

**Romans 3**

**1 *Then what advantage* has the Jew? Or what is the benefit of circumcision?**

**2 *Great in every respect.* First of all, that they were entrusted with the oracles of God.**

**3 *What then?* If some did not believe, their unbelief will not nullify the faithfulness of God, will it?**

**4 *May it never be!* Rather, let God be found true, though every man be found a liar, as it is written, "THAT YOU MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN YOU ARE JUDGED."**

**5 *But if our unrighteousness* demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? ( I am speaking in human terms.)**

**6 *May it never be!* For otherwise, how will God judge the world?**

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

**8 *And why not say* (as we are slanderously reported and as some claim that we say), "Let us do evil that good may come"? Their condemnation is just.**

**9 *What then?* Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;**

**10 *as it is written,* "THERE IS NONE RIGHTEOUS, NOT EVEN ONE;**

**11 *THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD;***

**12 *ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE.*"**

**13 *"THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING," "THE POISON OF ASPS IS UNDER THEIR LIPS";***

**14 *"WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS";***

**15 *"THEIR FEET ARE SWIFT TO SHED BLOOD,***

**16 *DESTRUCTION AND MISERY ARE IN THEIR PATHS,***

**17 *AND THE PATH OF PEACE THEY HAVE NOT KNOWN.*"**

**18 *"THERE IS NO FEAR OF GOD BEFORE THEIR EYES."***

**19 *Now we know* that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God;**

**20 *because by the works* of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.**

**21 *But now apart* from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,**

**22 *even the righteousness* of God through faith in Jesus Christ for all those who believe; for there is no distinction;**

**23 *for all have sinned* and fall short of the glory of God,**

**24 *being justified* as a gift by His grace through the redemption which is in Christ Jesus;**

**25 *whom God displayed* publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;**

**26 *for the demonstration,* I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.**

**27 *Where then is boasting?* It is excluded. By what kind of law? Of works? No, but by a law of faith.**

**28 *For we maintain* that a man is justified by faith apart from works of the Law.**

**29 *Or is God* the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also,**

**30 *since indeed God* who will justify the circumcised by faith and the uncircumcised through faith is one.**

**31 *Do we then nullify* the Law through faith? May it never be! On the contrary, we establish the Law.  
NASU**

**Romans 3**

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| <b>1</b> <i>Then what advantage</i>        | <b>17</b> <b>AND THE PATH</b>            |
| <b>2</b> <i>Great in every respect.</i>    | <b>18</b> <b>"THERE IS NO FEAR</b>       |
| <b>3</b> <i>What then?</i>                 | <b>19</b> <i>Now we know</i>             |
| <b>4</b> <i>May it never be!</i>           | <b>20</b> <i>because by the works</i>    |
| <b>5</b> <i>But if our unrighteousness</i> | <b>21</b> <i>But now apart</i>           |
| <b>6</b> <i>May it never be!</i>           | <b>22</b> <i>even the righteousness</i>  |
| <b>7</b> <i>But if through my lie</i>      | <b>23</b> <i>for all have sinned</i>     |
| <b>8</b> <i>And why not say</i>            | <b>24</b> <i>being justified</i>         |
| <b>9</b> <i>What then?</i>                 | <b>25</b> <i>whom God displayed</i>      |
| <b>10</b> <i>as it is written,</i>         | <b>26</b> <i>for the demonstration,</i>  |
| <b>11</b> <b>THERE IS NONE</b>             | <b>27</b> <i>Where then is boasting?</i> |
| <b>12</b> <b>ALL HAVE TURNED</b>           | <b>28</b> <i>For we maintain</i>         |
| <b>13</b> <b>"THEIR THROAT IS</b>          | <b>29</b> <i>Or is God</i>               |
| <b>14</b> <b>"WHOSE MOUTH IS</b>           | <b>30</b> <i>since indeed God</i>        |
| <b>15</b> <b>"THEIR FEET ARE</b>           | <b>31</b> <i>Do we then nullify</i>      |
| <b>16</b> <b>DESTRUCTION</b>               |  |

**Primary Markers**

- 1.** *Then what advantage*
- 8.** *And why not say*
- 16.** **DESTRUCTION**
- 24.** *being justified*