

Studies In Romans

(Romans 3:1-8)

1. What two questions did Paul ask as we begin our study of chapter three?

“What advantage then hath the Jew? or what profit is there of circumcision” (Romans 3:1)?

- Questions of benefit to being someone are asked throughout the Scriptures (**Genesis 25:32, Job 35:3, Ecclesiastes 6:8, Ecclesiastes 6:11, Malachi 3:14, Luke 9:25, and I Corinthians 15:32**).
- Circumcision was the mark of a Jew, which separated them from the Gentiles (**Ephesians 2:11**).
- The practice of circumcision began as a token of the covenant between God and Abraham (**Genesis 17:10-14**) that through his seed the earth would be blessed (**Genesis 12:3**).

2. Was there any advantage or profit in being a Jew?

Yes: *“Much every way: chiefly, because that unto them were committed the oracles of God” (Romans 3:2).*

- The oracles of God were committed to the Jews (**Deuteronomy 4:7-8, Deuteronomy 33:2-4, Nehemiah 9:7-15, Psalms 78:4-7, Psalms 103:7, Psalms 147:19-20, Ezekiel 20:11-12, Malachi 4:4, and Romans 9:4**).
- Not just the word of God, but the seed of Christ was committed to the Jews (**Genesis 22:18, Romans 1:3, and Galatians 3:8-18**).
- Lets anyone downplay the role of the Jews on our salvation (**John 4:22**).

3. Could the disbelief of some Jews make the faith of God without effect?

NO: *“(3) For what if some did not believe? shall their unbelief make the faith of God without effect? (4) God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged” (Romans 3:3-4).*

- Disbelief among the Jews was a huge problem (**Numbers 14:11, Deuteronomy 9:23, Psalms 106:24-26, Isaiah 49:14-15, Matthew 28:16-17, Mark 9:14-29, Mark 16:9-11, and Hebrews 3:6-4:2**).
- God knew this was going to happen (**Romans 10:16**).
- Nothing can cause the faith of God to cease (**II Timothy 2:13**).
- God is true to His word (**Numbers 23:19, I Samuel 15:29, Malachi 3:6, Romans 11:29, and Titus 1:2**).
- His word will never cease to be (**Matthew 24:35 and I Peter 1:23-25**).
- In comparison to God, our integrity fails (cf. **Job 36:3**).

4. What does the unrighteousness of man commend?

The righteousness of God: *“But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)”* (**Romans 3:5**).

- The sins of mankind have, in several ways, shown the righteousness of God:
 - His righteousness in providing salvation (**Romans 3:25-26** and **II Corinthians 5:21**).
 - His righteousness through fair judgment (**Psalms 9:8**, **Psalms 96:10**, and **Acts 17:31**).
 - His righteousness in mercy (**Psalms 116:5**).
 - Mankind has displayed the willingness to be unfaithful, but God in comparison, has never failed to be faithful to His promises (**Deuteronomy 7:9**, **Psalms 100:5**, and **I Corinthians 1:9**).
- In considering God’s judgment, let us be reminded that He forgives AND takes vengeance (**Exodus 34:6-7**) in a righteous manner (**Psalms 145:17**).
- God is not unrighteous for taking vengeance for it is just that a man receives the reward or punishment for his actions (**Ezra 9:10-13**, **Lamentations 3:39-40**, **Ezekiel 24:13-14**, and **John 5:28-29**). Even a thief can realize this (**Luke 23:39-41**).

5. Is God unrighteous for taking vengeance?

No: *“God forbid: for then how shall God judge the world”* (**Romans 3:6**)?

- There has to be judgment or there can be no fairness (**Genesis 18:25**).
- He is very fair (**Job 8:20**, **Ecclesiastes 8:12-13**, **Isaiah 3:10-11**, and **Acts 10:34**).
- The fact is, God has been lenient (**Psalms 103:8-10** and **II Peter 3:9**).
- How would God judge the world if there were no consequences for sin (**Nahum 1:1-3** and **Hebrews 10:26-31**)?
- In fact, wouldn’t a lack of justice from God contradict the very purpose of our existence (**Ecclesiastes 12:13-14**)?

6. What point is Paul making in verse seven?

The verse says this: *“For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner”* (**Romans 3:7**)?

- Remember, from verse 5, Paul is speaking “as a man” (**Romans 6:19**) using carnal rationalizations to bring about a self-defining thought. He is building on verse 5.
- He is NOT saying that he has lied (which he says is slander on him in the next verse).
- He is asking, using carnal thinking, how can a man be judged as a sinner if his sin brings about glory for God? Let’s consider this thinking...
 - The Jews killed Jesus, according to God’s plan (**Acts 2:23**), but they were still held accountable (**Acts 3:13-19**) even though good came about (**I John 4:9-10**).

- Situational ethics is wrong (**Genesis 39:7-9, II Samuel 6:6-7, Daniel 3:13-28, Matthew 4:1-11, and Mark 6:17-18**).
- Paul was not a liar (**Romans 9:1, II Corinthians 11:31, Galatians 1:20**, etc.).
- Lying will not bring about anyone's salvation (**Proverbs 19:5, Ephesians 4:25, and Revelation 21:8**).
- Do not think that this text is Paul questioning God in a manner of a challenge either (**Romans 9:19-20**).

7. What was being slanderously reported about Paul?

That he said do evil that good may come: *"And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just"* (**Romans 3:8**).

- Slander happens to faithful Christians (**Matthew 5:11-12 and I Peter 3:16-17**).
- Remember, there was a prophet who lied to be in company with another prophet, did that turn out good (**I Kings 13:1-32**)?
- If we're truly converted to Christ, we shouldn't even think of doing evil regardless of the expected outcome of such actions (**Psalms 34:14, Psalms 97:10, Psalms 119:104, Psalms 119:163, Proverbs 4:25-27, Proverbs 16:17, Romans 12:9, I Corinthians 13:4-5, Titus 1:15, Titus 2:7-8, and I Peter 1:13-16**).