

## ROMANS 3

### *All Under Sin/All Justified through Faith*

#### *What Advantage the Jew?*

1 Then what advantage has the Jew? Or what is the value of circumcision? 2 Much in every way. To begin with, the Jews were entrusted with the oracles of God.<sup>1</sup> 3 What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? 4 By no means! Let God be true though every one were a liar, as it is written,

That you may be justified in your words, and prevail when you are judged.

5 But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.) 6 By no means! For then how could God judge the world? 7 But if through my lie God's truth abounds to his glory, why am I still being condemned as a sinner? 8 And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just.

#### *All Jews and Gentiles Under Sin*

9 What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin.<sup>2</sup> 10 As it is written:

None is righteous, no, not one; 11 no one understands; no one seeks for God. 12 All have turned aside; together they have become worthless; no one does good, not even one.

13 Their throat is an open grave. They use their tongues to deceive.

The venom of asps is under their lips.

14 Their mouth is full of curses and bitterness.

15 Their feet are swift to shed blood. 16 In their paths are ruin and misery, 17 and the way of peace they have not known.

18 There is no fear of God<sup>3</sup> before their eyes.

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<sup>1</sup> See *Special Revelation*.

<sup>2</sup> See *Sin*.

<sup>3</sup> See *The Fear of God*.

19 Now we know that whatever the [Mosaic] law<sup>4</sup> says it speaks to those [Jews] who are under the [Mosaic] law, so that every mouth [of Jew and Gentile] may be stopped, and the whole world may be held accountable (ὑπόδικος)<sup>5</sup> to God.<sup>6</sup> 20 For by works of the [Mosaic] law no human being will be justified (δικαιώω, fut. pass.) in his sight, because through the [Mosaic] law comes recognition (ἐπίγνωσις) of sin (ἁμαρτία).

### *Justification through Faith Alone*

21 But now apart from the [Mosaic] law the righteousness of God has been publicly revealed (φανερῶω, perf. pass.)<sup>7</sup>—although the Law and the Prophets continually testify (μαρτυρέω, pres.) to it— 22 the righteousness (δικαιοσύνη) of God<sup>8</sup> through faith (διὰ πίστεως) in Jesus Messiah toward all who believe (πιστεύω, pres.) [Jew and Gentile]. For there is no distinction. 23 For all sinned (ἁμαρτάνω, aor.)<sup>9</sup> and keep falling short (ὑστερέω, pres.)<sup>10</sup> of the glory of God, 24 and are justified (δικαιώω, pres. pass.) by his grace (χάρις) as a gift (δωρεάν) through the redemption (ἀπολύτρωσις) that is in Messiah Jesus, 25 whom God put forward (προτίθημι, aor. midd.) as a propitiation (ἱλαστήριον) through faith (διὰ [τῆς] πίστεως) in his blood (αἷμα), as a demonstration (ἔνδειξις)<sup>11</sup> of his righteousness (δικαιοσύνη), through the passing over (τὴν πάρεσιν) of the previously committed (προγίνομαι) sins, 26 in the forbearance (ἀνοχή)<sup>12</sup> of God, as a demonstration (ἔνδειξις) of his righteousness (δικαιοσύνη) at the present time, in order that he himself might be just (δίκαιος) and justifier (δικαιώω, pres. act. part.) of the one who has faith in Jesus (τὸν ἐκ πίστεως Ἰησοῦ).

27 Where then is the boasting (ἡ καύχησις)? It was shut out (ἐκκλείω, aor.)<sup>13</sup> Through what kind of law? Of works (τῶν ἔργων)? No, but through the law of faith (διὰ νόμου πίστεως). 28

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<sup>4</sup> See *The Mosaic Law*.

<sup>5</sup> “[P]ert. to being liable to judgment/punishment, *answerable, accountable*” (BDAG, 1037).

<sup>6</sup> See *Position in Adam*.

<sup>7</sup> “[B]ecome public knowledge, be disclosed, become known” (BDAG, 1048).

<sup>8</sup> We need God’s righteousness to be right with him. The only way to get God’s righteousness is through faith in his Son.

<sup>9</sup> The focus is personal sin, not original or inherited sin.

<sup>10</sup> “[T]o experience deficiency in someth. advantageous or desirable, *lack, be lacking, go without, come short of*” (BDAG, 1044). **1 Co 1:7** 7 You are not lacking (ὑστερέω) in any gift, as you wait for the revealing of our Lord Jesus Messiah.

<sup>11</sup> “[S]ometh. that compels acceptance of someth. mentally or emotionally, *demonstration, proof*” (BDAG, 332).

<sup>12</sup> “[T]he act of being forbearing, forbearance, clemency, tolerance” (BDAG, 86).

<sup>13</sup> “[T]o make no room for, *exclude, shut out* someth. = make it impossible” (BDAG, 303).

For we hold (λογίζομαι)<sup>14</sup> one is justified (δικαιόω, pres. pass. inf.) by faith apart from works of the law.<sup>15</sup>

29 Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also,  
30 if indeed God is one—who will justify (δικαιόω, fut.) the circumcised from faith (ἐκ πίστεως) and the uncircumcised through the faith (διὰ τῆς πίστεως).

31 Do we therefore invalidate law through this faith (διὰ τῆς πίστεως)?<sup>16</sup> By no means! On the contrary, we reinforce the validity of (ἱστημι)<sup>17</sup> law.

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<sup>14</sup> “To hold a view about someth., think, believe, be of the opinion” (BDAG, 598).

<sup>15</sup> Because one is justified by faith apart from works, no boasting is allowed. Faith is not a work, and is non-meritorious.

<sup>16</sup> Paul’s opponents have accused him of preaching lawlessness.

<sup>17</sup> “[T]o validate someth. that is in force or in practice, *reinforce validity of, uphold, maintain, validate*” (BDAG, 482).

## Biblical Worldview

1. **We must learn to appreciate both sides of God’s righteousness.**
  - a. **Ro 3:5-6** 5 If our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.) 6 By no means! For then how could God judge the world?
  - b. **Ro 3:21-22** 21 Now apart from the [Mosaic] law the righteousness of God has been publicly revealed (φανερῶω, perf. pass.)—although the Law and the Prophets continually testify (μαρτυρέω, pres.) to it— 22 the righteousness (δικαιοσύνη) of God through faith (διὰ πίστεως) in Jesus Messiah toward all who believe (πιστεύω, pres.) [Jew and Gentile].
  - c. **Ro 1:16-18** 16 I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 17 For in it the righteousness of God is revealed from faith for faith, as it is written, The righteous shall live by faith. 18 For the [righteous] wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who by their unrighteousness suppress the truth.
  
2. **A prerequisite to faith in Jesus is knowing we are under condemnation before God.**
  - a. **Ro 3:19-20** 19 Now we know that whatever the [Mosaic] law says it speaks to those who are under the [Mosaic] law [Jews], so that every mouth [of Jew and Gentile] may be stopped, and the whole world may be held accountable (ὑπόδικος) to God. 20 For by works of the [Mosaic] law no human being will be justified (δικαιῶω, fut. pass.) in his sight, because through the [Mosaic] law comes recognition (ἐπίγνωσις) of sin (ἁμαρτία).
  - b. “I’m a good person” just won’t do.
  - c. Many Christians believe they will go to heaven because they are good people.
  - d. “The first duty of a preacher of the Gospel is, through his revealing of the law and of sin, to rebuke and to turn into sin everything in life that does not have the Spirit and faith in Christ as its base.”<sup>18</sup>
  - e. See *Divine and Human Good*.
  
3. **Jews and Gentiles have the same problem, and the same solution is offered to both.**
  - a. **Ro 3:9** 9 What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin.
  - b. **Ro 3:29-30** 29 Is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, 30 if indeed God is one—who will justify (δικαιῶω, fut.) the circumcised from faith (ἐκ πίστεως) and the uncircumcised through the faith (διὰ τῆς πίστεως).
  - c. In other words, immoral, moral, and religious sinners all have the same problem.
  - d. However we want to divide humanity, all humanity has the same problem.
  - e. “In chapter 3, Paul lumps both secret and public sinners together: the one, he says, is like the other; all are sinners in the sight of God.”<sup>19</sup>

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<sup>18</sup> Martin Luther, “Preface to the Letter of St. Paul to the Romans.”

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**4. We could not and would not invent such a God as the biblical one.**

*Notes*