

3[1] What, then, is the advantage of the Jew, or what is the benefit of the circumcision? [2] Much in every way! For indeed first, that they were entrusted with the utterances¹ of the God. [3] For what if some did not believe? Will their unbelief nullify² the faith³ of the God? [4] May it not be! But, let the God be true and every man a liar,⁴ just as it is written, “That you may be justified in your words and overcome when you are judged.”⁵

[5] But, if our unrighteousness demonstrates⁶ God's righteousness, what shall we say? Is not the God who inflicts the wrath unjust? I speak according to man. [6] May it not be! How then will the God judge the world? [7] For if the truth of the God in my lie abounded to his glory, why am I also still judged as a sinner? [8] And why not, just as we are blasphemed, and just as some say we say that, “Let us do the bad so that the good may come”? Whose judgment is just.

[9] What then? Are we better? Not at all! For we have previously charged both Jews and Greeks are all under sin. [10] Just as it is written, that “There is none righteous, not even one. [11] There is none who understands. There is none who seeks the God. [12] All turned aside. Together they became unprofitable.⁷ There is none who does kindness.⁸ There is not even one. [13] Their throat is an open tomb.⁹ With their tongues they were practicing deceit. Poison of asps is upon their lips. [14] Whose mouth is full of cursing¹⁰ and bitterness.¹¹ [15] Their feet are swift to shed blood. [16] Destruction¹² and misery are in their ways. [17] And a way of peace they did not know. [18] There is no fear of God before their eyes.”

[19] And we know that as many things as the law says, it speaks to those in the law, so that every mouth may be shut and all the world become accountable¹³ to the God. [20] Therefore, by works of law shall no flesh be justified before him, for through law is knowledge of sin. [21] But now, apart from law God's righteousness has been revealed, being witnessed by the law and the prophets, [22] even God's righteousness through faith of Joshua Christ unto all and upon all who believe, for there is no distinction. [23] For all sinned and fall short of the glory of the God, [24] being freely justified by his grace through the redemption that is in Christ Joshua,

1 *λόγια* (logia) “utterances” ISV, NABRE; “oracles” NKJV, YLT, etc. - found also in Hebrews 5:12; 1 Peter 4:11. See also Psalm 147:19-20; Deuteronomy 4:7-8.

2 *καταργήσει* (katargêsei) “nullify” - see footnote for Luke 13:7.

3 *πίστιν* (pistin) “faith” KJV; “faithfulness” NKJV, YLT, NAS – can be translated either way. See footnote for Mark 11:22.

4 Psalm 116:11; all men are liars, Psalm 14:1-3.

5 Psalm 51:4

6 *συνίστησιν* (sunistêsin) “demonstrates” NKJV; “commend” KJV; “doth establish” YLT - used as “demonstrates” in Romans 5:8. Basic idea is to “stand with” (e.g. Luke 9:32).

7 *ἠχρηώθησαν* (êchreîôthêsan) “unprofitable” NKJV; “worthless” Green; “useless” NAS - See Luke 17:10 footnote.

δχρησότητητα (chrêstotêta) “kindness” (see footnote for Romans 2:3) - //Psalm 14:1, 3; 53:1, 3 *טוב* (tov) “good”; LXX Psalm 14:1, 3 [13:1, 3] *χρησότητητα* (chrêstotêta) “kindness”; 53:1, 3 [52:1, 4] *ἀγαθόν* (ayathon) “good.”

9 Psalm 5:9 “Their throat is an open grave” *קִבְרֵי־פִתְחוֹתָם גְּרוֹנוֹם* (qever-pâtuach geronâm) – LXX same as NT Greek.

10 *ἀράς* (aras) “cursing” - only here in NT. LXX e.g. Numbers 5:21, 23; Deuteronomy 29:18, 20; 30:7 = cursing in the sense of wishing or swearing an oath for evil to come upon a person.

11 *πικρίας* (pikrias) “bitterness” - found also in Ephesians 4:31; Hebrews 12:15//Unforgiving, Romans 1:31; 2 Timothy 3:3.

12 E.g. 1 Timothy 6:9

13 *ὑπόδικος* (hupodikos) “accountable” NAS; “guilty”; “under judgment” YLT – only found here.

[25] whom the God set forth a propitiation,¹⁴ through the faith, in his blood, unto a demonstration of his righteousness, because of the passing over of the sins previously committed, [26] in the forbearance of the God, to demonstrate his righteousness in the present time, unto him being just and the justifier of the one of faith of Joshua.

[27] Where then is the boasting? It is excluded. Through what law? The works? No, but through a law of faith. [28] Therefore, we consider a man to be justified by faith, without works of law. [29] Or, is the God only of Jews? Is he not also of nations? Yes, also of nations, [30] since, the God is one, who will justify circumcision by faith and uncircumcision through the faith. [31] Do we then nullify law through the faith? May it not be. But, we establish law.

14 ἰλαστήριον (ilastêrion) “propitiation” - see footnote for Exodus 25:17.