



# A Study of Romans

## Romans Chapter 3

### Judgement on Sin and Justification in Christ



#### Overview

Paul continues his diatribe with his imaginary debate partner who speaks on behalf of traditional Judaism. He addresses a misunderstanding that being a Jew counts for nothing in reference to Christian salvation. He again states that circumcised Jews have an advantage over Gentiles; however, both are captive to the power of sin. The good news for both is that God demonstrated His righteousness through Jesus Christ for the redemption of the entire world for those who believe.

## **1. The Faithfulness and Justice of God (3: 1-8)**

- 1 *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.***
- 5 *But if our unrighteousness commend the righteousness of God, what shall we say? Is 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 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.***

### Key Points

- There are no political, religious, intellectual, or academic systems in this world that will nullify God's faithfulness.
- The wickedness in this world does not come from God – God always proves to be true to His promises.
- Those who act wickedly and prove false to the Lord, regardless of their being Jew or Gentle, will bear the penalty they justly deserve.

### Questions

1. Paul again refers to Jews having an advantage over Gentiles. Why?
2. Why do you think Man's unrighteousness causes God to judge the world?
3. Why do you think Paul writes "I speak as a man" (or "I am using the human argument") in reference to acts of unrighteousness bringing out God's righteousness?

## **2. The Universal Domination of Sin (3:9-20)**

- 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:*
- 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.*

### Key Points

- Jews and Gentiles are the same in that we are all sinners needing salvation
- Paul proves his argument that we are all sinners using Scripture
- The law's intended purpose is not to save us by works, but to show us our sin and our need for salvation

### Questions

1. Why do you think Paul writes "*there is none righteous, no, not one*"?
2. Do you recognize lines 10 through 18 "*as it is written*" from the Old Testament?
3. Why do you think Paul has to repeat his emphasis that salvation cannot be attained by "*the deeds of the law*"?

### **3. The Righteousness of God Manifested (3:21-26)**

- 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, through the forbearance of God;**
- 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.**

#### Key Points

- Righteousness that cannot be obtained through the law is available through Christ
- Jews and Gentiles have all sinned but righteousness is given to all those who believe in Christ as their savior
- God's presentation of Christ as a sacrifice of atonement was done for our sins of the past, present, and future.

#### Questions

1. What do you think is meant by "a man is justified by faith without the deeds of the law."?
2. Why do you think Paul mentions God's forbearance as to why He let sins committed in the past go unpunished?

### **4. Justification by Faith (3:27-31)**

- 27 Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith.**
- 28 Therefore we conclude that a man is justified by faith without the deeds of the law.**
- 29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also:**

30 ***Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.***

31 ***Do we then make void the law through faith? God forbid: yea, we establish the law.***

### Key Points

- There is no room for one's boasting in Christian faith
- There is one God for both Jews and Gentiles through a common faith
- The Law is not nullified because the gospel message supports the law.

### Questions

1. Why do you think Paul writes that "boasting is excluded" because of the law?
2. In line 3:28, Paul states that "*a man is justified by faith without the deeds of the law*" but in Romans 2:13, Paul writes that "*the doers of the law shall be justified*". How do you view this apparent contradiction?
3. What are your thoughts about how one can be "*justified by faith without the deeds of the law*" yet be required to "establish (or uphold) the law"? Is this another contradiction?

----- END OF LESSON -----

NEXT MONTH – read Romans 4:1- 25

Covering: The Justification of Abraham; The Promise to Abraham; The Faith of Abraham