

ROMANS

The Gospel of God's Grace

A Verse By Verse Study

ROMANS 2

men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,¹⁸ and knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;¹⁹ and art confident that thou thyself art a guide of the blind, a light of them which are in darkness,²⁰ an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.²¹ Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?²² thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?²³ thou that makest thy boast of the law, through breaking the law dishonorest thou God?²⁴ For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.²⁶ Therefore, if the uncircumcision

The Jews and the law

keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?²⁷ And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?²⁸ For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:²⁹ but he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, and not in the letter; whose praise *is* not of men, but of God.

3 What advantage then hath the Jew? or what profit *is there* of circumcision? ² Much every way: chiefly, because that unto them were committed the oracles of God.³ For what if some did not believe? shall their unbelief make the faith of God without effect? ⁴ God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

⁶ But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God un-

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righteous who taketh vengeance? (I speak as a man)

⁶ God forbid: for then how shall God judge the world?⁷ For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?⁸ and not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;¹⁰ as it is written,

There is none righteous, no, not one:

¹¹ there is none that understandeth, there is none that seeketh after God.

¹² They are all gone out of the way,

they are together become unprofitable; there is none that doeth good, no, not one.

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

¹⁴ whose mouth is full of cursing and bitterness:

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¹⁵ their feet are swift to shed blood:

¹⁶ destruction and misery are in their ways:

¹⁷ and the way of peace have they not known:

¹⁸ there is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.²⁰ Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;²² even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:²³ for all have sinned, and come short of the glory of God;²⁴ being justified freely by his grace through the redemption that is in Christ Jesus:²⁵ whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past,

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