that they* are subject to moral failure, 10 just as it has been lastingly written ⁵:

- **“There is not a righteous one – not even one!**
- **11 There is not one who gets it together.**
- **There is not one who is seeking out the God.**
- **12 All have turned away.**
- **Together they have been lastingly rendered useless⁶.**
- **There is not ⁷ one who is doing a kindness.**
- **There is not as much as one!”⁸**
- **13 “The larynx *that is* theirs is a tomb having been lastingly opened.”⁹**
- **“With the tongue *that is* theirs they are dealing treacherously.**
- **Venom of an asp *is* under the lips *that are* theirs;”¹⁰**
- **14 “Of whom the mouth is full of cursing and bitterness.”¹¹**
- **15 The feet *that are* theirs are swift to pour out blood.**
- **16 Ruin and hardship *are* the paths *that are* theirs.**
- **17 They did not come to know a peaceful path.”¹²**
- **18 “A fear of God is NOT before the eyes *that are* theirs.”¹³**

⁵ 45% of the Greek manuscripts, including the best line of transmission (f35), do not include a quotation indicator here.

⁶ 94% of the Greek manuscripts, including the best line of transmission (f35), have 'they have been lastingly rendered useless' (a perfect verb) here instead of 'they have been rendered useless' (an aorist verb).

⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

⁸ A reference to Psalm 14:1-3

⁹ A reference to Psalm 5:9

¹⁰ A reference to Psalm 140:3

¹¹ A reference to Psalm 10:7

¹² A reference to Isaiah 59:7,8

¹³ A reference to Psalm 36:1

PAUL TEACHES THE FUNCTION OF THE LAW

19 Now, we know that as much as the Law speaks it speaks to ones *who are* in connection with the Law, in order that every mouth might be fenced in and all the *Created* Order might become liable to be tried by the God, 20 for the reason that by works of law all flesh shall not be pronounced and treated as righteous in front of Him. For, by means of law *there is* a recognition of moral failure.

PAUL DESCRIBES AN AMAZING WAY

BY WHICH WE MIGHT BE PRONOUNCED AND TREATED
AS RIGHTEOUS

21 Now, presently, without reckoning law, a divine righteousness has been lastingly made manifest, a *righteousness* being borne witness by the Law and the Prophets, 22 a divine righteousness by means of a believing in Jesus *the* Anointed in regard to all and over all¹⁴ the ones who are believing. For, *there is* NOT discrimination.

23 For, all have morally failed¹⁵; and they keep on lacking the Glory¹⁶ of the God, 24 ones who are being pronounced and treated as righteous –

- as a free gift,
- by the Grace *that is* His,
- by means of the Ransoming – *namely*, the *Ransoming* in connection with an Anointed One – *that is*, Jesus, 25 Whom the God set before Himself as a propitiation¹⁷,
- by means of the Faith¹⁸,
- in connection with the Blood *that is* His,
- for a favoring display of the Righteousness *that is* His by means of the remission of the moral failures which had lastingly come about in the past,

- in connection with the forbearance of the God,
- 26 in reference to a favoring display¹⁹ of the Righteousness *that is* His at the present time,
- in order that He be righteous and the One Who is pronouncing and treating as righteous the *one* in consequence of believing in Jesus.

27 So then, where *is* the Boasting? It has been shut out. By means of what kind of law? *By means of a law* of the works? Not so! Rather, by means of a faith “law.”

28 So then²⁰, we are reckoning that a person is pronounced and treated as righteous by faith, without works of law.

29 Or, *is* the God of Jews only? Now,²¹ not also of ethnicities? Yes, also of ethnicities, 30 seeing that²² the God *is* one. He shall pronounce and treat as righteous circumcised *individuals* in consequence of faith, and *He shall pronounce and treat as righteous* uncircumcised *individuals* by way of the Faith.

31 So then, do we render law useless by way of the Faith? May it never come to be! Rather, we have lastingly made²³ law to stand!

¹⁴ 93.4% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘and over all’

¹⁵ ‘have failed’ – or ‘have missed the mark’

¹⁶ ‘glory’ – *that is*, ‘the attributes beaming forth from a person which raises him in the estimation of others’

¹⁷ ‘a propitiation’ – *that is*, ‘a sacrifice which appeases wrath’

¹⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), include a definite article before the word ‘Faith’.

¹⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include a definite article before the Greek noun translated as ‘favoring display.’

²⁰ 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘so then’ instead of ‘for’ here.

²¹ 94% of the Greek manuscripts, including the best line of transmission (f35), include a particle translated as ‘now’ here.

²² 98% of the Greek manuscripts, including the best line of transmission (f35), have a conjunction meaning ‘seeing that’ here instead of one meaning ‘if indeed’.

²³ 96% of the Greek manuscripts, including the best line of transmission (f35), have the stronger perfect tense verb here instead of a present tense verb.