

## Romans 3

**3** <sup>1</sup>Then what advantage has the Jew? Or what is the value of circumcision? <sup>2</sup>Much in every way. To begin with, the Jews were entrusted with the oracles of God. <sup>3</sup>What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? <sup>4</sup>By no means! Let God be true though every one were a liar, as it is written,

“That you may be justified in your words, and prevail when you are judged.”

<sup>5</sup> But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.) <sup>6</sup> By no means! For then how could God judge the world? <sup>7</sup> But if through my lie God's truth abounds to his glory, why am I still being condemned as a sinner? <sup>8</sup> And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just.

### No One Is Righteous

<sup>9</sup> What then? Are we Jews<sup>[a]</sup> any better off?<sup>[b]</sup> No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, <sup>10</sup> as it is written:

“None is righteous, no, not one;

<sup>11</sup> no one understands;

no one seeks for God.

<sup>12</sup> All have turned aside; together they have become worthless;

no one does good,

not even one.”

<sup>13</sup> “Their throat is an open grave; they use their tongues to deceive.”

“The venom of asps is under their lips.”

<sup>14</sup> “Their mouth is full of curses and bitterness.”

<sup>15</sup> “Their feet are swift to shed blood;

<sup>16</sup> in their paths are ruin and misery,

<sup>17</sup> and the way of peace they have not known.”

<sup>18</sup> “There is no fear of God before their eyes.”

**3** <sup>1</sup>What was just said in vv. 25-29 might seem to imply that universal sin means the Jews have no distinction. Not so. Not that Jews are superior, but they hold important – and even advantageous – distinctions.

<sup>2</sup> λόγια τοῦ θεοῦ = “sayings,” consider the prophets!

<sup>3</sup> τί γάρ; εἰ ἠπίστησάν τινες = “for what if SOME were unfaithful.” Not all were! But what of God's character? Still faithful even when...

<sup>4</sup> δὲ ὁ θεὸς ἀληθής = strong saying, “let God be true.” Our lives up against His, shows how we fall short.

<sup>5</sup> St. Paul deals with possible misunderstanding of false inference.

<sup>6</sup> In other words, if God judges the world, how could He possibly be accused of injustice?

<sup>7-8</sup> St. Paul is addressing sinful hypothetical reasoning against God. Why would a person go here? Answer: to justify their rebellion.

<sup>9</sup> ὑφ' ἁμαρτίαν = “under sin” also used at Rom 7:14 & Gal. 3:22. “Sin” as a noun and as a power that controls man. Don't reduce “sin”

<sup>10</sup> Drawn from Eccl 7:20, but adds the word δίκαιος = used as St. Paul will start to focus on this idea = **righteous standing before God**. So, universal sin (Rom 1-2) leads to the lack of righteous standing before God (Rom 3).

<sup>11-12</sup> See Psalm 14:2-3 & Psalm 53:2-3. Such are ruthless enemies of God. Translate = St. Paul is saying that \_\_\_ by nature are \_\_\_\_\_ of God.

<sup>13</sup> See Psalm 5:9 & Psalm 140:3.

<sup>14</sup> See Psalm 10:7.

<sup>15-17</sup> A condensed version of Isaiah 59:7-8

<sup>18</sup> See Psalm 36:1b. φόβος θεοῦ = what is missing in the one controlled by sin. The fear of the LORD drives us to do what is pleasing to God.

19 Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. 20 For by works of the law no human being<sup>[c]</sup> will be justified in his sight, since through the law comes knowledge of sin.

### **The Righteousness of God Through Faith**

21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— 22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. 26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

27 Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. 28 For we hold that one 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 God is one—who will justify the circumcised by faith and the uncircumcised through faith. 31 Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

19 Romans 3:19 ἐν τῷ νόμῳ = “under the law,” who is? Or who is condemned by it? (Thus, Gal. 4:4 becomes amazing for us)

20 THE purpose of the Law (“theological use,” or “second use;” the MIRROR. By the far, the most important use of the Law of God.

21 δικαιοσύνη θεοῦ = noun connected to God in the genitive. This is the righteousness belonging to God/God's. And this is χωρὶς νόμου = apart from law or without the law. Nothing accuses us here. This truth is in the O.T. too.

22 God's righteousness stated again, but this time διὰ πίστεως Ἰησοῦ Χριστοῦ = through faith in Jesus Christ.

23 πάντες = law!

24 GIGANTIC! Δικαιούμενοι = present, passive, participle (what is a participle? Word from a Verb used as an Adjective) // God (He's active, you're passive) presenting declares you to be in the status of being righteous! How? “by his grace as a gift”!!! What brought this on? “the redemption that is in Christ Jesus.”!!!

25 ἱλαστήριον = propitiation (by His blood); “received by faith” = TRUSTING Jesus!

25b-26 “passed over” (25) = postponed the full penalty of sin in the OT, but what took those OT sins away was the blood of Christ!

27 We can't take credit for this. “law of faith” = “law” in a broad sense that eliminates being justified through works of the law.

28 “by faith [ALONE] we are justified.

29-30 One God and one way of salvation for all.

31 But the law is not eliminated. Rather, faith upholds the law. Two ways. What are these?