

<b>{45} Romans</b>	
King James Version	King James Paraphrase
<p>(7) To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:</p> <p>(8) But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,</p> <p>(9) Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;</p> <p>(10) But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:</p> <p>(11) For there is no respect of persons with God.</p> <p>(12) For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;</p> <p>(13) (For not the hearers of the law <i>are</i> just before God, but the doers of the law shall be justified.</p> <p>(14) For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:</p> <p>(15) Which shew the work of the law written in their hearts, their conscience also bearing witness, and <i>their</i> thoughts the mean while accusing or else excusing one another;)</p> <p>(16) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.</p> <p>(17) Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,</p>	<p>(7) To those who patiently continue doing good deeds and seek for glory and honor and immortality-- eternal life:</p> <p>(8) But to those who are contentious, and do not obey the truth, but obey unrighteousness-- indignation and wrath,</p> <p>(9) Tribulation and anguish, upon every soul of man who does evil, of the Jew first, and also of the Gentile {non-Jews};</p> <p>(10) But glory, honor, and peace, to every man who does good deeds, to the Jew first, and also to the Gentile {non-Jews}:</p> <p>(11) Because there is no preferential treatment of persons with God.</p> <p>(12) As many as have sinned without law will also perish without law: and as many as have sinned in the law will be judged by the law;</p> <p>(13) (Because it is not the hearers of the law who <i>are</i> justified before God, but the doers of the law who will be justified.</p> <p>(14) Because when the Gentiles {non-Jews}, who do not have the law, do by nature the things contained in the law, these, not having the law, are a law to themselves:</p> <p>(15) Who show the work of the law written in their hearts, their conscience also bearing witness, and <i>their</i> thoughts in the meantime accusing or else excusing one another;)</p> <p>(16) In the day when God will judge the secrets of men by Jesus Christ according to my gospel.</p> <p><b>(17) Listen, you <i>who</i> are called a Jew, and rest in the law, and make your boast of God,</b></p>
<p>45.005 Romans Chapter 2 (Page 3281)</p>	

{45} Romans

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<p>(18) And knowest <i>his</i> will, and approvest the things that are more excellent, being instructed out of the law;</p> <p>(19) And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,</p> <p>(20) An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.</p> <p>(21) Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?</p> <p>(22) Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?</p> <p>(23) Thou that makest thy boast of the law, through breaking the law dishonourest thou God?</p> <p>(24) For the name of God is blasphemed among the Gentiles through you, as it is written.</p> <p>(25) For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.</p> <p>(26) Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?</p> <p>(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?</p>	<p>(18) And know <i>His</i> will, and approve the things that are more excellent, being instructed out of the law;</p> <p>(19) And are confident that you yourself are a guide to the blind, a light of those who are in darkness,</p> <p>(20) An instructor of the foolish, a teacher of babes, who have the form of knowledge and of the truth in the law.</p> <p>(21) You therefore who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?</p> <p>(22) You who say a man should not commit adultery, do you commit adultery? You who hate idols, do you commit sacrilege {put worldly things ahead of God}?<sup>b</sup></p> <p>(23) You who make your boast in the law, through breaking the law do you dishonor God?</p> <p>(24) Because <b>“the Name of God is blasphemed among the Gentiles {non-Jews} because of you,”<sup>c</sup></b> as it is written.</p> <p>(25) Because circumcision truly profits, if you keep the law: but if you are a breaker of the law, your circumcision has become uncircumcision.</p> <p>(26) Therefore if the uncircumcised keep the righteousness of the law, will not his uncircumcision be counted for circumcision?</p> <p>(27) And will not <i>the</i> uncircumcised who by nature, if he fulfills the law, judge you, who by the letter and circumcision transgress the law?</p>
<p>2:22b – sacrilege – treat the things of God with disrespect; take things that are devoted to God and use them for ungodly purposes – idolize material things - rob what belongs to God– Mat. 6:33; Mal. 3:8-10</p> <p>2:24c -Is .52:5</p>	
<p>45.006 Romans Chapter 2 (Page 3282)</p>	

{45} Romans

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<p>(28) For he is not a Jew, which is one outwardly; neither <i>is that</i> circumcision, which is outward in the flesh: (29) But he <i>is</i> a Jew, which is one inwardly; and circumcision <i>is that</i> of the heart, in the spirit, <i>and</i> not in the letter; whose praise <i>is</i> not of men, but of God.</p> <p><b>Chapter 3</b> (1) What advantage then hath the Jew? or what profit <i>is there</i> 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. (5) But if our unrighteousness commend the righteousness of God, what shall we say? <i>Is</i> God unrighteous 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 <i>rather</i>, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.</p>	<p>(28) Because he is not a Jew, who is one outwardly; neither <i>is</i> circumcision, that which is outward in the flesh: (29) But he <i>is</i> a Jew, who is one inwardly; and circumcision <i>is</i> of the heart, in the spirit, <i>and</i> not in the letter; whose praise <i>is</i> not from men, but from God.</p> <p><b>Chapter 3</b> (1) What advantage then does the Jew have? or what profit <i>is there</i> of circumcision? (2) Much in every way: chiefly, because to them were committed the oracles {scriptures} of God.<sup>a</sup> (3) So what if some did not believe? Will their unbelief cause the faith of God to be without effect? (4) God forbid: yes, let God be true, but every man a liar; as it is written, <b>“That You might be justified in Your sayings, and might overcome when You are judged.”<sup>b</sup></b> (5) But if our unrighteousness commends the righteousness of God, what shall we say? <i>Is</i> God unrighteous Who takes vengeance? (I speak as a man) (6) God forbid: how then could God judge the world? (7) Because if the truth of God has abounded more through my lie to His glory; why am I still judged as a sinner? (8) And not <i>rather</i>, (as we are slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? Their damnation is just.</p>
<p>3:2a – the oracles of God {Scriptures} – were committed to the Jews – some falsely claim that Mark and Luke were Gentiles – this passage proves that is wrong – see note on Luke 1 and Acts 21:29 3:4b – Ps. 51:4</p>	
<p>45.007 Romans Chapter 2-3 (Page 3283)</p>	