Romans 3

1 What then is the superiority of the Jew? Or what is the advantage of the circumcision?

2 Much in every way. Indeed chiefly, for that they were entrusted with the oracles of God.

3 For what if some refuse to be persuaded? Will their unbelief render naught the faithfulness of God?

4 May it never be! Let God be true (unconcealed), and every man a liar; as it has been written, That You may be justified in Your sayings, and may overcome when You are judged.

5 But if our injustice commends the justice of God, what will we say? Is God unjust who brings forward wrath? (I speak as a man)

6 May it never be! For then how will God judge the world?

7 For if the truth of God has more abounded through my lie to His glory, why am I also still as a sinner judged?

8 And not, as we are evil spoken of, and as some assert us to say—Let us do evil things, that the good things might come? Their condemnation is just.

9 What then? Are we better? Not at all! For we have already accused both Jews and Greeks all to be under sin.

10 As it has been written, There is none righteous (correct, innocent, just, impartial), not even one;

11 there is none comprehending (putting it together); there is none seeking out after God.

12 Each and every one have turned away, together they became good for nothing, there is none doing good (kind,useful, profitable), there is not as much as one.

13 Their throat is an open grave; with their tongues they have used deceit; the poison of asps is under their lips:

14 Of whom the mouth is full of cursing (praying for evil) and embittered harshness;

15 Eagerly swift are their feet to liberally shed blood;

16 Crushing calamity and miserable hardship are in their ways;

17 And the way of serenity (peace, wholeness) they have not known first-hand;

18 There is no fear (alarm, reverence, panic, withdrawal from feeling inadequate) of God before their eyes.

19 Now we know that as many things as the law says, it says to those in the law, that every mouth may be stopped (fenced in, blocked, closed, obstructed), and all the world may come under judgment (answerable to, liable to) to God;

20 Therefore by the works of the law, not any flesh will be justified (defend the cause of, acquit, judicially approve) before the eyes of Him, for through the law is the knowledge (recognition, discernment) of sin.

21 But now the righteousness of God apart from the law has been made apparent, being witnessed to (attested to, testified of) by the law and the prophets;

22 Even the just approval of God is on account of faith from Jesus Christ, toward all those believing. For there is no distinction;

23 For all have sinned (having no share in do to forfeiture for missing the mark) and fall short of (come behind/late and therefore left out of) the glory of God,

24 Being shown to be righteous (made justified, acquitted)) as a free gift by His grace (extended favor/kindness) through the redemption (a release effected by the payment of ransom, redeem from) that is in Christ Jesus,

25 Whom God set forth as a propitiatory (covering, sin offering, the covering of the ark- mercy seat), through faith in his blood, for the showing forth of His justness, because of the passing over (remission of punishment for, letting go from close beside) of the bygone sins in the forbearance (bearing up, delay, suspense) of God;

26 For the demonstration of His justness in the present time, for His being just and justifying those of faith from Jesus.

27 Where is the boasting (glorying, exulting) then? It has been excluded. By what law? Of works? No, but through a law of faith.

28 Therefore we reckon a man to be justified by faith separate from the works of the law.

29 Is He only the God of the Jews only? Is He not also the God of other ethnicities? Yes, also of other ethnicities!

30 Since indeed there is one God who will declare righteous the circumcision by faith, and the uncircumcision through the same faith.

31 Do we then abolish (sever, render inoperative) the law through faith? May it never come into being! Rather we cause the law to stand.