

Romans 3 - The Just and Justifier



Opening Questions

- What is the benefit of being Jewish?
- Should Christians practice the law?
- **Key question - How can God be truly just and yet justify the wicked?**

1 What advantage then has the Jew, or what is the profit of circumcision? 2 Much in every way! Chiefly because to them were committed the oracles of God. 3 For what if some did not believe? Will their unbelief make the faithfulness of God without effect? 4 Certainly not! Indeed, let God be true but every man a liar. As it is written:

“That You may be justified in Your words,
And may overcome when You are judged.”

5 But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unjust who inflicts wrath? (I speak as a man.)

6 Certainly not! For then how will God judge the world?

7 For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner? 8 And why not say, “Let us do evil that good may come”?—as we are slanderously reported and as some affirm that we say. Their condemnation is just.

Q: (v1) Paul continues his review of Jewish stature. If there is no salvific difference between Jew and Gentile (Chap 2), what is the benefit of being Jewish?

- Primarily, Jews were entrusted with the word of God
- This contained basic truths about God’s nature, the gospel message, and salvation (1 Pet 4:11)
- More to come in chapter 9...

Q: Could the Jewish leaders have done better in maintaining the word?

- [2 Kings 22](#)

Q: (v3) What unbelief is Paul referencing?

- The predictions of Messiah, Jesus who they crucified

Q: (v4) What is the OT reference here and why is it important?

- Psalm 51:4 – David’s repentance concerning his adultery with Bathsheba and murder of her husband
- It demonstrates that even though David was unfaithful to God, God was faithful nonetheless

Q: (v7) How does Paul turn the tables on the Jews?

- The Jews claimed Paul’s teachings of salvation of grace through faith was incorrect. By their reasoning, Paul’s false teaching should be elevated because it illuminated their supposed true teaching of works

9 What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.

10 As it is written:

“There is none righteous, no, not one;

11 There is none who understands;

There is none who seeks after God.

12 They have all turned aside;

They have together become unprofitable;

There is none who does good, no, not one.”

13 “Their throat is an open tomb;

With their tongues they have practiced deceit”;

“The poison of asps is under their lips”;

14 “Whose mouth is full of cursing and bitterness.”

15 “Their feet are swift to shed blood;

16 Destruction and misery are in their ways;

17 And the way of peace they have not known.”

18 “There is no fear of God before their eyes.”

19 Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

Q: (v9-18) Are Christians “better” than Jews then?

- No. There are none who are sin free

Q: (v19-20) What does the law provide then?

- The law illuminates sin in all

Q: (vs10-18) What do these verses (mostly from Psalms) indicate?

- There is no one who deserves salvation
- No one naturally seeks God, they must be drawn by Him
- The desires of man is evil
- No one sees God for Who He is.

Q: (v19) What was the purpose of the law?

- To show our guilt. This includes the gentiles who have it on their hearts (chap 2)
- There is no salvation under the law

Q: Should Christians practice the law?

- Discussion

Q: (v20) Is religion that teaches human achievement in salvation true?

- Nope! Any contribution we make to our salvation would be boasting, which we cannot do.
- God does it all

God by no means clears the guilty

EX 34 - 6 The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, 7 keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty

Or did He create a way?



God Abhors the clearing of the unrighteous, it's not a judicially fulfilling payment

Because...

God demonstrates His righteousness, as having His justice satisfied and as the Justifier, a fully complete payment

**Prov 17:15 - He who justifies the wicked, and he who condemns the just,
Both of them alike are an abomination to the Lord.**

Rom 3:26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.



21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, 22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; 23 for all have sinned and fall short of the glory of God, 24 being justified freely by His grace through the redemption that is in Christ Jesus, 25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Q: (v21) What did Paul previously claim is the righteousness of God?

- Rom 1:16-17 - The Gospel of Christ
- God fulfilling the requirements and penalty of man's sin
- Jesus living the sinless life we would need to live to prevent breaking the law of God
- Jesus willingly dying on the cross for those that receive His grace through faith
- For all time (eternity)

Q: (v23) What is the pivotal proclamation in scripture of who needs this salvation?

- All have sinned and fall short

Q: (v26) How can God's requirement for justice be served?

- Given freely, not by works but by grace
- He provided a way in Himself, through Jesus the God-man

Q: (v26) For who?

- The repentant, believing sinner placing faith in Jesus as Lord and Savior

27 Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith.

28 Therefore we conclude that a man is justified by faith apart from the deeds of the law. 29 Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, 30 since there is one God who will justify the circumcised by faith and the uncircumcised through faith. 31 Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

Q: (v27) Why can no person boast about their accomplishments in salvation by works?

- Salvation is a freely given gift, not by satisfying the law, but by faith (Rom 4:2, 1Cor 1:6-29)

Q: (v29-30) Is this grace poured out on only the Jews?

- No!

Q: (v31) Is there no need for the law then?

- The law is the tutor, or the mirror for which we see God's holy standards

2 Kings 22

Book of the Law Rediscovered after Ahaz and Manasseh's loss

622BC

8 Then Hilkiah the high priest said to Shaphan the scribe, "I have found the Book of the Law in the house of the LORD." And Hilkiah gave the book to Shaphan, and he read it. 9 So Shaphan the scribe went to the king, bringing the king word, saying, "Your servants have gathered the money that was found in the house, and have delivered it into the hand of those who do the work, who oversee the house of the LORD." 10 Then Shaphan the scribe showed the king, saying, "Hilkiah the priest has given me a book." And Shaphan read it before the king.

11 Now it happened, when the king heard the words of the Book of the Law, that he tore his clothes. 12 Then the king commanded Hilkiah the priest, Ahikam the son of Shaphan, Achbor the son of Michaiah, Shaphan the scribe, and Asaiah a servant of the king, saying, 13 "Go, inquire of the LORD for me, for the people and for all Judah, concerning the words of this book that has been found; for great is the wrath of the LORD that is aroused against us, because our fathers have not obeyed the words of this book, to do according to all that is written concerning us."





Theme

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith." – Rom 1:16-17

Next Up

Romans





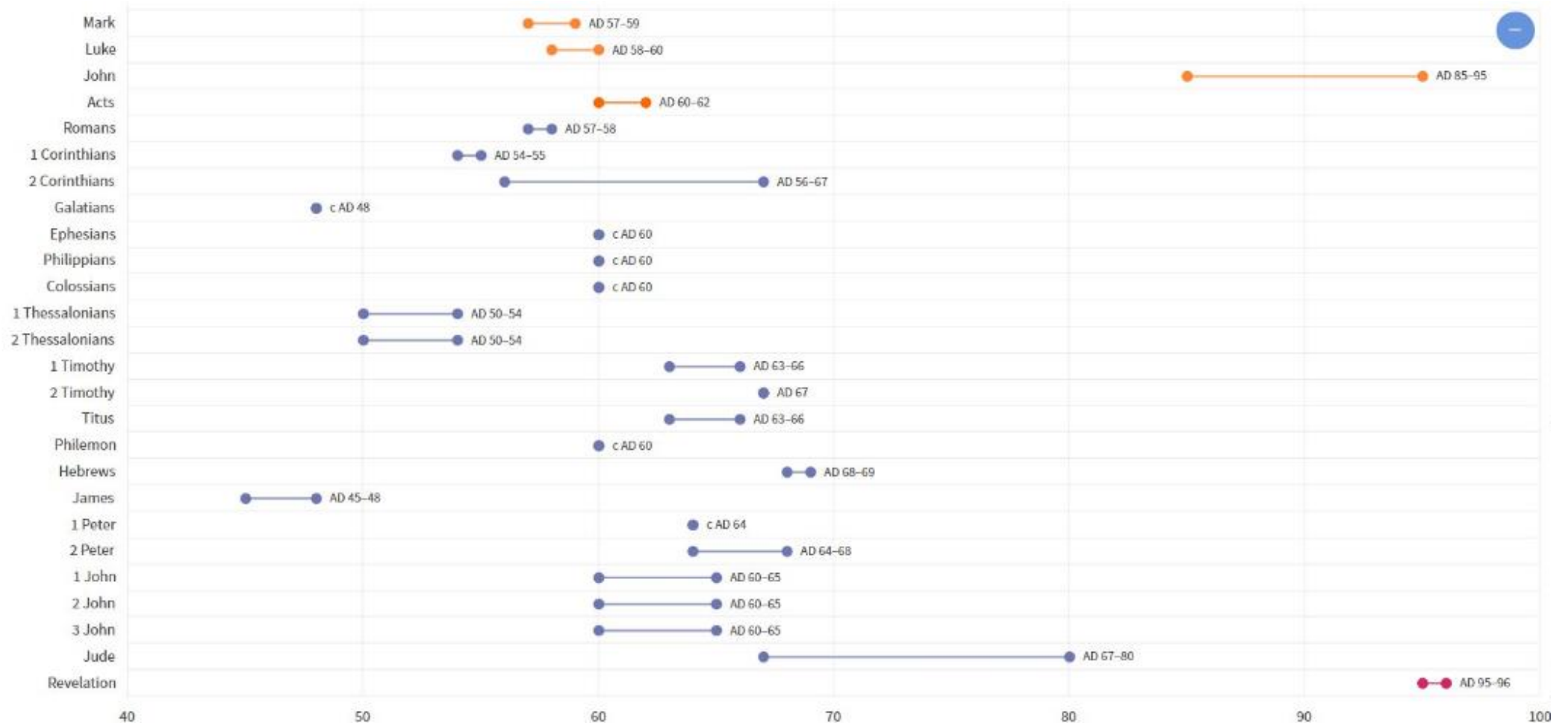
Co-writer – Apostle Paul

- Born as Saul in Tarsus (on the southern coast of modern-day Turkey). Likely borne about the same time as Jesus.
- Schooled as a Pharisee under the Jerusalem religious famous Gamaliel.
- Became a traveling missionary and preacher for the early church; renamed Paul.
- Worked as an artisan who made tents – maybe subcomponents
- Was imprisoned multiple times by the Roman authorities for his religious agitation.
- Believed to have co-written 6 letters to the churches.
- Died sometime between AD 62–64; Paul, believed to be in Rome.



- **AD 33 Damascus – Direct conversion**
- **AD 33-36 Arabia – Receiving direct revelation from the Lord (Gal 1)**
- **3 missionary journeys to Asia minor**
- **AD 56 Wrote Romans on 3rd journey in Corinth**





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- Romans ties to other books of the bible



Paul's Testimony to Agrippa – Acts 26



1. Then Agrippa said to Paul, "You are permitted to speak for yourself."

So Paul stretched out his hand and answered for himself: 2 "I think myself happy, King Agrippa, because today I shall answer for myself before you concerning all the things of which I am accused by the Jews, 3 especially because you are expert in all customs and questions which have to do with the Jews. Therefore I beg you to hear me patiently.

4 "My manner of life from my youth, which was spent from the beginning among my own nation at Jerusalem, all the Jews know. 5 They knew me from the first, if they were willing to testify, that according to the strictest sect of our religion I lived a Pharisee. 6 And now I stand and am judged for the hope of the promise made by God to our fathers. 7 To this promise our twelve tribes, earnestly serving God night and day, hope to attain. For this hope's sake, King Agrippa, I am accused by the Jews. 8 Why should it be thought incredible by you that God raises the dead?

9 "Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth. 10 This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against them. 11 And I punished them often in every synagogue and compelled them to blaspheme; and being exceedingly enraged against them, I persecuted them even to foreign cities.

Paul's Testimony to Agrippa – Acts 26



12 “While thus occupied, as I journeyed to Damascus with authority and commission from the chief priests, 13 at midday, O king, along the road I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me. 14 And when we all had fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language, ‘Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.’ 15 So I said, ‘Who are You, Lord?’ And He said, ‘I am Jesus, whom you are persecuting. 16 But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. 17 I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, 18 to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.’

19 “Therefore, King Agrippa, I was not disobedient to the heavenly vision, 20 but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent, turn to God, and do works befitting repentance. 21 For these reasons the Jews seized me in the temple and tried to kill me. 22 Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come— 23 that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the Jewish people and to the Gentiles.”

Paul's Testimony to Agrippa – Acts 26



24 Now as he thus made his defense, Festus said with a loud voice, "Paul, you are beside yourself! Much learning is driving you mad!"

25 But he said, "I am not mad, most noble Festus, but speak the words of truth and reason. 26 For the king, before whom I also speak freely, knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner. 27 King Agrippa, do you believe the prophets? I know that you do believe."

28 Then Agrippa said to Paul, "You almost persuade me to become a Christian."

29 And Paul said, "I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains."

30 When he had said these things, the king stood up, as well as the governor and Bernice and those who sat with them; 31 and when they had gone aside, they talked among themselves, saying, "This man is doing nothing deserving of death or chains."

32 Then Agrippa said to Festus, "This man might have been set free if he had not appealed to Caesar."

The Depravity of Man – The Bad News

Self-will and self satisfaction reign in mans heart



This produces guilt, masked with even more self-seeking



This produces meaninglessness, as nothing truly satisfies



This produces hopelessness, we sense the supernatural promise of life after death and the consequences of it