

# Studies In Romans

## (Romans 3:9-31)

1. What did the Jews and Gentiles, of the past, all have in common from verses nine through eighteen?

*“(9) What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; (10) As it is written, There is none righteous, no, not one: (11) There is none that understandeth, there is none that seeketh after God. (12) They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. (13) Their throat is an open sepulchre; with their tongues they have used 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 have they not known: (18) There is no fear of God before their eyes” (Romans 3:9-18).*

- They [Jew and Gentile Christians in Rome who HAD walked in the way of THEIR fathers] shared “none righteous”, “none that doeth good” (**Psalms 14:1-7**). **\*More on this in verses 22-23.**
  - Jesus displayed this point when He spoke to a man, that thought of Jesus as a teacher only not as deity, pointing out the God alone is good (**Mark 10:18**).
  - If you are a Christian, Jew or Gentile, then you needed saved from sin and cannot claim a righteousness of yourself (**I John 1:8-10**).
- **Those in the past**, Jew and Gentile, did not seek after God (**Jeremiah 4:22** and **I Corinthians 12:2**).
  - We know that there were, in the first century, those with understanding (**I John 5:20**) and seekers of God (**Acts 8:25-39**). Thus, this is not to be taken strictly in a literal sense, of that present time.
- They were not better than each other (**Luke 18:9-14**; cf. **Isaiah 65:5**).
- They [again; Jew and Gentile of the past] all went “out of the way” (**Isaiah 53:6** and **Ephesians 2:1-3**).
- They’ve been deceptive with their tongues (**Psalms 5:5-9**).
- Their feet [sinners whether they be Jew or Gentile] were swift to shed blood (**Proverbs 1:10-19**).
- Destruction and misery are in the way of both Jew and Gentile (**Romans 2:9**).
- They have not known the way of peace (**Isaiah 57:21**).
- There is no fear of God before their eyes (**Psalms 36:1**).

2. To whom did the Law speak?

Those under the Law: *“Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God” (Romans 3:19).*

- The Law of Moses, at the time this epistle was written and now as well, is no longer in effect (**Romans 7:1-6, Ephesians 2:11-17, Colossians 2:12-14, and Hebrews 9:15-17**).
- Remember, the Law of Moses was for the Jews and they were bound to it (**Leviticus 26:46 and Malachi 4:4**).
- The law brought the guilt of sin and was put in place because man was not acting righteously (**I Timothy 1:9-10**).

3. Who could be justified by the deeds of the Law of Moses?

NO ONE: *“Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin”* (**Romans 3:20**).

- This did not mean one was not expected to be a doer of the Law (**Deuteronomy 27:26, Romans 2:12-13, and Hebrews 10:28**).
- The deeds of the law [of Moses], by themselves, do not and did not save (**Galatians 3:10-13, Galatians 5:4, and Titus 3:5-7**).
- It takes a law for sin to be possible (**I John 3:4**).

4. Did it take the Law of Moses to bring about the righteousness of God?

No, without the Law: *“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets”* (**Romans 3:21**).

- Righteousness is/was not found through obedience to the Law (**Philippians 3:9**).
- The Law and prophets spoke of Christ and what He did bring (**Luke 24:44 and John 5:46-47**; cf. **Deuteronomy 18:15-19, Isaiah 11:1-16, Jeremiah 31:31-34, and Daniel 2:31-45**).
- As we’ll discuss in the next verse, Christ brought true, full righteousness.

5. Was there a difference in the Jews or Gentiles who were justified by the grace of God through Jesus Christ?

No, both had sinned and both needed God’s grace through Christ: *“(22) Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: (23) For all have sinned, and come short of the glory of God; (24) Being justified freely by his grace through the redemption that is in Christ Jesus”* (**Romans 3:22-24**).

- Christ brought righteousness (**Romans 5:17-21, Romans 10:4, and Philippians 1:11**).
- If the Law of Moses brought righteousness, Christ died in vain (**Galatians 2:21**).
- Again (**Romans 3:9**), there is no difference between Jew and Gentile (**Romans 10:12**). Both had sinned (**Romans 11:25-32 and Galatians 3:22**).
- Grace brought redemption through Christ for both Jew and Gentile (**Acts 15:7-11**).
- All of this ties to Abraham (**Genesis 22:16 and Romans 4:16**).
- Justification is not without works (**James 2:14-26**), though not works of the Law (**Galatians 2:16-17**).
- This is NOT teaching everyone sins (**Romans 6:1-2, Hebrews 4:14-16, and I John 3:1-10**).

6. Does the blood of Christ have anything to do with the remission of sins?

Yes: *"(25) Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Romans 3:25).*

- Without the blood of Christ, there'd be no true remission of sins (**Hebrews 10:1-18**; cf. **Matthew 26:28**).
- The forbearance of God leads to repentance (**Romans 2:4**).

7. Whether Jew or Gentile, could anyone boast of obtaining salvation through his or her own works?

No (verse 21 covered part of this too): *"(26) To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. (27) Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. (28) Therefore we conclude that a man is justified by faith without the deeds of the law" (Romans 3:26-28).*

- The Lord is the justifier (**Isaiah 45:25**).
- Again, as noted in verse 20, just doing the deeds of the Law of Moses did not make one righteous (**Acts 13:38-39**).
- One cannot boast of his or her righteous deeds when you realize that, without God's part, no one could be just (**Ephesians 2:5-10**).

8. Is God only the God of the Jews?

No: *"(29) Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: (30) Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith" (Romans 3:29-30).*

- **Mark 16:15-16, Romans 1:16, Romans 9:24, and Galatians 3:26-29.**
- Faith in and through Christ, not the Law of Moses, is the point (**Galatians 2:16**).

9. Did/does faith in Christ make the Law void?

Establish it: *"Do we then make void [entirely useless; Strong's #2673] the law through faith? God forbid: yea, we establish the law" (Romans 3:31).*

- Jesus fulfilled the Law (**Matthew 5:17**).
- Salvation for us is the fulfillment of the Law, not the voiding of it (**Romans 8:1-4**).
- If the Law was sufficient to save, faith in Christ would be void (**Romans 4:14**).
- The Law had a purpose in bringing about Christ (**Galatians 3:11-25**).
- To this day, the Law of Moses is not entirely useless (**Romans 15:4** and **I Corinthians 10:1-12**).