

### ROMANS 3

Purpose of 1st part of ch. 3 is to answer objections Jews might offer to stms. of 2nd. cnptr.

Obj. 1 If both Gent. & Jews in sin, under condemnation; if heathen, by doing things required by law, would be treated as IF he had been circm, what profit in circ., or being Jew?

Ans. Much- 1st, they poss. scriptures. They were ENTRUSTED with them- Confidence not misplaced. No people ever guarded a sacred trust more zealously than Jews did Holy scriptures. They contained promises respecting nation. No higher favor conferred on man than to be put in possession of sacred writings. Should lead us to gratitude, and desire to extend them to others.

V 3- Some did not believe, Paul shown that Jews sinful, had not believed or obeyed God. If Jews became unfaithful and were lost, did that imply that God had failed to keep His promises, or had made promises He was unable to perform?

V 4- Turning Jews aside does not prove God a liar, they had failed in keeping covenant. They became the liars, God remained true. Promise to Abr. was conditional, not absolute. Gen. 18:19.

Let God be true- how much happier men would be if all regarded this as fixed truth, not to be questioned. *doubted*  
EVERY MAN A LIAR- Any opinion other than God's way is false, even those held by Paul. Shows his greatness of soul. Every doctrine

contrary to God should be abandoned. Any doctrine wh. implies that God is not true to his word should be cons. false doctrine. If all were as willing to sacrifice opinions as Paul.

AS IT IS WRITTEN- Paul quotes their Jewish writings to show this idea conformed with them, which they held in such high regard. (Ps. 51:1-4) Nathan had convicted David of sin & foretold his punishment. David sees the awfulness of his sin & his punishment was right. He declares that God was justified in the punishment. Tho he trembled before God in his guilt, he never once thought to call in question the fact that God was just in punishing him. JUSTIFIED, OVERCOME- Be esteemed righteous in judgment pronounced.

V 5- Objection 2- Bec. of man's sin, God manifested his mercy to man, and character of God shone out gloriously; his glory was confirmed.

Man would ask, is it just of God to punish sin, when sin is the occasion of God's mercy, and the manifestation of his mercy brings glory to his name?

(Commend- show forth)

Was it just to punish that which tended to promote His own glory?

VENGEANCE- Punishment.

I SPEAK AS A MAN- not his own thoughts, but according to foolish thoughts of man about God.

V 6- God forbid- by no means. consider God <sup>unjust</sup>  
HOW SHALL GOD JUDGE (condemn, judgment would have no force or meaning without just condemnation)

V 7- Objection 3, similar to 2nd.

LII, here means deceitfulness, unfaithfulness  
Man's lost & ruined condition is the occasion  
of calling out God's love & mercy. The  
greatness of God's love would never have  
been manifested had not man sinned. So man's  
sin was occ. of manifesting God's love, the  
showing of this love brought glory to God.  
God was in this way glorified thro' man's  
sin.

Man says, "How can sin be regarded as evil  
which should be punished, when it promotes  
the glory of God?"

Fault of such reasoning: The DIRECT tenden-  
cy of sin is NOT to promote God's glory, but  
the reverse.

Ex.- Tendency of murder is not to honor the  
law, or promote security of society, but  
the reverse.

Yet, when apprehended, executed, such pun-  
ishment brings honor to law & to judge, &  
promotes peace & security of community by  
restraining others.

EX: If the treason of Judas was occasion of  
Jesus being manifested to world & glorified,  
why is Judas regarded as sinner?

The reason is that Judas did not betray  
Jesus that God's love might be manifested &  
his glory proclaimed, but to satisfy his own  
covetous soul.

V 8- Paul meets the objection by stating  
what would happen if such was made a prin-  
ciple of conduct, "If man is not to be con-  
demned for sin, since sin promotes glory of  
God, why not DO ALL THE EVIL WE CAN, in order  
to promote His glory?"

We see what a shocking result this would be  
yet that is what would happen if their

objection stood up.  
HIS ENEMIES FALSLY CHARGED THAT HE TAUGHT  
we should do evil that good may come.  
How easy to misrepresent teaching.

Paul here teaches a great fundamental law  
that EVIL IS NOT TO BE DONE THAT GOOD MAY  
COME.

No matter what good may come, what advan-  
tage to our cause, or any glory to God, will  
not justify doing wrong.

V 9- ARE WE BETTER THAN THEY? no, in spite  
of advantages. All under power of sin.

V 10- Paul reasoning with Jews, and whows  
from OWN scriptures what he said was true,  
that Jews had failed to keep law given to  
them, & were as dependent on mercy of God as  
Gentiles.

Instead of being righteous, as Jew claimed,  
the testimony of own script. was that they  
were universally wicked. In 5 different  
psalms, and Isa. Many passages quoted to  
show this characteristic not confined to  
any particular period of Jewish history,  
but all through their existence as nation.

Ps 14:1-3  
NONE RIGHTEOUS- Here means to be wholly free  
from sin, in sense of never having comm-  
itted it. None absolutely righteous, there-  
fore all under sin.

V 11- None understandeth- not mere intellect-  
ual operation of mind, but the state of  
mind which inclines the heart to worship  
& obey God.

None seeketh after God- STRIVES to know  
& do his will. Neglectful of God.

V 12- ALL TURNED ASIDE- GONE OUT OF THE WAY  
Turned from path of virtue.  
TOGETHER BECOME UNPROFITABLE- United in this  
sin, equally guilty. Good for nothing, cor-  
rupt.

NONE THAT DOETH GOOD- sin was universal,  
widespread.

V 13- THROAT AN OPEN SEPULCHRE- Deceit,  
falsehood, slander. From sepulchre sends  
forth offensive, foul odors, so from mouths  
of people proceed slanders, evil words.

POISON OF ASP-? Words of such people strike  
with poison that destroys character.  
Asp so poisonous that it kills almost in-  
stantly, no remedy. Small, lies concealed,  
strikes without notice, or being seen.

*Jas. 3*  
V 14- MOUTH FULL OF CURSING & BITTERNESS-  
Against both God and man. Bitterness, -  
wounding, stinging words, harshness, cruelty  
reproachful words.

V 15- SWIFT TO SHED BLOOD- from Isa. 59:7,8  
Eagerness of nation to commit crime, deeds of  
injustice & cruelty, seemed to thirst for  
innocent blood.

V 16- DESTRUCTION & MISERY IN THEIR WAY-  
They leave Dest. & mis. behind them. Ruin  
happiness & peace of all with whom they  
come in contact. Worst of all, they ruin  
souls.

V 17- WAY OF PEACE THEY HAVE NOT KNOWN-  
Strangers to the course that produces happi-  
ness. Not only will ~~not~~ have it themselves,  
but determined others shall not.

V 18- NO FEAR OF GOD- No reverence, awe, for authority or honor of God, which would restrain them from crime. We can not legislate goodness, only regard & respect for law of God will do it.

*Why use?*

These quotations from O. T. establish position of Paul that nation was far from righteous, so could not be justified by works.

6 diff. quotations, from diff. periods in history proves what character of nation was, not just temporary thing.

Shows value of O. T. in demonstrating what human nature is.

Tongue, mouth, feet, the lips, all become occasion for commission of sin. If such was cond. of Jews, what must be character of heathen.

No matter what records we examine, whatever history, of whatever period of time, we find same facts, forced to same conclusion as Paul- all are sinners, ruined, & helpless. We should weep with gratitude to God that he has pitied us in our low estate, & has given a plan whereby we may escape the consequences of our sins.

V 19. LAW SPEAKETH TO THEM UNDER THE LAW.\* Refers to O.T., given to Jews, speaks to them only. Would keep Jews from evading the issue, or assuming these prophets were talking of someone else, Gentiles for instance. EVERY MOUTH STOPPED- no argument coming, since their own law shows they were guilty.

ALL THE WORLD, both Jews & Gentiles. MAY BECOME GUILTY- subject to judgment of God, & punishment deserved

V 20- NO FLESH JUSTIFIED BY DEEDS OF LAW-  
Law given by Moses was divine standard, must  
be lived up to with perfect obedience in  
order to make man perfect. No man could  
give faultless obedience to perfect law, so  
he could not be justified, or entitled to  
rewards of obedience. ( Jas 2:10 )

THRO (BY) THE LAW COMETH KNOWLEDGE OF SIN-  
Law is rule of action. Applying a rule to  
our conduct shows us what sin is. A man may  
consider himself right & correct until he  
compares himself with a rule, or law. So  
whether Gentiles compared themselves with  
law of nature (reason or conscience) or Jews  
with written law, the effect would be to  
show how far they had departed.  
More closely they applied the law, the more  
condemned they would be.

V 21- In remainder of chpt. Paul shows that  
since it is impossible for man to attain to  
legal justification, salvation by faith is  
only hope left to man.

APART FROM LAW, (RIGHTEOUSNESS OF GOD)  
MANIFESTED- (God's plan for making man)  
righteous, apart from law of Moses, is re-  
vealed in Christ.

BEING WITNESSED BY LAW & PROPHETS.- Not a  
new doctrine, but declared in their sacred  
writings, Prophets foretold his coming,  
ceremonies of law pointed to Christ, taber-  
nacle, priesthood, washings, sacrifices  
all bore testimony to Christ's coming.

V 22- RIGHTEOUSNESS ( PLAN FOR MAKING MAN  
RIGHTEOUS)\* leading feature of this plan

is faith in Christ. (of Christ) Faith is the condition (not sole one) of mercy.

*Gal 3:2, 23 Rom 1:5 Heb 11:4, 7, 8, 17*  
V 23 - FALL SHORT OF GLORY OF GOD - Man was created after God's image, for purpose of glorifying God. 1 Cor. 11:7, man is called image & glory of God, bec. he is capable of reflecting God's glory. We glorify him by knowing, loving, & growing like him. Fallen short in this.

V 24 - JUSTIFIED "FREELY" - opposed to that which is purchased, obtained by labour, or is matter of just claim. It is free, undeserved gift, not merited by obedience to law.

Christ paid the price, not us.

THRO (REDEMPTION) - Denotes price paid for prisoner of war, liberation from bondage, captivity.

IN CHRIST JESUS - *Rom 4:3, Gal 3:27*

V 25 - Propitiation - appeasement, reconciliation. We have offended the majesty of God by our sins. God's laws may not be trifled with, his law must be satisfied. This was accomplished by blood of Christ, a lamb without spot or blemish.

SET FORTH - place in public view, Christ was publicly exhibited as sacrifice of reconciliation, on cross in view of men & angels.

THROUGH FAITH - sacrifice offered, but it will not be applied except where there is faith



IN ~~THE~~ HIS BLOOD- When blood of Christ is spoken of in N.T. it means the offering of life as sacrifice, or death as atonement. So it could read, "in his death"- Rom. 6:3

#### PASSING OVER OF SINS DONE AFORETIME-

Could have 2 meanings- God passes over, -forgives past sins of individuals when they accept salvation offered by Christ.

Showed forbearance in not coming forth in judgment when sins committed, but spared us, and led us to repentance by his goodness.

Could have reference to fact that during Patriarchal & Jewish disp. sins were not finally forgiven. The blood of those covenants was nec. to temporary cleansing from sin. Did not make comers thereunto perfect, & remembrance made of sin every year. Sacrifice required every year. Heb. 10:1-4 Those under O.T. had full & final forgiveness when Christ's blood was shed. Heb. 9:15

#### 26- DECLARE AT THIS TIME HIS RIGHTEOUSNESS-

This was time God chose, "fulness of time" to reveal his plan for justifying man.

THOSE TO BE JUSTIFIED- which believeth in Jesus. No provision is made to justify any out of Christ.

Why be in Christ? If God forgave without atonement, justice would be abandoned. Law would have no terrors for guilty.

God shows respect for law by appointing his son as substitute in place of sinners. We get a little inkling of what Christ suffered in his agony, when we realize that he endured so much as to accomplish the same ends as if those saved by him had been doome

to eternal punishment. If sinners donot avail themselves of pardon by Christ, they must experience forever the pains which this substitute for sinners endured in behalf of men on the cross.

V 27- WHERE IS BOASTING? Well established law of God that salvation can allow no glorying on part of man, must be excluded.

*Boasting*  
Is IT EXCLUDED BY LAW OF WORKS, (Moses)? If law of Moses complied with, & they were justified, they could boast of their works, say they were justified by own merits.

LAW OF FAITH EXCLUDES BOASTING- It proclaims we have no merit, cannot earn salvation, but are saved through our faith in Christ.

God chose such simple conditions of entry into Christ, his body, his church, which he has promised to save. If some great things given us to do, we might be inclined to boast, or say we merited salvation.

1 Cor. 1:18

*37,000* Gideon- *10,000* pitchers, lamps, trumpets.  
Jericho- marching & trumpets.

Law of faith requires we walk by faith, not by sight. Requirements of law of faith turn man from self to trust in God.

Nothing in these acts to create a feeling of selfrighteousness.

V 28- WE RECKON THEREFORE\*JUSTIFIED BY FAITH-NOT WORKS OF LAW. From foregoing facts & arguments, man justified ~~from~~ faith thro law of faith, not law of Moses, or any works or inventions of men that allow glorying.

V 29- Assurance that law of faith is for all, he is God of all people. Accepts all who trust and obey him.

V 30- GOD IS ONE- One and same God will justify both Jew & Gentile, through faith.

V 31- MAKE VOID THE LAW THROUGH FAITH?

Objection might be raised by Jews, that law of faith makes O.T. law vain & useless, that it prevented obedience even to moral part of it, that justification by faith tends to lawlessness. The contrary is true. Rise to walk a new life.

NAW, WE ESTABLISH THE LAW- Law of Moses est. (fulfilled) completed, taken out of way. From beginning, was intended only to bring world to Christ. (Gal. 3:19-25) It had fulfilled its mission, and was thus established.

*[Faint handwritten notes and scribbles at the bottom of the page, including a circled word and various illegible phrases.]*

Assurance that law of faith is for  
all, he is God of all people. Accepts all  
who trust and obey him.

30- GOD IS ONE - One and same God will  
justify both Jew & Gentile, through faith.

31- MAKE VOID THE LAW THROUGH FAITH?

Objection might be raised by Jews, that  
law of faith makes O.T. law vain & useless,  
that it prevented obedience even to moral  
part of it, that justification by faith  
leads to lawlessness. The contrary is true.  
Rise to walk a new life.

32- ESTABLISH THE LAW - Law of Moses  
not (fulfilled) completed, taken out of way  
from beginning, was intended only to bring  
world to Christ. (Gal. 3:19-25)  
It had fulfilled its mission, and was thus  
established.

Gen 15:6 Abraham believed God  
acted for righteousness

Gen 17:24 Circumcision 99 yrs  
old.

Abraham - Ishmael born 17:25 Ishmael 13 yrs old  
circumcised

Abraham - Isaac born Gen 21:5 Gen 17:17  
Sarah 90