

Romans 3:1-20

Righteousness Revealed in Condemnation of all men!

Verse 1

Then what – (ti oun) This phrase occurs 12 times in Romans. It is used by Paul as a technical way to raise a question of something previously taught to further his argument (3:1, 9; 4:1; 6:1, 15, 21; 7:7; 8:31; 9:14, 19, 30; 11:7)

Then what advantage has the Jew? If being a Jew inwardly is what counts then what is the privilege or profit of being Jewish?

Verse 2

They were entrusted with the oracles of God – This refers to the entire Old Testament revelation. To be the recipients of this revelation was a great honor.

Verse 3

What then? – Since the Jews failed to keep the covenant promises does that mean God will renege on His promises?

Verse 4

May it never be! –

“God’s promise to send Israel the Redeemer was not defeated by their willful disobedience and rejection. All His promises for the future of the nation will be fulfilled to His glory in spite of their unbelief.”¹ J. Vernon McGee

Every man be found a liar – God’s word and His faithfulness are always true.

“The one who believes in the Son of God has the witness in himself; the one who does not believe God has made Him a liar, because he has not believed in the witness that God has borne concerning His Son.” 1 John 5:10

Verse 5

God is not unrighteous, is He? – Some may argue that God is not just to punish that which brings greater glory to Himself.

I am speaking in human terms – My speech is not worthy of the subject. The rabbis often used this expression.

Verse 6

How will God judge the world – If our sin only reveals the grace of God then God would have no right to judge any person.

Verse 7

My lie - My unbelief and unfaithfulness to the revelation of God.

Why am I being judged – The sinner’s objection to being judged because he wrongly thinks his sin brings God more glory.

Verse 8

As some affirm that we say –

“It was undoubtedly the accusation of Antinomianism because

Paul preached justification by faith and not by works.”²

Verse 8

As some affirm that we say – “Today, the same slanderous charges of encouraging license to sin are hurled at those who teach God’s free grace, as if teaching unadulterated-grace necessarily leads to sin... Just because one teaches grace as Paul taught does not in any way suggest or imply that one should sin.”³

Verse 9

What then – How are we to understand the situation? The Jews were privileged in the plan of God but they were just as guilty as the Greek when it came to sin.

Verses 10-18

As it is written - To prove his point Paul strings together several Old Testament passages. Verses 10-12 explore man’s character deficiencies through five statements. Verses 13-18 explore man’s conduct through six body parts.

Verses 10-12 (Psalm 14:1-3; Psalm 52:1-3; Eccles. 7:20)

- 1 *There is none righteous*
- 2 *There is none who understands*
- 3 *There is none who seeks God*
- 4 *All have turned aside*
- 5 *There is none who does good*

Verses 13-18 (Psalm 5:9; 140:3; Isaiah 10:7-9; Psalm 36:1)

- 1 *Their throat is an open grave*
- 2 *With their tongues they keep deceiving*
- 3 *The poison of asps is under their lips*
- 4 *Whose mouth is full of cursing and bitterness*
- 5 *Their feet are swift to shed blood*
- 6 *There is no fear of God before their eyes.*

Sin has affected every part of man. Nothing we do could ever commend or justify us before God.

Verse 19

The Law – Lest the Jew try to excuse himself from the Scriptures quoted, Paul reminds him that all are held accountable to God, Jews and everyone else.

Verse 20

By the works of law no flesh will be justified in His sight –

No one can ever be declared righteous by keeping the Law!

“But the Scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who believe.” Galatians 3:22

¹ J. Vernon McGee, *Thru The Bible*. Volume IV, Thru The Bible Radio, 1983, p. 661.

² A.T. Robertson, *Word Pictures in the New Testament*. Broadman Press, Nashville, TN, 1931, p. 343

³ Rene’ Lopez, *Romans Unlocked*. 21st Century Press, 2005, p. 70.