

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 3

f35

¹Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου; ἢ τίς ἡ ὠφέλεια τῆς Περιτομῆς; ²Πολὺ κατὰ πάντα τρόπον.

Πρῶτον μὲν γὰρ¹ ὅτι ἐπιστεύθησαν τὰ Λόγια τοῦ Θεοῦ. ³Τί γάρ; εἰ ἠπίστησάν τινες; Μὴ ἡ ἀπιστία αὐτῶν τὴν Πίστιν τοῦ Θεοῦ καταργήσῃ; ⁴Μὴ γένοιτο.

Γινέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται· Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου καὶ νικήσῃς² ἐν τῷ κρίνεσθαί σε.

⁵Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; Μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; Κατὰ ἄνθρωπον λέγω. ⁶Μὴ γένοιτο. Ἐπεὶ πῶς κρίνει ὁ Θεὸς τὸν Κόσμον;

⁷Εἰ γὰρ³ Ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ Ψεύσματι ἐπερίσσευσεν εἰς τὴν Δόξαν αὐτοῦ, τί ἔτι καγὼ ὡς ἁμαρτωλὸς κρίνομαι.

⁸Καὶ μὴ καθὼς βλασφημούμεθα καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ Κακὰ ἵνα ἔλθῃ τὰ Ἀγαθὰ; ὧν τὸ κρίμα ἔνδικόν ἐστιν.

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

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

³ 98% of the Greek manuscripts, including the best line of transmission (f35), have γὰρ instead of δὲ here.

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,⁴ 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 conquer⁵ when You are being judged.**”⁶

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 For⁷, 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!

⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'For.' here.

⁵ 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.

⁶ A reference to Psalm 51:4

⁷ 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 Τί οὖν; προεχόμεθα; Οὐ πάντως.

Προητιασάμεθα γὰρ Ἰουδαίους τε καὶ
Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι,

¹⁰ καθὼς γέγραπται ⁸

Οὐκ ἔστιν δίκαιος οὐδὲ εἷς.

¹¹ Οὐκ ἔστιν ὁ συνίων.

Οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν.

¹² Πάντες ἐξέκλιναν.

Ἄμα ἠχρειώθησαν⁹.

Οὐκ ἔστιν ¹⁰ ποιῶν χρηστότητα.

Οὐκ ἔστιν ἕως ἐνός.

¹³ Τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν.

Ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν.

Ἵδὲ ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν.

¹⁴ ὣν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει.

¹⁵ ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα.

¹⁶ Σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς
αὐτῶν.

¹⁷ Καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

¹⁸ Οὐκ ἔστιν φόβος Θεοῦ ἀπέναντι τῶν
ὀφθαλμῶν αὐτῶν.

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 ¹¹:

➤ **“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 useless¹².**

➤ **There is not ¹³ one who is doing a kindness.**

➤ **There is not as much as one!”¹⁴**

➤ **¹³ “The larynx *that is theirs* is a tomb having been lastingly opened.”¹⁵**

➤ **“With the tongue *that is theirs* they are dealing treacherously.**

➤ **Venom of an asp is under the lips *that are theirs*,”¹⁶**

➤ **¹⁴ “Of whom the mouth is full of cursing and bitterness.”¹⁷**

➤ **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.”¹⁸**

➤ **¹⁸ “A fear of God is NOT before the eyes *that are theirs*.”¹⁹**

⁸ 45% of the Greek manuscripts, including the best line of transmission (f35), do not include the quotation indicator ὅτι here.

⁹ 94% of the Greek manuscripts, including the best line of transmission (f35), have ἠχρειώθησαν (a perfect verb) here instead of ἠχρεώθησαν (an aorist verb).

¹⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ὁ here.

¹¹ 45% of the Greek manuscripts, including the best line of transmission (f35), do not include a quotation indicator here.

¹² 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).

¹³ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

¹⁴ A reference to Psalm 14:1-3

¹⁵ A reference to Psalm 5:9

¹⁶ A reference to Psalm 140:3

¹⁷ A reference to Psalm 10:7

¹⁸ A reference to Isaiah 59:7,8

¹⁹ A reference to Psalm 36:1

PAUL TEACHES THE FUNCTION OF THE LAW

¹⁹ Οἶδαμεν δὲ ὅτι ὅσα ὁ Νόμος λέγει τοῖς ἐν τῷ Νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ Κόσμος τῷ Θεῷ. ²⁰ διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ. Διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

²¹ Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ Νόμου καὶ τῶν Προφητῶν, ²² δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας **καὶ ἐπὶ πάντας**²⁰ τοὺς πιστεύοντας. Οὐ γὰρ ἐστὶν διαστολή. ²³ Πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς Δόξης τοῦ Θεοῦ, ²⁴ δικαιούμενοι

δωρεάν,
τῇ αὐτοῦ Χάριτι,
διὰ τῆς Ἀπολυτρώσεως τῆς ἐν Χριστῷ
Ἰησοῦ. ²⁵ ὃν προέθετο ὁ Θεὸς ἱλαστήριον,

διὰ **τῆς** Πίστεως,
ἐν τῷ αὐτοῦ Αἵματι,
εἰς ἔνδειξιν τῆς Δικαιοσύνης αὐτοῦ διὰ τὴν
πάρεσιν τῶν προγεγονότων ἁμαρτημάτων
ἐν τῇ ἀνοχῇ τοῦ Θεοῦ,

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 all²¹ the ones who are believing. For, *there is* NOT discrimination.

²³ For, all have morally failed²²; and they keep on lacking the Glory²³ 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 propitiation²⁴,
- by means of the Faith²⁵,
- 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,

²¹ 93.4% of the Greek manuscripts, including the best line of transmission (f35), include the words 'and over all'

²² 'have failed' – or 'have missed the mark'

²³ 'glory' – *that is*, 'the attributes beaming forth from a person which raises him in the estimation of others'

²⁴ 'a propitiation' – *that is*, 'a sacrifice which appeases wrath'

²⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), include a definite article before the word 'Faith'.

²⁰ 93.4% of the Greek manuscripts, including the best line of transmission (f35), include the words *καὶ ἐπὶ* πάντας here.

²⁶ πρὸς ²⁶ ἔνδειξιν τῆς Δικαιοσύνης αὐτοῦ
ἐν τῷ νῦν καιρῷ,
εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα
τὸν ἐκ πίστεως Ἰησοῦ.

²⁷ Ποῦ οὖν ἡ Καύχησις; ἐξεκλείσθη. Διὰ
ποίου νόμου; Τῶν ἔργων; Οὐχί. Ἀλλὰ
διὰ νόμου πίστεως.

²⁸ Λογίζομεθα οὖν²⁷ **πίστει δικαιοῦσθαι**
ἄνθρωπον χωρὶς ἔργων νόμου.

²⁹ Ἡ Ἰουδαίων ὁ Θεὸς μόνον; Οὐχὶ δὲ²⁸
καὶ ἐθνῶν; Ναὶ καὶ ἐθνῶν, ³⁰ **ἐπείπερ**²⁹
εἷς ὁ Θεός. Δικαιώσει περιτομὴν ἐκ πίστεως
καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

³¹ Νόμον οὖν καταργοῦμεν διὰ τῆς Πίστεως;
Μὴ γένοιτο. Ἀλλὰ νόμον **ἰστώμεν**³⁰.

- 26 in reference to a favoring display³¹ 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 then³², 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,³³ not also of ethnicities? Yes, also of ethnicities, ³⁰ seeing that³⁴ 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 made³⁵ law to stand!

²⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τὴν here.

²⁷ 93% of the Greek manuscripts, including the best line of transmission (f35), have οὖν instead of γὰρ here.

²⁸ 94% of the Greek manuscripts, including the best line of transmission (f35), include a particle δὲ here.

²⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ἐπείπερ here instead of εἵπερ.

³⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), have **ἰστώμεν** (a perfect tense verb) here instead of *ιστῶμεν* (a present tense verb).

³¹ 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.’

³² 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘so then’ instead of ‘for’ here.

³³ 94% of the Greek manuscripts, including the best line of transmission (f35), include a particle translated as ‘now’ here.

³⁴ 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’.

³⁵ 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.