



The Book of ROMANS
Chapter 3
“JUDGMENT OR JUSTIFICATION!”

> **Introduction: Paul has proven that the whole world is guilty before God in three unique ways:**
(1) Creation reveals there is a God who masterfully designed our existence (1:19-20)

(2) Our conscience (teaching us right from wrong) is the revelation of the **righteous** God who made us in His image (2:15)

(3) The oracles of God, the Holy Scriptures were given to the Jew to unveil mankind’s sinfulness and our need for a **Savior** (3:2)

> **Let’s Recognize Three TRUTHS in Romans Chapter 3:**

- TRUTH #1 - GOD IS RIGHTEOUS! (v1-8)

(v1-2) The Jewish people were blessed in receiving the **oracles** of God.

(v3-4) Even if they didn’t believe their Scriptures God will still be true to His promises. God is faithful to **forgive** or to **judge** depending upon man’s response to God. Let’s look at Psalm 51:1-13, which is partially quoted in verse 4.

(v5-8) A simplified interpretation would be, “If our sin commends His righteousness, how can He judge us?” Answer: We do not do evil that good may come of it. God judges the world righteously.

- TRUTH #2 - MANKIND IS SINFUL! (v9-20)

(v9-18) Paul has established the fact that Jew and Gentile are equally under **sin** and then quotes a litany of Old Testament passages to drive home the **sinfulness** of humanity.

(v19-20) The Law magnifies our sinfulness and pronounces us **guilty** before God.

> **The doctrine of “SIN” is as follows:**

(1) Transgression - an overstepping of the law, the divine boundary between **good and evil** (Ps. 51:1; Ro. 2:23)

(2) Iniquity - an act inherently **wrong**, whether expressly forbidden or not (Ro. 1:21-23)

(3) Error - a departure from **right** (Ro. 1:18; 1 Jn. 3:4)

(4) Missing the mark - a failure to meet the **divine** standard (Ro. 3:23)

(5) Trespass - the intrusion of **self-will** into the sphere of divine authority (Eph. 2:1)

(6) Lawlessness - spiritual **anarchy** (1 Tim.1:9)

(7) Unbelief - an insult to the **divine** veracity (Jn. 16:9)

- > **SIN:** (1) originated with **Satan** (Isa. 14:12-14);
- (2) entered the world through **Adam** (Ro. 5:12);
- (3) was, and is, universal, **Christ** alone excepted (Ro. 3:23; 1 Pet.2:22);
- (4) incurs the penalties of spiritual and physical **death** (Gen. 2:17; 3:19; Ez. 18:4,20; Ro. 6:23);
- (5) has no remedy but in the sacrificial death of **Christ** (Acts 4:12; Heb. 9:26) made available by **faith** (Acts 13:38-39).

- TRUTH #3 - JESUS SAVES! (v21-31)

(v21) **How was the righteousness of God revealed? Jesus said in Matthew 5:17-19 - "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. 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.**

(v22) **By faith all can receive His righteousness** - The believing sinner is justified, i.e. treated as righteous because Christ, "who knew no sin," bore his sins on the cross, being "*made sin for us, that we might become the righteousness of God in Him.*" (2 Cor. 5:21)

(v23-26) **Key words that every Christian should know and understand:**

> **JUSTIFIED** - *Justification* (1) originates in **grace** (Ro. 3:24; Ti. 3:4-5);

(2) **is through the redemptive and propitiatory work of Christ who fulfilled the law (Ro. 3:24-25; 5:9);**

(3) **is by faith, not works (Ro. 3:28-30; 4:5; 5:1; Gal. 2:16; 3:8,24);**

(4) **and may be defined as the judicial act of God whereby He justly declares and treats as righteous the one who believes in Jesus Christ. The justified believer has been declared by the judge Himself (Ro. 3:31) to have nothing laid to his charge (Ro. 8:1,31-32).**

> **GRACE** – *is the kindness and the love of God our Savior . . . not by works of righteousness which we have done . . . having been justified by His grace*" (Ti. 3:4,5,7). As a principle, therefore, grace is set in contrast with law (Ro. 11:6), under which God demands righteousness from men, as, under grace, He **gives** righteousness to men (Ro. 3:21-24; 8:3-4; Gal. 2:16; Phil 3:9).

Law is connected with Moses and works; grace, with Christ and **faith** (Jn. 1:17; Ro. 10:4-10). Under law, blessings accompany obedience (Dt. 28:1-6); grace bestows blessings as a **free** gift (Ro. 4:3-5; Eph. 2:8).

> **REDEMPTION** – *means to deliver by paying a price*. The work of Christ fulfilling the OT types and prophecies of redemption is set forth in three principal Greek words:

(1) ***Agorazo, to buy in the market*** (from agora, market). Man is viewed as a slave "sold under sin" (Ro. 7:14) and under sentence of death (Ex. 18:4; Jn. 3:18-19; Ro. 6:23) but subject to redemption by the purchase price of the **blood** of the Redeemer (1 Cor 6:20; 7:23; 2 Pet. 2:1; Rev. 5:9; 14:3-4).

(2) ***Exagorazo, to buy out of the market***, i.e. to purchase and remove from further sale (Gal. 3:13; 4:5; Eph. 5:16; Col 4:5), speaking of the finality of the work of redemption.

(3) ***Lutroo, to loose or set free*** (Lk. 24:21; Ti. 2:14; 1 Pet. 1:18), used in the release of a slave. Redemption is by sacrifice and by **power**; Christ paid the price, the Holy Spirit makes deliverance actual in experience (Ro. 8:2).

> **PROPITIATION** – in the Old Testament the lid of the *Ark of the Covenant* was called the “mercy seat” (Ex. 25:18). The cover of the ark (mercy seat) was sprinkled with atoning blood on the **Day of Atonement** (Lev. 16:14), representing that the righteous sentence of the law had been executed, changing a place of judgment into a place of **mercy**.

The thought in the OT sacrifices and in the NT fulfillment is that Christ completely satisfied the just demands of a holy God for judgment on sin by His death on the cross. God, foreseeing the cross, is declared righteous in forgiving sins in the OT period as well as in justifying sinners under the new covenant (Ro. 3:25-26; cp. Ex. 29:33).

Propitiation is not placating a vengeful God but, rather, it is satisfying the **righteousness of a holy God**, thereby making it possible for Him to **show mercy righteously**.

(v27-31) SAVED BY FAITH! How is the law established? C.I. Scofield writes, “The sinner establishes the law in its right use and honor by **confessing** his guilt and just condemnation. Christ, on the sinner’s behalf, establishes the law by obediently keeping its precepts (Mt. 5:17-18; Gal. 4:4-5), and by enduring its penalty, death.” Which offers all **SALVATION BY FAITH IN JESUS CHRIST AS THEIR PERSONAL SAVIOUR!**