

**Romans Chapter 3:1-20;
Universal need of the Gospel.**



THE DOCTRINE OF SIN. 1:18-3:20;

**BECAUSE OF SIN THERE IS A
UNIVERSAL NEED OF SALVATION.**

GENTILE STATE OF SIN –1:18-32;

JEWISH STATE OF SIN – 2:1-3:8;

CONCLUSION

“none righteous no not one.” 3:10;

**“every mouth may be stopped and
the whole world held accountable.” 3:19;**

**“all have sinned and
fallen short of the glory of God.” 3:23;**

Rom 3:1; “Then what's the use of being a Jew? Are there any special benefits for them from God? Is there any value in the Jewish circumcision ceremony? .”

In this chapter, Paul shows that the Law did give the Jews certain advantages.

**But it did not make them righteous.
Nor did It provide forgiveness of sins.**

**When it comes to sin, the Jews
were no better off than the Gentiles.**

**The necessity of Jesus' death on the cross
proved there was no distinction
where sin was concerned.**

THE FLOW OF PAUL'S ARGUMENT.

Universal Sinfulness Shows:- A Universal Need of the Gospel. (1:18-3:20;)

- A. So what advantage do the Jews have then? 3:1-18;**
1. They have superior honour & privileges. 3:2-8;
 2. But they are under sin, just the same. 3:9-18;

B. The Law brings knowledge of sin to all men, saying:-
This is what sin is, and all men are guilty of it! – but the Law cannot justify men from the guilt of those sins. 3:19-20;

C. Justification from that guilt comes through faith in the atoning blood of Jesus. 3:21-31;

Rom 3:1; “Then what's the use of being a Jew? Are there any special benefits for them from God? Is there any value in the Jewish circumcision ceremony?”

The Jews are superior in privilege but not in Morals.

Paul states the **critics objection** then **answers it.**

3:1-8;

Apparently Paul knew that some Jews would object to the way he had put Jews and Gentiles on an equal plane regarding sin; so he answered the anticipated objections in the first part of this chapter.

Paul uses the **rabbinic method** of questioning. Paul **states and answers** a series of objections from Jewish critics.

He **asked each question he expected** and then **answered it with logic and Scripture.**

Rom 3:1; “Then what's the use of being a Jew? Are there any special benefits for them from God? Is there any value in the Jewish circumcision ceremony?”

1st Question v1 “What advantage have the Jews”

Ans v2 “They were entrusted with the word of God”

2nd Question v3 “Does their unfaithfulness make void the faithfulness of God?”

Ans v4 “By no means – God is not a liar. He is right in what He says (Ps 51:4;)”

3rd Question v5 “If unrighteousness of man serves God in showing His righteousness and justice, is it fair for God to visit wrath on the unrighteous?”

Ans v6 “God cannot overlook sin for pure judgement to be meted out – for good of all.”

Rom 3:1; “Then what's the use of being a Jew? Are there any special benefits for them from God? Is there any value in the Jewish circumcision ceremony?”

4th Question v7 “Doesn't God's dependability look wonderful against man's sin ? Isn't man's sin really an advantage to God?”

Ans v8 “Nonsense! That would mean no continuing sinner would be judged.”

Rom 3:1; “Then what's the use of being a Jew? Are there any special benefits for them from God? Is there any value in the Jewish circumcision ceremony?”

Objection Number 1

v1 “What advantage then have the Jews”

The first question a Jew would ask after reading the first two chapters is, “**What advantage** then has the Jew? or **what profit** is there of **circumcision**?”

The word **advantage** means “**pre-eminence, superiority**” and **profit** means “**usefulness, advantage.**” These words are obviously **synonyms.**

The Jew would wonder why God even bothered to choose Abraham's seed and make a covenant with them if in the end the Jew was not different from the Gentile.

Rom 3:1; “Then what's the use of being a Jew? Are there any special benefits for them from God? Is there any value in the Jewish circumcision ceremony?”

Was there **any benefit** that accrued **to the Jew** for being in that **special relationship**, the sign of which was circumcision?

Paul has insisted that the Jew is in exactly the same condemnation as the non-Jew.

"Well then," says the objector, "What possible advantage did the Jews have?"

God wasted His time making Israel His special people? If salvation is not found by law **what is the value then of being a Jew.**

- a) If **the law** is **superfluous** (no good for salvation.)
- b) **Then God has failed!"**

What Advantage Did the Jew Have?



1. “Then what's the use of being a Jew? Are there any special benefits for them from God? Is there any value in the Jewish circumcision ceremony?”

2. “Yes, being a Jew has many advantages. First of all, God trusted them with His laws [so that they could know and do His will].

3. “True, some of them were unfaithful, but just because they broke their promises to God, does that mean God will break His promises?”

4. “Of course not! Though everyone else in the world is a liar, God is not. Do you remember what the book of Psalms says about this? That God's words will always prove true and right, no matter who questions them.” LVB

**Rom 3:2; “A great deal, in every way.
First of all, it was to the Jews that the message of God was entrusted.”**



Rom 3:2; “A great deal, in every way. First of all, it was to the Jews that the message of God was entrusted.”

v2-4; Paul's ANSWER to **Objection Number 1**
“What advantage then have the Jews”

We might expect the answer, **"None."**

But Paul says: **"Much in every way!"**

The Jew had great advantages and privileges.

Here Paul answered the question of verse one by pointing out that **the Jews did have the advantage of having God's Word revealed to them.**

Rom 3:2; “A great deal, in every way. First of all, it was to the Jews that the message of God was entrusted.”

To put it in a nut shell, the Jews had all those wonderful special revelations, laws, prophetic pictures and the national relationship with God in their history from Moses on.

It was through the Jews that God brought the Saviour and salvation to the world.

Paul was saying that it is **better to have access to God's Word** than **not to have** access, even if you do not keep it.

Rom 3:2; "A great deal, in every way. First of all, it was to the Jews that the message of God was entrusted."

The words **"every way"** might be better translated **"in many ways,"** seeing that Paul had just proved that there was no outward advantage in being a Jew or in being circumcised. (Rom 2:28-29;)

The term **"oracles of God"** refers to the Old Testament which was revealed primarily to the Jews.

There certainly was a great opportunity given the Jews in having **God's Word "committed"** to them.

"To him was given the oracles (LOGIA) of God."

All the utterances of God through the O.T. Just as ancient Israel was the depository for God's truth, **so today the new Israel (the church), is the guardian of the truth.**

Acts 7:38; Heb 5:12; 1Pet 1:4

**WITH OR WITHOUT THE LAW:-
ALL MEN ARE CONDEMNED - Ch-3:1-20;
Jews are superior in privilege
But not in morals v 1-9;**

FOUR ASPECTS TO DO WITH TRUTH.

- a. ADMIT IT IS TRUE.**
- b. SUBMIT YOURSELF TO THE TRUTH.**
- c. COMMIT IT TO MEMORY.**
- d. TRANSMIT IT TO OTHERS.**

**KNOWLEDGE = RESPONSIBILITY
= ACCOUNTABILITY.**

CONCLUSION – The Universal corruption of man - v23;

Rom 3:2; “A great deal, in every way. First of all, it was to the Jews that the message of God was entrusted.”

This means that the Jews had enjoyed the advantage of being spoken to by God! They were caretakers of God’s oracles.

This refers to the LAW. Ex. 20:1; tells us that "God spoke all these words." And what follows is the giving of the Law at Sinai.

No other nation was privileged in this way. God did NOT present His Law to anyone else.

Rom 3:2; “A great deal, in every way. First of all, it was to the Jews that the message of God was entrusted.”

What purpose did the **Law serve?** Well, one of its purposes was to **make clear what SIN is.**

See Rom 5:20; 7:5; 7:7;

Look especially at that last statement **(7:7;)**

Paul tells us that

he would NOT have KNOWN that he was a sinner had it not been for the Law.

He even says that when he became aware of what God's Law said, **HE DIED!** (By which he means that he **stood condemned / guilty.**)

Example:- "Home by 10 p.m." or "No Trespassing".

Rom 3:2; “A great deal, in every way. First of all, it was to the Jews that the message of God was entrusted.”

By exposing SIN and making the Jew aware of the fact that **he WAS a sinner.**

The **Law** also made the Jew **aware of his need for forgiveness,** and told him that such **forgiveness would come through the Messiah.**

Remember the **"Schoolmaster"** illustration used by Paul when he wrote his letter to the Galatians.

The purpose of the law was to ultimately **lead them** to the Christ.

Rom 3:2; “A great deal, in every way. First of all, it was to the Jews that the message of God was entrusted.”

The law had limitations. It could make a man aware of the fact that he was a sinner; It **could convict him** of sin; **BUT IT COULD NOT PROVIDE THE WAY OUT** once the law had been broken.

It EXPOSED sin and DEFINED sin, but could not tell the sinner how to mend the broken Law.

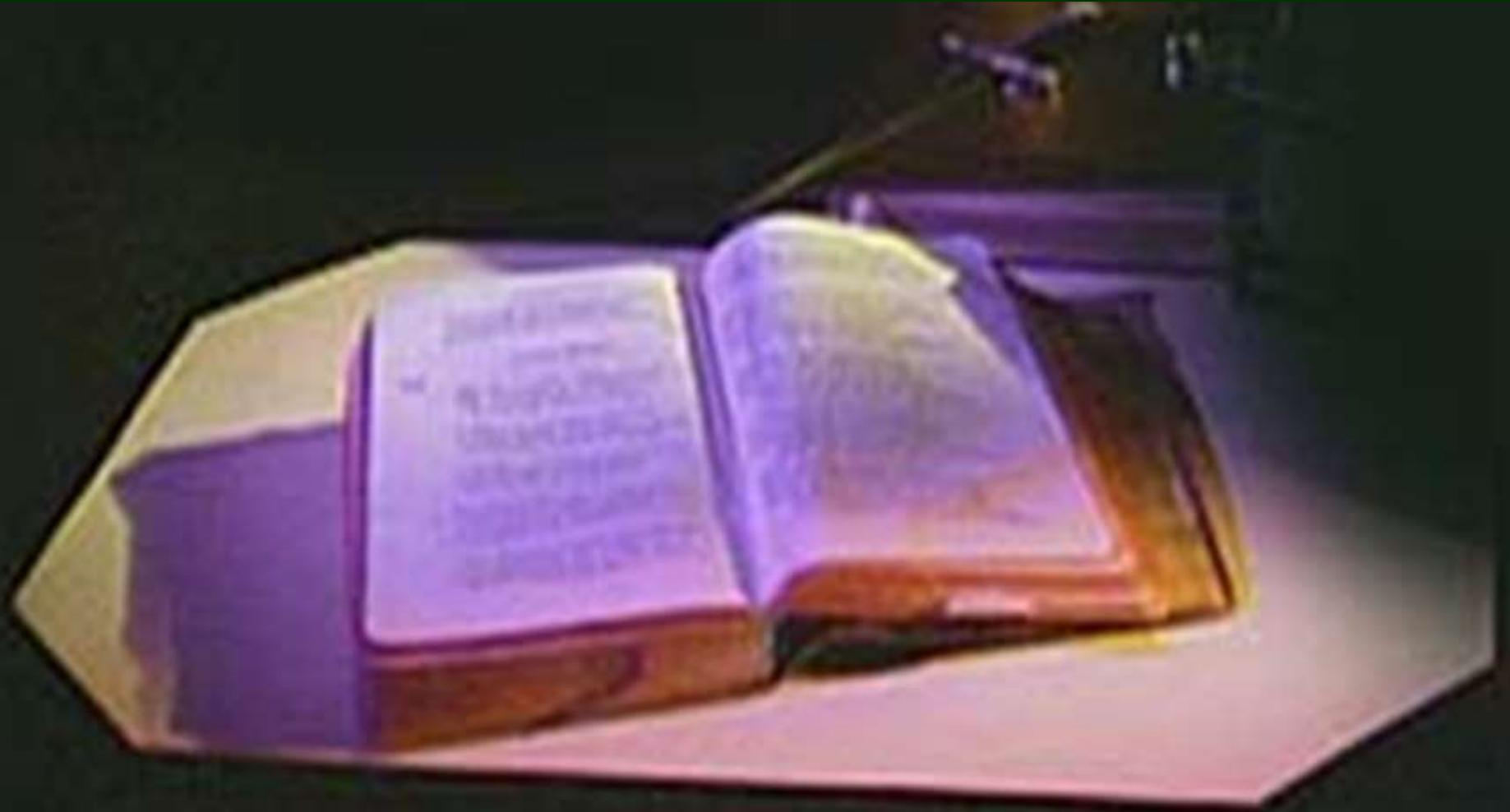
Heb 7:18-19; 8:7-8:

“If the first covenant had been faultless, there would have been no need for a second one to replace it.”

The tragedy is in the fact that they had wasted that opportunity by their continued disobedience and rebellion throughout their history.

Rom 3:3; ““What if some of the Jews were faithless and untrustworthy, does their faithlessness render null and void God's faithfulness to His word?” Winstanley

2nd Question v3 “Does their unfaithfulness make void the faithfulness of God?”



Rom 3:3; ““What if some of the Jews were faithless and untrustworthy, does their faithlessness render null and void God's faithfulness to His word?” Winstanley

Rom 10:19-21; Gal 5:6; The Jews were disobedient in action because they were unbelieving in mind.

“And did they understand [that God would give His salvation to others if they refused to take it]? Yes, for even back in the time of Moses, God had said that he would make His people jealous and try to wake them up by giving His salvation to the foolish heathen nations.”

“and referring to Israel, he says:
All day long I have been stretching out my hands
to a disobedient and rebellious people.”

“When a person is in Christ Jesus, it doesn't matter whether he is circumcised or not.

The only thing which is important is faith-
the kind of faith which works through love.”

Rom 3:4; "Of course not! Though everyone else in the world is a liar, God is not. Do you remember what the book of Psalms says about this? That God's words will always prove true and right, no matter who questions them."

Objector suggests that by implication then God made promises that he could not fulfil.

Paul responds: **"by no means" "Not at all!"**

Lit "be it not so" **The reason:-**

Any doctrine or point of view which **conflicts** with the Biblical revelation of God's character (love, justice, etc.) must be false.

They say according to your gospel God has made a bodge-up! - Paul says "Not so!" meaning **"It is unthinkable"** and adds:-

J.B.P. "Let us think of God as true, even if every living man be proved a liar."

Rom 3:4; “Of course not! Though everyone else in the world is a liar, God is not. Do you remember what the book of Psalms says about this? That God's words will always prove true and right, no matter who questions them.”

The Pulpit Commentary says that **"there is no better English phrase for expressing the indignant repudiation"** than **"God forbid."**

Next, Paul affirms the fact that **what God says is always true.** He **never lies,** though human beings do lie and are sometimes unfaithful.

The point could also be that, even though all humans may contradict or reject what God has said, **God is always right even if He is alone.**

His truth is objective, outside of man, and does not need any person to believe it for it to be true. Paul quoted from Psa 51; to further prove his point.

Psalm 51:1-4; When the prophet Nathan came to David after he had committed adultery with Bathsheba.

*Have mercy on me, O God,
according to your unfailing love;
according to your great compassion
blot out my transgressions.*

*2 Wash away all my iniquity
and cleanse me from my sin.*

*3 For I know my transgressions,
and my sin is always before me.*

*4 Against you, you only, have I sinned
and done what is evil in your sight,
so that you are proved right when you speak
and justified when you judge.*

Rom 3:4; “Of course not! Though everyone else in the world is a liar, God is not. Do you remember what the book of Psalms says about this? That God's words will always prove true and right, no matter who questions them.”

**Background to Psalm 51:4; PENTENTIAL PSALM:-
Sin regarding Bathsheba.** David states that God is just in condemning the sinner and that a truly repentant man in the best circumstances to form a true estimate of God will see and admit this even though in so doing he condemns himself.

It is an unalterable fact that God is just and true whatever consequences may follow, whatever teaching may be overthrown, whatever happens man may therefore be proved a liar.

The quotation affirms that God shows His justice by His punishment of sin. In the Psalm David acknowledged his sinfulness and God's righteousness.

We must always affirm that God is right, that His way is right, and that He cannot be wrong.

Rom 3:4; “Of course not! Though everyone else in the world is a liar, God is not. Do you remember what the book of Psalms says about this? That God's words will always prove true and right, no matter who questions them.”

Our God is faithful and trustworthy and can be depended on to keep His Word and fulfill His promises. (Psa 9:10; 18:30; 105:8,42; Isa 25:11; Lam. 3:23; 1 Cor 1:9; 2 Tim 2:13; Heb 10:23; 1 Pet 4:19;)

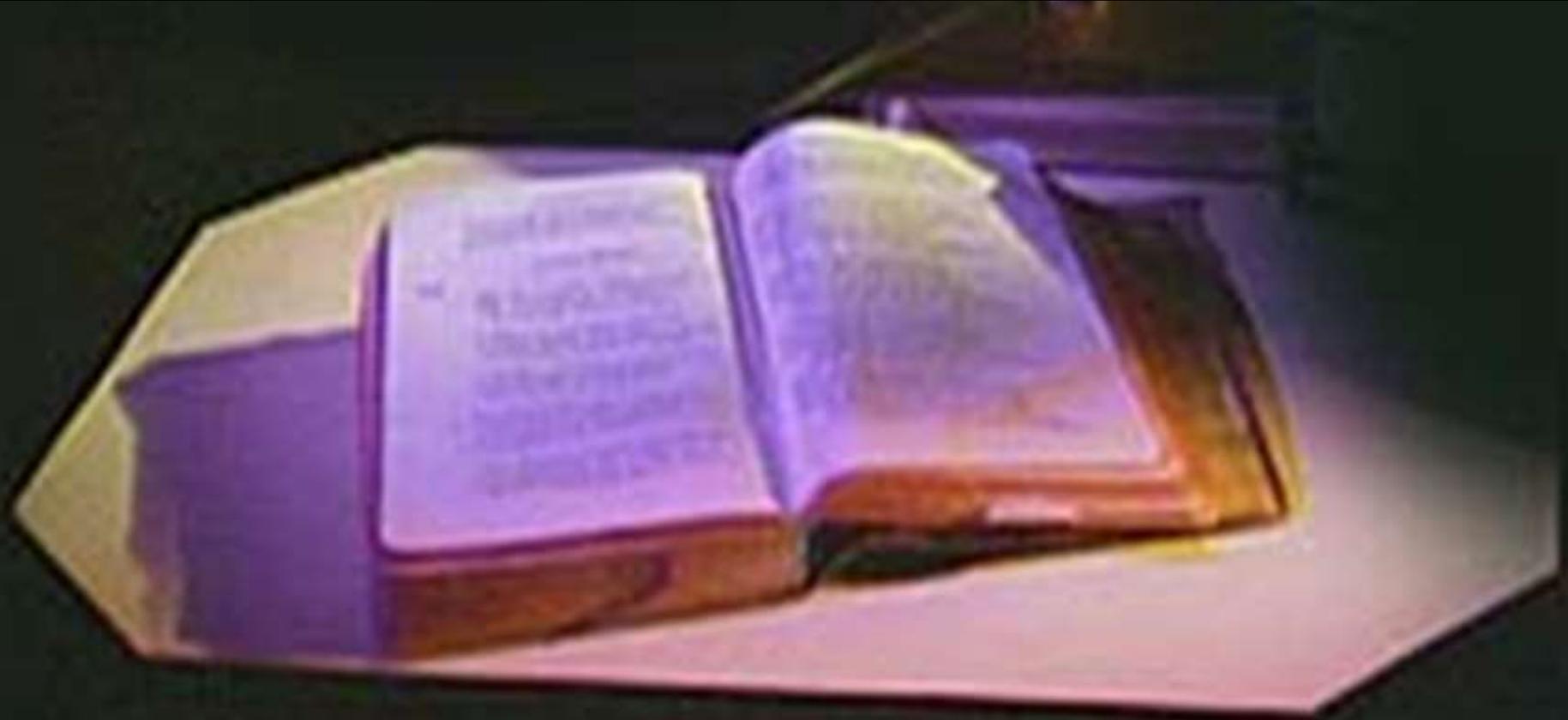
No one should think, as some misguided brethren have affirmed, that at The Judgment God will suddenly forget all that He revealed in the New Testament and will allow His grace to reach those who have never obeyed the gospel.

If that is true, then God is not very trustworthy because He has told us what to expect if we fail to comply with the conditions of His grace. (2 Thess 1:7-9; Matt 7:21-23;)

Either He told us the truth or He did not - which is it? We are not judging our fellows when we affirm these things; We are simply upholding what God has said and trusting in God to tell the truth.

Rom 3:5; “But if our injustice serves to bring God's saving justice into view, can we say that God is unjust when, to use human terms, he brings his retribution down on us?”

3rd Question v5 “If unrighteousness of man serves God in showing His righteousness and justice, is it fair for God to visit wrath on the unrighteous?”



Rom 3:5; “But if our injustice serves to bring God's saving justice into view, can we say that God is unjust when, to use human terms, he brings his retribution down on us?”

v5 OBJECTION No 3.

"my unfaithfulness emphasises your faithfulness."

The Objector:- "Then the Jews unrighteousness has become a virtue, in that it exhibits God's righteousness. Is not then, God unfair in punishing the Jews for acts which establish His righteousness?" FFB TYN.

J.B.P "If our wickedness advertises the goodness of God, we feel that God is being unfair to punish us in return."

Rom 3:5; “But if our injustice serves to bring God's saving justice into view, can we say that God is unjust when, to use human terms, he brings his retribution down on us?”



White Throne Judgment

Rom 3:5; “But if our injustice serves to bring God's saving justice into view, can we say that God is unjust when, to use human terms, he brings his retribution down on us?”

We have exactly the same idea in **Rom 6:1;**
The argument goes like this "To sin, is to do God a favour,
for it exalts God's righteousness
and allows Him to exercise the grace of forgiveness
"I speak in a human way." - according to human reasoning."

Some would reason that one result of man's sinfulness (especially the Jews' infidelity) was to **"commend"** (prove, establish, exhibit) the righteousness of God.

The more sinful one was, then, the more stark the contrast would be. Thus, it might be argued that man was doing God a favour in being sinful, so as to cause God's righteousness or holiness to shine even more brightly.

Rom 3:5; “But if our injustice serves to bring God's saving justice into view, can we say that God is unjust when, to use human terms, he brings his retribution down on us?”

The Jews had a knowledge of God and a relationship with Him that Gentiles did not enjoy. But, they were as much under the power of sin as the Gentiles were.

**The Jews were challenged by Paul:-
Don't use your unfaithfulness
as an excuse to blame God.**

So the Jew as well as the Gentile needed another way to be righteous or to be saved.

The law did not save; it brought the knowledge of sin and convicted all who were under it as sinners.

**Rom 3:6; “Of course not! If God is not just,
how is he qualified to judge the world?”**

v6.The ANSWER. “God forbid.” “of course not.”

**There cannot be judgment without the fact
of accountability and the possibility of retribution.**

**The Jewish Scriptures taught that God
would judge the world. Ecc 12:4; 2 Thess 1:6;**

**Paul did not attempt to prove this point
or to argue that one might deliberately sin
and escape judgment. (punishment.)**

Rom 3:6; “Of course not! If God is not just,
how is he qualified to judge the world?”

Paul implies this is a non argument because

**God is not interested in having
our evil lifestyles make Him look good.**

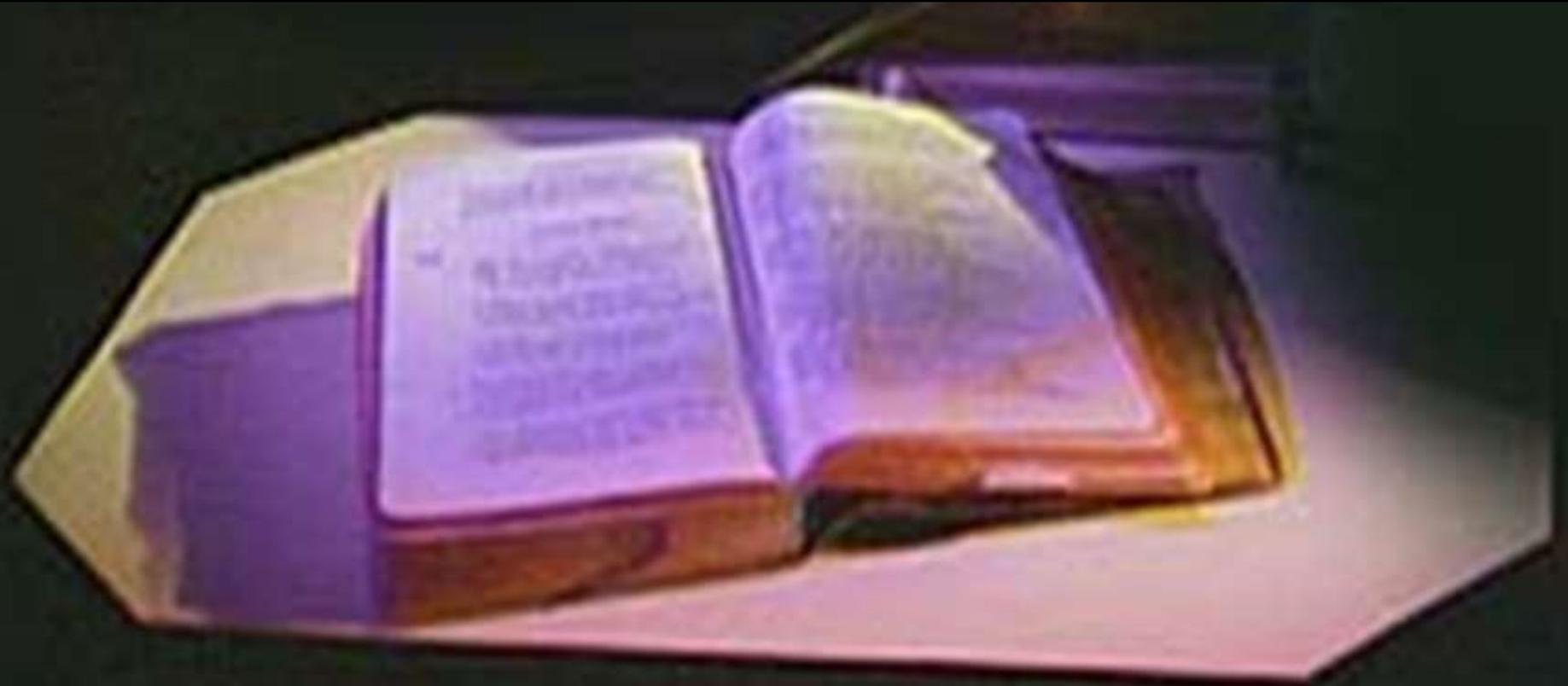
**God can judge us because as Creator,
He has the right to judge His creation.**

**Paul simply affirmed that, if the question in Rom 3:5;
were true, then God would not be able to judge
the world. Since all the Jews believed He would
judge the world, then this objection must be false.**

**Paul believed that, if the logical consequence of the
objection was that God would not be able to judge
the world was false, thus the objection was false.**

Rom 3:7; “You might as well say that if my untruthfulness makes God demonstrate his truthfulness, to his greater glory, then I should not be judged to be a sinner at all!”

4th Question v7 “Doesn’t God’s dependability look wonderful against man’s sin ? Isn’t man’s sin really an advantage to God?”



Rom 3:7; “You might as well say that if my untruthfulness makes God demonstrate his truthfulness, to his greater glory, then I should not be judged to be a sinner at all?”

The OBJECTION PRESSED FURTHER.

NEB "Again, if the truth of God brings him all the greater honour because of my false hood, why should I any longer be condemned as a sinner."

“My sin gives God a wonderful opportunity to manifest his love and mercy. So sin is really commendable because it's results are good.”

“This is like the assertion that the "end justifies the means"”

JBP "If my lying throws into sharp relief the truth of God and so to speak enhances his reputation, then why should he repay me by judging me a sinner?"

Rom 3:7; “You might as well say that if my untruthfulness makes God demonstrate his truthfulness, to his greater glory, then I should not be judged to be a sinner at all?”

Paul is absolutely sure that the end NEVER justifies the Means:- He gives a threefold answer.

1. Their objection would make it impossible for God to Judge the world.
2. Their objection make it impossible for them to call Paul a sinner.
3. Their objection should make them teach:-
"let us do evil that Good may come?"

F.F. BRUCE "God is the moral governor of the universe, the judge of all the earth, how could He exercise that function which is inseparable from His Godhead, if he did not exact retribution for sin?"

Violation involves penalty.

Rom 3:7; “You might as well say that if my untruthfulness makes God demonstrate his truthfulness, to his greater glory, then I should not be judged to be a sinner at all?”

v7 Some commentators view this as a consideration of what others besides the Jews might say if they heard the Jews' objections. **If the plea of the Jews was valid, then what about the Gentiles?**

This view may be true, but if we look at Rom 3:7; and Rom 3:8; together, it appears that **Paul was instead considering what the Jews were saying about his own preaching, calling it a lie and falsely accusing him of things he neither believed nor preached. (Rom 3:8;)**

Rom 3:7; “You might as well say that if my untruthfulness makes God demonstrate his truthfulness, to his greater glory, then I should not be judged to be a sinner at all?”

The Jews regarded Christianity as a lie, and so Paul's preaching of it was his lie. Now if Paul's preaching a lie would cause God's glory to abound (to be increased), then, following the reasoning of Rom 3:5, **Paul should not be "judged as a sinner."**

But that is exactly what the Jews believed him to be!

They believed that God would be just in punishing Paul for the lie he preached.

Thus, their belief about Paul proved that they did not believe God was unjust in punishing sinners.

Rom 3:8; “If you follow through with that idea you come to this: the worse we are, the better God likes it! But the damnation of those who say such things is just. Yet some claim that this is what I preach!”

**The ANSWER. Lit. "Why not say then:-
'Do evil that good may come'" Robin hood.? This
was the logical conclusion of such an argument.**

**Some had charged Paul and his companions
with teaching this, "as we are being
slanderously reported as saying."**

**"Slanderously" is a form of the word for
"blasphemous," meaning to injure by speaking.**

**Paul pointed out that these slanderers
will be damned or condemned
because of their blasphemy against the truth,
and this judgment will be deserved.**

Rom 3:8; “If you follow through with that idea you come to this: the worse we are, the better God likes it! But the damnation of those who say such things is just. Yet some claim that this is what I preach!”

God will deal with them:-

"Their condemnation is deserved." Rom 6:1, 5;

Paul did teach, "But where sin abounded, grace did much more abound" (Rom 5:20;) but he did not teach, "Let us do evil that good may come."

Two facts implicit in Paul's reasoning:

- 1. The end does not ever justify the means.**
 - 2. It is never right to do wrong.**
- Sin cannot be condoned.**

Rom 3:9; “Well, then, are we Jews better than others?
No, not at all, for we have already shown that
all men alike are sinners, whether Jews or Gentiles.”

5th Question v9; “ARE WE (JEWS)
ANY BETTER (THAN THE GENTILES)?”
Paul's ANSWER:- "Not at all!".



Rom 3:9; “Well, then, are we Jews better than others?
No, not at all, for we have already shown that
all men alike are sinners, whether Jews or Gentiles.”

Rom 3:10-12; “As it is written, There is none righteous,
no, not one: All have turned aside, together they have
become worthless; there is no one who shows kindness,
there is not even one.”

Rom 3:13-14; “Their talk is foul and filthy like the stench from
an open grave. Their tongues are loaded with lies. Everything
they say has in it the sting and poison of deadly snakes.
Their mouths are full of cursing and bitterness. ”

Rom 3:15-16; "They are quick to kill, hating anyone
who disagrees with them. Wherever they go
they leave misery and trouble behind them."

Rom 3:17-18; “They do not know what true peace is.
They care nothing about God nor what He thinks of them.”

Rom 3:9; “Well, then, are we Jews better than others?
No, not at all, for we have already shown that
all men alike are sinners, whether Jews or Gentiles.”

And God spake all these words,
saying,

A

- I. *Thou shalt have no other gods before me*
- II. *Thou shalt not make unto thee any graven image*
- III. *Thou shalt not take the name of the LORD thy God in vain*
- IV. *Remember the sabbath day, to keep it holy*
- V. *Honour thy father and thy mother*

Ω

- VI. *Thou shalt not kill*
- VII. *Thou shalt not commit adultery*
- VIII. *Thou shalt not steal*
- IX. *Thou shalt not bear false witness against thy neighbour*
- X. *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife,...nor any thing that is thy neighbour's*

The Ten Commandments

Rom 3:9; “Well, then, are we Jews better than others?
No, not at all, for we have already shown that
all men alike are sinners, whether Jews or Gentiles.”

This is Quite an Indictment of the Jews!

These were **supposed to be God's chosen people, His holy nation.** But many of them were the worst of the worst – much worse than many Gentiles would ever dare to be.

So, just **HAVING God's special law** did not make ALL His people better than others.

Paul is saying that there are people in every nation who are sinners and who deserve **eternal separation from God.**

Rom 3:9; “Well, then, are we Jews better than others?
No, not at all, for we have already shown that
all men alike are sinners, whether Jews or Gentiles.”

**v9; “We have before proved.
Jews and Gentiles, are all under sin.”**

Rom 3:9-20;

Conclusions: All are guilty before God.

**The Scripture (Law) shows
how **unrighteous** men are! (v10-18;)**

Corrupt MINDS. (v10-12;)

Corrupt SPEECH. (v13-14;)

Corrupt WAYS. (v15-17;)

Corrupt VISION. (v18;)

JEW NO BETTER THAN GENTILES IN POINT OF GUILT.

STATE OF SIN – in HUMAN CHARACTER. v9-12;

STATE OF SIN – in HUMAN CONDUCT. v10-20;

a. **Practice of sin in words. – v13-14;**

b. **Practice of sin in deeds. – v15-17;**

c. **Source of sin – NO FEAR OF GOD. – v18;**

a) None seek after God. b) None are righteousness.

c) All have turned aside and are unprofitable.

d) None do good. e) Their throat is an open grave.

f) Their mouth is full of bitterness.

g) They are guilty of murder

h) They cause destruction and misery.

i) They speak deceitfully. j) They know not the way of

peace. k) They have no reverence for God.

Rom 3:9; “Well, then, are we Jews better than others?
No, not at all, for we have already shown that
all men alike are sinners, whether Jews or Gentiles.”

This verse contains a restatement of the first
objection. (Rom 3:1-2;)

Are the Jews better than the Gentiles?

**Most of the Jews thought so;
They despised the uncircumcised as heathens
not worthy of their time or consideration.**

Though Paul had pointed out **the greater privilege
and opportunity of the Jews**, actually,
concerning being right with God, the Jews
were no better than the Gentiles, **"no, in no way."**

Rom 3:9; “Well, then, are we Jews better than others?
No, not at all, for we have already shown that
all men alike are sinners, whether Jews or Gentiles.”

Rom 3:2; Had referred to **the privileges** they enjoyed.
Now Paul deals with their spiritual relationship.

Paul stresses that **"The Jew** was in the same boat
as the Gentile: **A sinner** under condemnation –
lost unless God acted to save him.

**Universal need was to be met
by inexhaustible grace.**

Paul now **demolishes the argument that man can be
saved by human merit.** He quotes **six O.T passages**
showing that **the fact of sin is universal.**

Psa 14:1-3; 5:9; 10:7; 140:3; Isa 59:7-8; Psa 36:1;.

Rom 3:10-12; “As it is written, There is none righteous, no, not one: All have turned aside, together they have become worthless; there is no one who shows kindness, there is not even one.”

v10-18; This section is comprised of several quotes from the Old Testament, specifically the Septuagint, and mostly from the Psalms.

These quotes were intended to **drive home** the point that Paul had been making regarding the **sinfulness of man.**

Each quotation will be followed by a response to the contention **some make** that these verses show man shares the guilt of Adam’s sin.

Rom 3:10-12; “As it is written, There is none righteous, no, not one: All have turned aside, together they have become worthless; there is no one who shows kindness, there is not even one.”

v10-12; The state of sin in character.



Rom 3:10-12; "As it is written, There is none righteous, no, not one: All have turned aside, together they have become worthless; there is no one who shows kindness, there is not even one."

v10-12; The state of sin in character.

Comprehensive:-

"no one righteous, not even one. etc."

v10-12 are quoted from Psa 14:1-4;

This passage teaches:-

v10. "No one righteous." no one Just or upright.

v11. "No one who understands." Comprehends.

v12. "All have turned away."

KJV "gone out of the way."

Rom 3:10-12; “As it is written, There is none righteous, no, not one: All have turned aside, together they have become worthless; there is no one who shows kindness, there is not even one.”

No one **"understands"** meaning **"to set or bring together."** This means that most people will not put the pieces together by studying the Word so as to perceive the truth of Christianity.

When Paul says that no one **"seeks after God"** he implies **a certain level of maturity necessary** for one to be able **to seek** the Lord.

He then says:- **"They are all gone out of the way."**

In this way humans become sinners:- **they "go out of the way."** - they are **not born out of the way!** They **"become unprofitable."** **NOT** born into that state!

Rom 3:10-12; “As it is written, There is none righteous, no, not one: All have turned aside, together they have become worthless; there is no one who shows kindness, there is not even one.”

Far from teaching the Calvinistic **doctrine of depravity, (born sinners)** these verses affirm that **all humans sin when they violate the law of God** to which they are amenable.

The Gentiles violated the law of God given to them before the gospel was revealed.
The Jews violated the revealed law of Moses.

Once either group sinned, **they had no means of obtaining actual forgiveness**, but rather "a remembrance again made of sins every year." (Heb 10:3;) - thus, **the universal need for a Saviour.**

Rom 3:13-14; “Their talk is foul and filthy like the stench from an open grave. Their tongues are loaded with lies. Everything they say has in it the sting and poison of deadly snakes. Their mouths are full of cursing and bitterness.”

v13-14; The practice of sin in words.



Rom 3:13-14; “Their talk is foul and filthy like the stench from an open grave. Their tongues are loaded with lies. Everything they say has in it the sting and poison of deadly snakes. Their mouths are full of cursing and bitterness.”

v13-14; The practice of sin in words. Psa 38:13-14;

Quote from Ps. 5:9; 10:7; and Psa 140:3;
These quotations affirm that the speech of most people is wicked. Our speech can reveal our heart.
(Matt 12:34; Prov 23:7;)

"You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart."

Rom 3:13-14; “Their talk is foul and filthy like the stench from an open grave. Their tongues are loaded with lies. Everything they say has in it the sting and poison of deadly snakes. Their mouths are full of cursing and bitterness.”



Rom 3:13-14; “Their talk is foul and filthy like the stench from an open grave. Their tongues are loaded with lies. Everything they say has in it the sting and poison of deadly snakes. Their mouths are full of cursing and bitterness.”

Jesus said that our speech will determine our justification or condemnation. (Matt. 12:36-37).

"But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. For by your words you will be justified, and by your words you will be condemned."

The Bible teaches that **one who can control his tongue is a **"mature man."** (James 3:2;)**

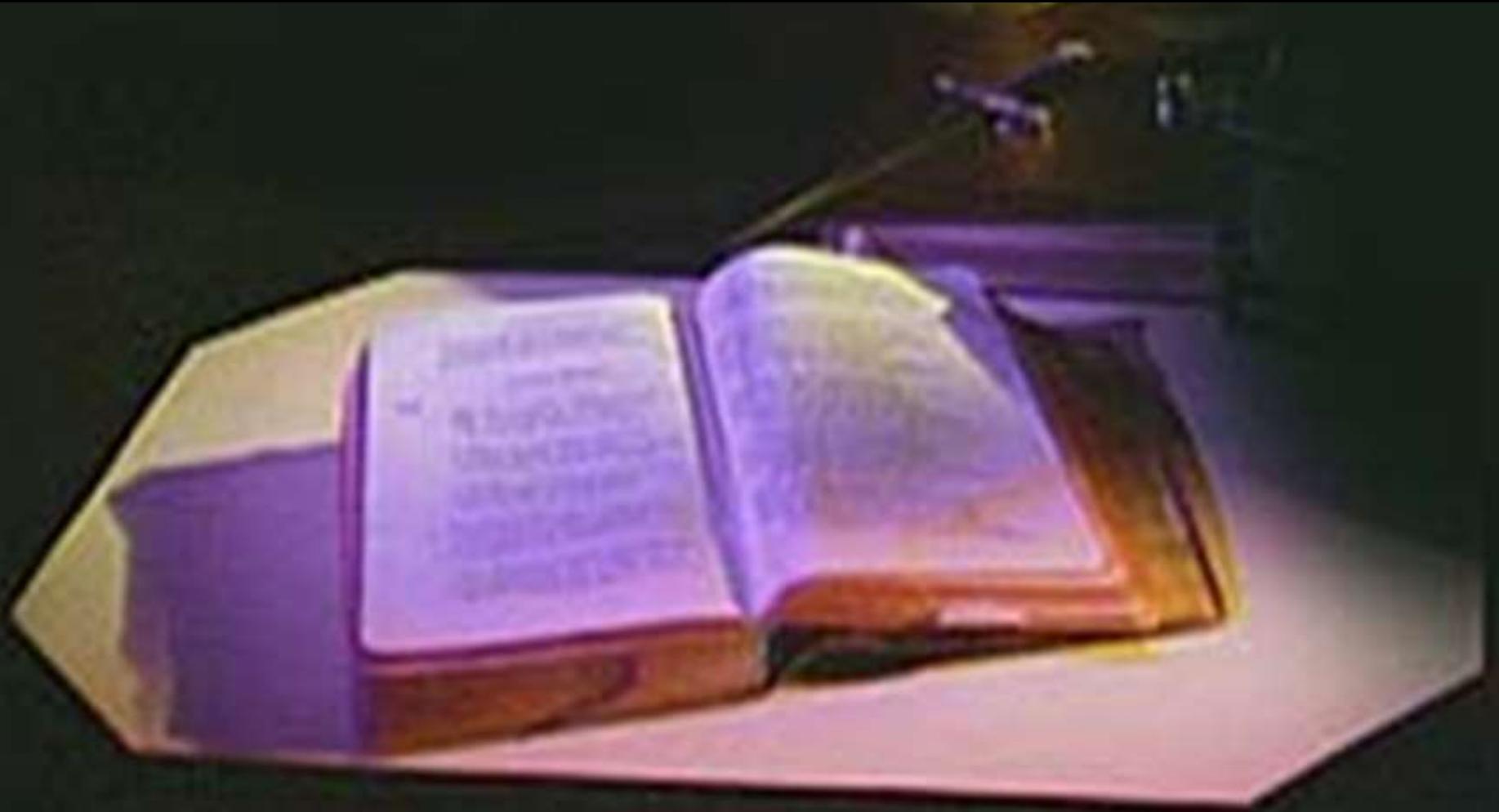
The Christian must be concerned about his speech (Eph 4:29; 5:4; Col 4:6;)

v13. "throat, tongue, lip, mouth".

"The poison of a viper is under their lips."

Rom 3:15-17; “They are quick to kill, hating anyone who disagrees with them. Wherever they go they leave misery and trouble behind them. They do not know what true peace is.”

v15-17; The practice of sin in deeds.



Rom 3:15-17; “They are quick to kill, hating anyone who disagrees with them. Wherever they go they leave misery and trouble behind them. They do not know what true peace is.”

v15-17; The practice of sin in deeds.

These quotations are from Prov 1:16; and Isa 59:7;

Here we are taught that man's ways are wicked.

The weeping prophet said, "O Lord, I know that the way of man is not in himself; it is not in man that walks to direct his steps." (Jer 10:23;)

Jam 4:17; We often know what we ought to do but more often we fail to do it.

Rom 3:15-17; “They are quick to kill, hating anyone who disagrees with them. Wherever they go they leave misery and trouble behind them. They do not know what true peace is.”

Isa 59:7; v15. "Their feet are swift to shed blood".
Sinners hurrying to do evil.

These people have reached such a state of debauchery, they do not hesitate to murder those at whom their foul abusive language is aimed at.

Man speeds to wrong doing
because Satan makes it seem attractive.

In fact, not only is sin never excusable,
ultimately it is never even profitable.

John 8:44; Matt 12:31-35;

Rom 3:15-17; “They are quick to kill, hating anyone who disagrees with them. Wherever they go they leave misery and trouble behind them. They do not know what true peace is.”

“Destruction and misery are in their ways.”

**They ruin not only their own lives
but also the lives of others.**

Here Paul shows the result of a life of sin:- "the way of peace have they not known." "There is no peace, says the Lord, unto the wicked." (Isa 48:22;)

**When you have done wrong you are left
looking over your shoulder wondering
when someone is going to find out and expose you.**

Rom 3:15-17; “They are quick to kill, hating anyone who disagrees with them. Wherever they go they leave misery and trouble behind them. They do not know what true peace is.”

**"Great peace have they which love your law."
(Psa 119:165;) Jesus brought about peace between
God and man **"through the blood of His cross."**
(Col 1:20;)**

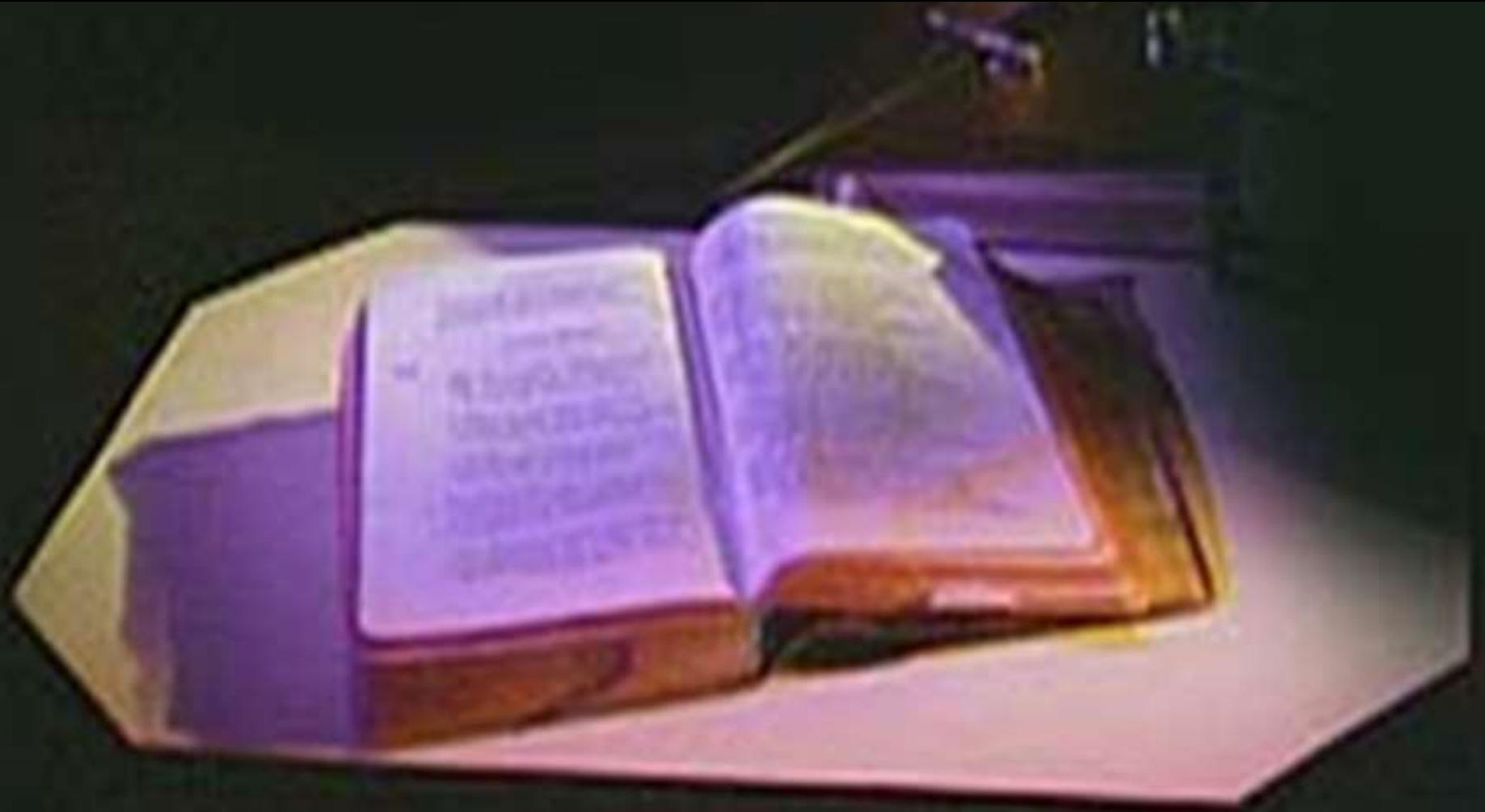
**For the Christian, there is **"the peace of God,
which passes all understanding."** (Phil. 4:7).**

**The worst they can do to us is kill our body.
Philippians 1:21; says,
“For to me, to live is Christ, and to die is gain.”**

Do we believe it? Do we live like we believe it?

Rom 3:18; "They care nothing about God nor what He thinks of them."

**v18; The reason for man's
sinful character and conduct.**



Rom 3:18; "They care nothing about God nor what He thinks of them."

**v18; The reason for man's
sinful character and conduct.**

From **Psalm 36:1;** Here Paul revealed why "the whole world lies in wickedness." (1 John 5:19;)

**"To fear God means to love, to honour,
to respect, and to obey Him.**

Here is a comprehensive statement that gives the disease of sin its foundation for the Jew and Gentile alike. **No fear of God is equated with no understanding and obedience.** (Prov 1:7;

It means to **seek His will and to do it.**" The reason **Abraham was afraid** when he went to Gerar was that he thought, **"Surely the fear of God is not in this place"** (Gen 20:11;)

Rom 3:18; "They care nothing about God nor what He thinks of them."

The wise man **Solomon** said that the "**whole duty of man**" is to "**fear God and keep His commandments.**"
(**Ecc1 12:13;**)

"Lack of fear of God." **Reverence and respect for God** is the one essential if life is to be pleasing to God.

Depravity of conduct stems from a lack of respect for God. and it leads to:-

"A character who's characteristics are ignorance, indifference, crookedness, and unprofitableness, a tongue whose notes are destructive, deceitful, malignant, a conduct whose marks are oppression and injuriousness, and implacability." **Barclay.**

We need to put God at the centre of our lives, for in every man there is a God shaped void, that only God can fill. **John 4:18; Prov 1:7;**

Rom 3:19; "So the judgment of God lies very heavily upon the Jews, for they are responsible to keep God's laws instead of doing all these evil things; not one of them has any excuse; in fact, all the world stands hushed and guilty before Almighty God."

And God spake all these words,
saying,

A

- I. *Thou shalt have no other gods before me*
- II. *Thou shalt not make unto thee any graven image*
- III. *Thou shalt not take the name of the LORD thy God in vain*
- IV. *Remember the sabbath day, to keep it holy*
- V. *Honour thy father and thy mother*

Ω

- VI. *Thou shalt not kill*
- VII. *Thou shalt not commit adultery*
- VIII. *Thou shalt not steal*
- IX. *Thou shalt not bear false witness against thy neighbour*
- X. *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife,...nor any thing that is thy neighbour's*

v19; What was the purpose of the Law.

Rom 3:19; "So the judgment of God lies very heavily upon the Jews, for they are responsible to keep God's laws instead of doing all these evil things; not one of them has any excuse; in fact, all the world stands hushed and guilty before Almighty God."

THE ABOVE QUOTATIONS WERE USED AGAINST THE JEWS BECAUSE THEY HAVE THE LAW.

Paul's use of the word LAW:

v19; Of all the Hebrew scriptures.

V21; Of the Pentateuch.

v27-28; Of the principle of "law in contrast to Grace"

The Jewish critic accepted the absolute authority of the Jewish scriptures. He then could not logically deny the evidence of his own authoritative standard.

Rom 3:19; “So the judgment of God lies very heavily upon the Jews, for they are responsible to keep God's laws instead of doing all these evil things; not one of them has any excuse; in fact, all the world stands hushed and guilty before Almighty God.”

The next **obvious question** that the Jews would ask, was **what was the purpose of the Law?**

Remember that their culture was – **“We are right with God because we are Abraham’s children. And God has entrusted the Law to us, and sealed our relationship with the sign of circumcision.”**

Paul has already discounted the first premise.

The **second premise (that they are children of Abraham) is not under question.**

but Paul will soon deal with the fact that those who are of faith are the true children of Abraham (Gal 3:26-29).

Rom 3:19; "So the judgment of God lies very heavily upon the Jews, for they are responsible to keep God's laws instead of doing all these evil things; not one of them has any excuse; in fact, all the world stands hushed and guilty before Almighty God."

v19; Paul was no longer quoting, but now commenting on the multitude of charges he had brought against the Jews.

He observed that whatever **"the law"** said is to be applied to those **"under the law."** He referred to the Old Testament, especially to those passages just quoted; **those statements applied to Jews.**

Paul quoted those verses so that:-

"... every mouth may be stopped," that is, **no one can contradict or prove the accusations to be false.**

Then, if the charges cannot be disproved, "all the world" (both Jew and Gentile) is proved to be "guilty" or "liable to punishment from God."

Rom 3:19; “So the judgment of God lies very heavily upon the Jews, for they are responsible to keep God's laws instead of doing all these evil things; not one of them has any excuse; in fact, all the world stands hushed and guilty before Almighty God.”

So, now Paul deals with the third premise.

The place of the Law.

The Jews readily accepted the guilt of the Gentiles, but **they needed to see their own guilt as well.**

He emphasises that those who live under the Law are obliged to fulfil whatever it requires.

He has already discussed this in 2:21-25; and of course, pointed out that **the Jews failed in their obligations to God.**

Rom 3:19; "So the judgment of God lies very heavily upon the Jews, for they are responsible to keep God's laws instead of doing all these evil things; not one of them has any excuse; in fact, all the world stands hushed and guilty before Almighty God."

v19. The Law brings universal condemnation.

The Gentile is condemned because he is a sinner.
chapter one.

The Jew is condemned because he also is a sinner.
chapter two.

So no man is excusable:- ALL are guilty before God.
chapter three v 23:

The Law condemns those who are under it, I have already shown that the Gentiles are condemned, no man, therefore, can excuse his sin. The world, (Jew and Gentile) is held accountable to God. Man, (Jew or Gentile) is a guilty sinner, condemned and lost unless someone intervenes to help him.

Paraphrase.

Rom 3:20; “Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them; His laws serve only to make us see that we are sinners.”

The Law cannot justify.

For no human being will be justified in His sight by works of the Law. Gal 2:15-16; 19-20; 3:10-14;

“You and I are Jews by birth, not mere Gentile sinners, yet knowing that a **man is not justified by the works of the law but through faith in Jesus Christ**, even we believed on Christ Jesus, that we might be **justified by faith in Christ**, and **not by the works of the law**:
because by the works of the law shall no flesh be justified.”

2:19; “for it was through reading the Scripture that I came to realize that I could never find God's favour - by **trying -and failing-** to obey the laws. **I came to realize that acceptance with God comes by believing in Christ.**”

Rom 3:20; “Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them; His laws serve only to make us see that we are sinners.”

3:10; “Yes, and those who depend on the Jewish laws to save them are under God's curse, for the Scriptures point out very clearly, “Cursed is everyone who at any time breaks a single one of these laws that are written in God's Book of the Law.”

3:13; “The law put us under condemnation, but **Christ took that condemnation away. He changed places with us;** He put himself under that condemnation. **It is written,** “When a person's body is hung on a tree, the person has been condemned.”

3:14; “so that the blessing of Abraham might come to the gentiles in Christ Jesus, and so that we might receive the promised (indwelling) Spirit through faith.

Rom 3:20; “Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them; His laws serve only to make us see that we are sinners.”

The Law brings universal condemnation. v 19.

It was given to **a) Stop boasting mouths.**
b) Bring the world under judgement.

**The negative and positive relationships
of the law to sin.**

Negative - The Law could not Justify. v20.

Positive - The Law brings the knowledge
of what sin really is. v20.

Rom 3:20; “Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them; His laws serve only to make us see that we are sinners.”

Man needed a way to escape
the **judicial wrath of God against sin**
and it was **not to be found in law keeping.**

Therefore law is not a means of **Justification.**
The word “justification” Rom 2:13; (dikaioo) =
“to deem righteous... to think fit”

God views those who are obedient to law
as right or fit for His rewards... to **“be acquitted,**
To be pronounced and treated as righteous
and thereby become upright.”

Rom 3:20; “Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them; His laws serve only to make us see that we are sinners.”

BARCLAY. DSB. p 13-15. “Rom 3:20; and 3:24;

“The Greek verb Paul uses for **JUSTIFY** is **DIKAIOUN** of which it is the first person singular, in the present indication - **I Justify-** is **DIKAIOO**. The word **JUSTIFY**, used in this sense, has a quite different meaning from its ordinary English meaning.”

“If we justify ourselves, **we produce reasons to show that we were right.** But all verbs in Greek which end in **OO**, do not mean to prove a person or thing to be something; or to make a person or thing to be something; **they always mean to TREAT or ACCOUNT or RECKON** a person to be something.”

Rom 3:20; “Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them; His laws serve only to make us see that we are sinners.”

“Now if God justifies the sinner, it does not mean that he finds reasons to prove that the sinner was right -far from it.”

“It does not mean, that at this point He even makes the sinner a good man. **What it does mean is that God treats the sinner as if he had not been a sinner at all.**”

“Instead of treating the sinner as a criminal to be obliterated, **God treats him as a child to be loved.** This is what justification means.”

Rom 3:20; “Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them; His laws serve only to make us see that we are sinners.”

“It means that God reckons us not as His enemies, but as his friends, and that God treats us not as bad men deserve, but as good men deserve.”

It means He looks on us not as lawbreakers to be punished, but as men and women only to be loved. That is what justification means, the very essence of the gospel.

Rom 3:20; “Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them; His laws serve only to make us see that we are sinners.”

“This means to be justified is to enter into a new relationship with God, **a relationship of love and confidence and friendship**, instead of a relationship of distance enmity and fear.”

“We no longer go to a God radiating terrible but just punishment, **we go to a God radiating forgiving and redeeming love. justification DIKAIOSUNE is the right relationship between God and man.**”

“The man who is **just DIKAIOS** is the man who is in this right relationship. He is not in this relationship because of anything he has done, **but because of what God has done.**”

Rom 3:20; "Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them; His laws serve only to make us see that we are sinners."

FOOTNOTE on Rom 4:6; from RSV. "God declares sinner righteous not because they are intrinsic righteous or have anything righteous in themselves."

"but simply because of their faith, through which the righteousness of Jesus Christ is reckoned to their account."

The guilt and punishment of the believer are borne by Christ, Isa 53:5,11; Gal 2:13; 2 Cor 5:21; and the righteousness of Christ is reckoned to the believers credit 1 Cor 1:30; 2 Cor 5:21; Phil 3:9;

The believers guilt is laid on Christ and Christ's merit is laid on the believer."

Rom 3:20; "Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them; His laws serve only to make us see that we are sinners."

The Law brings the knowledge of sin.

"through the Law we become conscious of sin."

The Law was given to make men aware of sin and to convict men of sin.

They learn they are sinners through the bitter experience of continually failing to measure up to the Law's demands.

JBP: "No man can justify himself before God, by perfect performance of the law's demands - indeed it is the STRAIGHT EDGE of the law that shows us how crooked we are."

Rom 3:20; “Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them; His laws serve only to make us see that we are sinners.”

A reminder of some of the purposes of the law.

The law brings wrath 4:15; Makes man aware that he is under the condemnation of sin.

The Law was given 5:20; so that all could see the extent of their failure to obey God's laws.

“The law was our trainer until Christ came that we might be justified by faith.” Gal 3:24-26; A means to an end to introduce man to Christ.

Rom 3:20; “Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them; His laws serve only to make us see that we are sinners.”

So the end of the argument (to this point) is found here.

Paul drives the final nail in the argument of **condemnation for all of mankind. (3:20;)**

“...through the law we have the knowledge of sin...”

The Law was given so that we might know and realise our true position with God. **We don't just have to think that we are sinners in God's sight – we KNOW we are!**

It doesn't matter whether we are morally desolate, or good upstanding citizens caught up in our own self-righteousness, or Jews who claimed to be the sons of God through Abraham. We are all under the same condemnation of sin.

Man's hopeless, helpless, and hapless state **without God, Christ and the Holy Spirit is established beyond doubt.**

Rom 3:20; “Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them; His laws serve only to make us see that we are sinners.”

**The consequence was that
Jew and Gentile alike were found guilty of sin;
and Jew and Gentile alike needed salvation. 3:23;**

**Having established this truth, Paul is ready to show
how God has acted to deal with this universal need.**

QUESTIONS?

1) v1-8; List the questions asked and give Paul's answer to each one.

2) Describe in your own words what "God Forbid" means.

3) v9 What is the verdict of God on all men.

4) v10-17; List some of the statements that offer proof of God's verdict on all men.

5) v18; What do you see as the source of sin.

6) v19-20; Write down some reasons (or purposes) why the law was given.

Romans Chapter 3:1-20; Universal need of the Gospel.

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**Next in the series:-
Romans Chapter 3:21;
Justified freely by His Grace.**