

6/27/10

Romans 3

The portrait of man is very dark one, as Paul has revealed the utter corruptness of the Gentile and the equal condemnation of the moralist who is a hypocrite and self-righteous, both are guilty before God.

The Jew has been told that his high privilege of circumcision by the covenant brings great responsibility and accountability to God to be a doer not a mere hear, circumcision being of the heart, not a mere physical rite.

So now Paul continues dealing with the Jew as to their advantage as the people of God.

3:1-8 The righteousness of God.

3:1 Paul asks the question of the advantage of the Jew and the profit of circumcision.

- 1) The Jews felt their high privilege of covenant and circumcision entitled them to God automatically.
- 2) The apostle told them, a Jew under the Law had to be a doer and circumcised in heart. Rom. 2:17-29

3:2 Paul declares that the preeminent or chief advantage of the Jew.

- 1) God entrusted to them the oracles of God.
 - * The oracles “logia”, refer to the word of God, the revelation of God, three other times. Acts 7:38; Heb. 5:12; 1Pet. 4:11
- 2) The word of God is what is necessary for a person in life. 1Tim. 3:16-17
- 3) The word of God is inerrant and infallible. 2Pet. 1:20-21
- 4) The perfection of God’s word is declared by the Psalmist. Ps. 19:7-14
- 5) “The prophet who has a dream, let him tell a dream; And he who has My word, let him speak My word faithfully. What is the chaff to the wheat?” says the LORD. “Is not My word like a fire?” says the LORD, “And like a hammer that breaks the rock in pieces? Jer. 23:28-29
- 6) “For assuredly, I say to you, till **heaven** and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.” Matt. 5:18

3:3-4 Paul posed a second question from the human perspective of the Jew.

- 1) If some did not believe in the promises of God, as the case was, would their unbelief cancel out God’s faithfulness to His word of promises? vs. 3

* Acts 7:37-38

- a) The questions are rhetorical, demanding an obvious response. NO!
 - b) This expression is repeated over and over, it is key to the letter. Rom. 3:31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11
- 2) The response is emphatic God can not be faulted with false or incorrect judgment. vs. 4
- a) Certainly not!
 - b) God is true, reliable and faithful to His word, He can not lie, Num. 23:19
 - c) The authority for the contrast between God and man is the word, "As it is written." Ps. 116:11
 - d) The vindication of God's righteous justice is also from the word, when He judge David for his sin with Bathsheba. Ps. 51:4

3:5-6 Paul digresses and takes up the righteousness of God as impeccable.

- 1) If my unrighteousness helps to magnify God's righteousness, is God unjust to still inflict me with wrath? vs. 5a-c
 - a) Again he is playing the devils advocate from the human perspective!
 - b) He is also using a pay on words between unrighteousness and righteousness.

- 2) Paul's response is that only a natural man would conclude this, not able to understand the things of God. vs. 5d
 - * The natural man does not understand the things of the Spirit...1Cor. 2:9-16
- 3) Paul's response again is emphatic and exclamatory, NO, he says, for God would be unfit to judge the world, if that were the case. vs. 6
 - * Gen. 18:25; Deut. 32:4; Job 34:10-12

3:7-8 Paul asks two more questions as a natural progression, ending with natural conclusion, which are contrary to the nature of God's righteous justice and the revelation of the Scriptures.

- 1) Why does God still judge me as a sinner if God's truth has increase through my lie? vs. 7
- 2) If that is the result of my lie, then why not teach, lets do evil that good may come! vs. 8a-b
- 3) This was what Paul and other Christians were being slandered of teaching and was being affirmed by others. vs. 8c
- 4) Paul pronounces the just and righteous verdict by God condemning such individuals!

3:9-20

The unrighteousness of man.

- 3:9** Paul now comes back from his digression and brings in the Christian into the problem of man's unrighteousness.
- 1) Is the Christian better than the Jew? NO!
 - a) Verse eight indicated twice the "we" to be the Christian who was being slandered.
 - b) Two more times in verse nine.
 - 2) Both Jew and Gentile have been previously charged by Paul as guilty and under the wrath of God, due to their depraved nature and bondage to sin.

3:10-12 The proclamation of man's unrighteous rebellion against God.

- 1) The phrase "it is written" "grapho", means simply to write but refers to the Holy Scriptures, the Divine authority of God, the oracle committed to the Jews. vs. 2
 - a) We get our word graphite from it, for a pencil.
 - b) 17 times is appears in Romans.
 - c) They are not word for word quotes but general references applied by the Holy Spirit and they are all from the LXX.
 - d) Paul provides a very gloom picture of man's true depravity from the Old Testament Scriptures by the direction of the Holy Spirit, not according to

sociology, psychology or anthropology.

- 2) There is none righteous, no, not one. vs. 10
 - a) The quote. Ps. 14:1; Eccl. 7:20
 - b) Forty-five time the different forms of the word righteousness appears in Romans, it is a key word.
- 3) There is none who understands. vs. 11a
 - a) Ps. 14:2
 - b) The spiritual things and way of God, apart from God.
- 4) There is none who seeks after God with deliberate diligence. vs. 11b
 - 1) The quote. Ps. 14:2
 - 2) Idolatry sacrifices to devils. 1Cor. 10:20
- 5) They have all turned aside. vs. 12a
 - a) The quote. Ps. 14:3, Is. 53:6
 - b) They have deviated from the way of God.
- 6) They have together become unprofitable, unserviceable. vs. 12b
 - 1) The quote. Ps 14:3
 - 2) The word profitable "achreioo", means to make useless and is used for sour milk and rotten fruit.
- 7) There is none who does good, no, not one. vs. 12c
 - a) The quote. Ps. 14:3

- b) The integrity and motives of man are selfish with ulterior motives.

3:13-15 The picture of man's unrighteousness towards man.

- 1) Their throat is an open tomb. vs. 13a, Ps. 5:9
 - a) Corruption and death and its stench comes forth continually.
 - b) The word open “anoigo”, is a perfect participle communicating it has been open and remains open.
- 2) The tongues is used for practicing deceit. vs. 13b; Ps. 5:9
 - a) The beast behind the ivory cage! Ja. 3
 - b) “A wholesome **tongue** is a tree of life, But perverseness in it breaks the spirit.” Prov. 15:4
- 3) The poison of asps is under their lips. vs. 13c; Ps. 140:3
 - a) The reference is to an Egyptian cobra, which is the most deadly of snakes.
 - b) The snake was the instrument of deception for Eve.
- 4) Whose mouth is full of cursing and bitterness. vs. 14; Ps. 10:7
 - a) We worship God with it and curse man. Ja.
 - b) We retaliate and take vengeance, to dishonor our fellow man.

- c) The Hebrew means fraud, Paul is quoting the LXX.

5) Their feet are swift to shed blood. vs. 15, Is. 59:7; Prov. 1:16

- a) Their actions are life threatening.
- b) They are quick to act to retaliate.

3:16-18 The destructive pattern of man's unrighteousness.

- 1) Destruction and misery are in their ways. vs. 16
 - a) The quote. Is. 59:7-8
 - b) Fractures and hard lives with hardship is the idea.
- 2) The way of peace they have not known. vs. 17
 - a) Quote. Is. 59:8
 - b) The peace of God by walking with God.
- 3) There is no fear of God before their eyes. vs. 18
 - a) The quote. Ps. 36:1
 - b) The fear of the Lord is the beginning of wisdom. Prov. 1:9; 9:10

3:19-20 The final and conclusive verdict is proclaimed.

3:19 The purpose of the law was to show man his inability to keep the Law.

- 1) The one under the Law was the Jews or any proselyte. vs. 19a
- 2) The efficiency of the Law was to silence man about his righteousness.
- 3) The ultimate purpose of the Law was to accuse the entire world of being guilty before God.
 - a) The law is for sinners. 1Tim. 2:6
 - b) The law accuses me, it does not reward me.

3:20 The futility of the law for justification.

- 1) No man can use works of the law for a right standing before God.
- 2) The law communicates full knowledge of sin. exposing it and accusing me.

3:21-31 The righteousness of Christ.

3:21-26 The basis for the gospel of justification is faith in the cross.

3:21 God in His mercy and grace has provide one way for man's escape from His wrath.

- * This is the turning point in the letter, from the dark lost condition of man, to his only hope to step into the light to be justified and in fellowship with God.

- 1) The righteousness of God apart from the law is revealed, now. Rom. 1:17
 - a) The word revealed “phaneroo”, means to appear or show and the tense is the perfect passive, the historical death and resurrection with abiding consequences.

* Salvation history came to be fulfilled, in the fullness of time, according to Paul. Gal. 4:4
 - b) The word revealed in chapter one is “apolalupto”, to unveil or make fully known, in the indicative present tense, whenever the gospel is preached.
- 2) The righteousness of God is being attested and verified by the law and the prophets. Gen. 12:3; 15:6; 49:10; Deut. 18:15; 19; Jer. 23:5; Zach. 9:9; Lk. 24:44; Gal. 4:4; Heb. 1:1-4
 - a) The law was to lead us to Christ as a school master. Gal. 3:24
 - b) Christ is the end of the law because He fulfilled it. Rom. 10:4

3:22-23 The righteousness that God will except is that of Jesus atoning work on the cross. Rom. 1:16-17

- 1) Through faith in Jesus Christ. vs. 22a-b
- 2) To all and on all who believe. vs. 22c
- 4) There being difference, no one is excluded, due to race, nationality, creed

or color, the class distinction is done away in Christ. vs. 22c

* Col. 3:11

- 5) The reason for no favoritism with God is simple. vs. 23
- a) All have sinned, to miss the mark.
 - b) All have fallen short of the glory of God, which means to miss the mark, to be left behind in a race and not reach the goal.

3:24-26 The manner and way provided by God.

- 1) The provision is justification by His grace. vs. 24
- a) Justified freely, without cost to man regarding personal works. Rom. 5:1-2
 - 1)) The word justified “diaioo” is to be acquitted
 - 2)) This is the first time God’s righteousness is identified with justification.
 - b) It is a gift of grace.
 - * Unmerited favor, underserved. Eph. 2:8-9
- 2) The channel of justification is through the redemption that is in Christ Jesus. Matt. 20:28; 1Tim. 2:6
- a) Redemption “apolutroseos”, means the ransom paid for the release of a prisoner or a slave. 2Cor. 5:21

- b) There is the world “agorazo”, to buy in the market place. 1Cor. 6:20; 7:23

- c) There is also “exagorazo”, to buy out of the slave market, this is what Jesus does when He saves us. Gal 3:13; 4:5

3) The efficaciousness of the redemption the sacrificial payment on the cross. vs. 25a-b

- a) The provider was God the Father.

- b) The provision was His Son, as the propitiation “hiasterion”, that which satisfied the demands of God’s righteousness and holiness. 1Jn. 2:2, 4:10

- 1)) The word is from the LXX implying atonement and reconciliation.

- 2)) The word is use for the mercy-seat on the Ark of the covenant. Heb. 2:17; 9:5

- 3)) The word was used to appease the pagan gods by sacrifice.

- 4)) The Christian should never think that God was appeased like the pagan gods, but rather that he satisfied His own wrath by pouring it out on His Son, thereby not violating His holiness and righteousness. 1Jn. 2:2; 4:10

- c) The token was His blood, being sinless. 1Pet. 1:19

- d) The means is through faith in the precious blood of Jesus. Gen. 9:4; Lev. 17:11; Eph. 1:7; 1Pet. 1:18; Rev. 5:9
- 4) The purpose was to demonstrate to the human race the righteous character of God as He forgave the sins prior to the cross, in the form of promissory notes, based on the future payment of his Son, Jesus Christ. vs. 25c
- a) Where was this demonstrated? At the cross.
- b) Jesus cried out, “My God why have You forsaken Me? Ps. 22:1
- c) The answer was, “Bur You are holy.” Ps. 22:3
- d) God the Father at the cross demonstrated several things.
- 1) That He is holy.
 - 2) That His wrath fell on His Son who became sin for us.
 - 3) That He is perfect in justice.
 - 4) That dying in our place, Jesus provides redemption for all who believe in faith.
- e) All past sins were temporarily covered by the animal sacrifices, until the Lamb of God came. Jn. 1:29
- 5) To demonstrate at the present time His righteousness, that He might be just and the

justifier of the one who has faith in Jesus. vs. 26

* All the Old Testament sacrifices were in faith looking forward to Christ, He was the lamb of God who would take away the sins of the world. Rom. 1:16-17; Jn. 1:29; Heb. 11:13; 12:23

- 3:27-31** The basis of faith in the cross fulfills the law,
- * The concluding principles.
- 1) Boasting is excluded in salvation. vs. 27
 - 2) Justification is by faith apart from the works of the law. vs. 28
 - 3) God is the God of both Jew and Gentile, for their is only one God. vs. 29
 - * The Lord is one and broken down the middle wall of division. Deut. 4:4-6; Eph. 4:4-6
 - 4) The circumcision by faith and the uncircumcision through faith. vs. 30
 - 5) Faith establishes the law, rather than making it void. vs. 31
 - a) The Law validates and confirm the demand of the sinners death.
 - b) The law and prophets prophesied about the coming sacrifice. vs. 21
 - c) Faith in Christ is the fulfillment of the requirements of the Law, Jesus died in our place, for sinners. 2Cor. 5:21