

Romans Chapter 3

1. **What advantage then has the Jew, or what is the profit of circumcision?**

A. What advantage then has the [natural] Jew- Paul is using a debators technique by bringing in a imagined Jewish Objector.

1. **advantage-** Gr. *perissos*- surplus or pre-eminence.

2. **then has the Jew-** If both Gentiles and Jews are equally guilty before God [as Paul proved in chapter 2] then what is the benefit or advantage is there being a Jew? Paul will reveal there are advantages if the Jew would take them and use them as God intended.

3. The Christian has many spiritual and natural advantages to an unbeliever but if we do not avail ourself of them, then we in this life will not be much different than an unbeliever. We can live just as a defeated life as the unbeliever. We must take advantage of what has been given us as we will see.

B. or what is the profit of circumcision?

1. **profit-** Gr. *opheleia*- benefit or usefulness.

2. **of circumcision-** the covenant seal of the Law.

2. **Much in every way! Chiefly because to them were committed the oracles of God.**

A. **Much in every way-** Gr. *polu kata panta*- much according to every way or thing.

B. **Chiefly-** Gr. *proton men*- First and foremost- Paul does not inumerate all the advantages here but gives the main advantage the Jews had over Gentiles.

C. **because to them were comitted the oracles of God**

1. Paul gives the main advantage the Jew had over the Gentile. The Word of God was given first to the Jews before it was given to the Gentiles. This advantage did not help the Jew because they did not allow the Word to do it's work in them. The Law was given to reveal the Jew's corrupt nature and to teach of their Messiah which would offer up Himself as the perfect, permanant, and all satisfying sacrifice to God. The Jews instead of receiving this from the Word, tried to obtain righteousness by trying to live up the Law. They even added many laws that God never gave! The Law instead of leading them to salvation through the Lord Jesus Christ ended up condemning them along with the unbelieving Gentile world.

2. **Comitted-** Gr. *pisteuo*- entrusted

3. **oracles-** Gr. *logion*- spoken words of God

4. The advantage that the Jew had over the Gentile was that they were given the Word of God. This is the same exact advantage a Christian has over an unbeliever. Just as this advantage was not realized and it did not benefit the Jews because of their rejection of the Word, so this advantage is largely being wasted in many Christian's lives. Many Christians do not reject the Word so much by disagreement than by neglect of it. The Word of God contains exceeding great and precious promises that through them we partake of the divine nature and live a supernatural Christ-life in this world by the power of the Spirit that inhabits the Word. The Word and the Spirit always work together. The Spirit will not work in our life outside and apart from the Word. If we neglect or reject the Word, we also by default reject or neglect the ministry of the Holy Spirit as well. To a Christian who lives this way, they are left to live by their flesh and the flesh of a believer is no different than that of an unbeliever. A carnal believer will look, act, and speak just like an unbeliever. How sad that many reject this great advantage and benefit God has given to us to stand out for Him in this dark world and really make a difference!

3. For what if some did not believe? shall their unbelief make the faith of God without effect?

A. For what if some did not believe?

1. **did not believe-** Gr. *apisteuo*
2. The only condition laid upon Abraham was to believe. He was justified by faith. God's covenant to Abraham and to His seed is by grace through faith. It is not grace alone or by faith alone. These are forever linked. They are the two sides to the same coin of God's salvation. What God provides in grace must be received by accepting faith.
3. The Jewish nation that attempted to be justified by the Law could not stand on the ground of grace. The Law and grace are founded upon different principles. One is of works and the other is received by faith. The Jewish nation broke the covenant of the Law and were justly condemned by God. They could not attempt to keep the Law and then claim God's promise of Grace.
4. Multitudes of believers are trying to do this every day. They attempt to live up to certain standards to be right before God, and when they fail they want God to give them grace. It does not work that way. Either you stand completely upon the merits of your works or you stand completely upon His grace.

B. shall their unbelief make the faith [faithfulness] of God without effect?

1. **faith-** Gr. *pistis*- in rare occasions this can be translated as faithfulness-

see [Galatians 5:22](#)

2. The empty objection offered here and the theology it espoused is shared by many today. Popular theology today touts God's Sovereignty in exclusion to all else. This theology says, "God said it now He will and must do it!" The theology revealed in the New Testament is that what God has done and said must be received by faith for us to appropriate it. This is the balance of grace and faith. One is God's part and the other is man's part. It is popular and an ease to one's conscience to neglect man's part altogether and demand that God keep His part because He is Sovereign and promised. Count on it, if we fail to receive what God has promised, it is not God's fault, it is ours my friend! No, when we fail it does not make God a failure as well. We would do well to admit our failure to believe and to act accordingly and start believing Him and be in a position to receive from God in His timing.

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.**

A. **God forbid-** Gr. *me ginomai*- may it never come into being! In Paul's day no one would use the name of God in such a way. It is not found in the Greek!

B. **let God be true-** This is a present command in the Greek. This is an important phrase for those who feel they have deserved for God to have moved for them and feel that God has let them down. Many have turned away from God and church because they think God has been unfaithful to them and lied to them. They need to take this word to heart- Let it never come to be! Let God be true! He is true, but we need to let Him be true in our own thinking and heart. The present tense means we should continue in this mind- God is always true to His Word no matter what it looks like.

C. **but every man a liar-** Gr. *pseustes*- a falsifier

1. What a strong word for everyone reading this right now. Every man a liar- none excluded. This includes you and me my friend. We have all lied at some point in our life. We have either told lies or lived a lie, but every man is a liar.

2. It would be more accurate to say, "**Let** God be true, and **let** every man be a liar". We will not get very far with God if we do not admit our lies we tell others, ourself, and to Him. To the degree we can admit our falsity, is the degree we can accept God's truth and become faithful men and women of God.

D. **as it is written-** Gr. *grapho*

1. This is found in [Psalm 51:4](#) when David admitted his own failure and lies and admitted that God's words given to Nathan the prophet were

true.

E. **that thou mightest be justified in thy sayings-** We have need of being justified, but God does not. However, God is justified every time His Word or faithfulness is put to question. Have you ever taken God to court claiming He was unjust and not faithful to His Word to you? Let me tell you this. God is not in the least bit afraid you you spiritually "suing" Him in court for lying to you! He has not lost a case yet!

F. **and mightest overcome when you are judged-** God wins every time!

1. **overcome-** Gr. *nikao*- to gain a victory. Used often in non-biblical Greek to winning a court case. God has never lost in court yet and He is not about to with you are me. Alot better minds who thought they had much better cases have been defeated in the Divine courtroom. God has been proven faithful and true each and every time.

2. **judged-** Gr. *krino*- this can be taken in either the passive or middle voice. If it is in the passive voice then God is being judged. If in the middle voice it means that God is the one judging and He will come out with the victory. God has a perfect record as a prosecuting attorney and judge. I find more comfort in being judged by God and pleading innocence by way of faith in the blood of His Son, then taking God to court and judging Him! How about you?

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

A. Paul's imaginary objector is much like children today. Their excuses or arguments tend to get more silly and far-fetched as they go. As their excuses start wearing away they grab for outlandish ones in a desperate attempt to be justified.

B. **But if our unrighteousness commend the righteousness of God, what shall we say, Is God unrighteous in taking vengeance?**

1. Basically this line of reasoning is that our sin is making God's holiness really stand out and we are actually doing God a favor by our sinning! How stupid can you get and still breathe!

2. This theology is popular today. To sum it up with one sentence- "The ends justify the means". These people were saying to God, "God, your main goal was to be glorified. It really does not matter how that happens. If it happens by you looking really good compared to our sin, the goal has been reached, and you should be happy as pie and congratulate us and be actually indebted to us! You would be wrong to punish us after what we did for you!"

3. Our holy living or our sin does not add to God nor take away from God. He stands outside of His creation and is in no need for it's help in being

glorified. God is not glorified by our works or sinfulness, but by His own gracious demonstration of love and mercy seen in the finished work of His Son Jesus Christ. We glorify God by acknowledging God's greatness and believe upon the greatness of His Son and work on the cross.

4. **takes**- Gr. *epiphero*- to bear upon; **vengeance**- Gr. *orge*- lit. wrath

C. **[I speak as a man]**- He is speaking as an unregenerate man without the nature of God or His Spirit.

6. **God forbid: for then how shall God judge the world?**

A. **God forbid**- again not in the Greek. Lit. may it never come into being.

B. **for then how shall God judge the world?**

1. **judge**- Gr. *krino*- future tense- The world thinks all is well because the judgement of God has not yet fallen upon them.

2. **world**- Gr. *kosmos*- the ordered arrangement of all visible things. This world reveals the judgment upon atheism. What is can be known about God outside of the Word of God can be seen in what God has made. **[Romans 1:20]** Everywhere you look in creation you see amazing order from the macro universe to the micro atomic world. Everything is so amazingly complex and designed. The human body is an engineering masterpiece! Only a fool can look at the amazing design and order around them and say all of it just randomly came together over time. Even if it could, where did all the random parts come from originally to come together randomly? Truly the scripture speaks of them, "The fool has said in His heart that there is no God." **[Ps. 14:1]**

3. The Jews loved to sit in judgment on the gentile world. They saw them as pagan sinners who would be justly judged by God. Paul had ably proven in chapter two that the Jews were as guilty and deserving of punishment as the Gentiles. Now this Jewish objector is trying to worm out of it and calling into question God's right to judge him because His sin made God look so good. He was questioning God's righteousness in judging Him. God uses this against him by saying then how can I judge the Gentile world if I am unjust to judge you? If it is wrong for me to condemn you because your sin made me look so good, then it is also wrong from me to judge the Gentiles because their sin made me look good also!

4. One thing is certain my friend- God is the Judge of the world and we all shall stand before God in judgment. We do not choose if we shall be judged or not, but we can decide at which judgment seat we stand at. We can either stand before the Judgment Seat of Christ [God the Son] as a believer in Christ **[1 Cor. 3:10-15]**, or we can stand at the Great White Throne Judgment of God the Father as an unbeliever **[Rev.**

20:11-15]. Those at the Judgment seat of Christ will be saved and those at the White Throne will be lost forever.

7. **For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?**

A. **For if the truth of God-** The truth of God is His righteous standard

B. **hath abounded-** Gr. *perusseuo*

C. **through my lie-** Gr. *pseusma*- unrighteousness is a lie. The unsaved entire life before the eyes of an Holy God is a lie.

1. Note the change in this verse from the previous verses. The objector has changed from using the word "our" to using the word "my". This Jew is so prideful that he distances himself from the group he has belonged to and admits the nation of Israel deserved condemnation, but he himself goes on without them in trying to justify himself. We all have the tendency to lump all others in one category and put ourselves in a unique category. This Jew thought to Himself, "Surely, God will not condemn ME!"
2. How often we judge people by their actions, while we judge ourselves by our intentions.
3. We tend to judge others and put them in the guilty category while we ourselves we see as innocent even though we do the same things. Paul made this clear at the beginning of the last chapter, that those who judge are guilty of the same thing in some way or another. [Romans 2:1] We are no different than anyone else. We can only group people into two categories- sinners and the righteous by faith. You are lumped together in one group or the other. You do not get your own group. I believe one of the aspects of maturing is the slow and painful realization that we are not the center of the universe exclusive to all others.

D. **unto His glory-** The lie did not cause God glory. The punishing of the wicked and the lie brings Him glory. A murderer does not bring glory to the law. However, when the law condemns such a man and he is put the death, then the law is glorified and held in esteem when it is upheld. God righteousness is glorified when the wicked are judged and punished. Only by this can it be esteemed and upheld.

E. **why yet am I also judged a sinner?**

1. Again this proud Jew is struggling with the fact that he is being lumped in with other ordinary sinners.
2. He had hoped his arguments were turning God's opinion. He is upset that he is **YET** still going to be judged.
3. Notice the word "**ALSO**". This word reveals his separation in his mind from the others that are seen as sinners. He is upset that he **ALSO** is

being judged a sinner. "How dare God lump me in with sinners, does he not know who I am! I am special!"

8. **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.**

A. **And not rather, (as we be slanderously reported, and as some affirm that we say)**

1. **slanderously reported**- Gr. *blasphemeo*- present tense- being blamphemed- from blapto- to hurt or injure; phemi- say or affirm- to hurt or damage others with your words. How often have we thus blasphemed others? Religious people are guilty often of blempheming others. Jesus was blasphemed and so was Paul and if we teach what they taught we also shall be. Those who teach and preach grace will be blasphemed by religious people. When they hear the message that we are made right with God not based on what we do but on what Jesus has done, they blaspheme and say, "So you are teaching that it is ok to do evil!" This was never said or even implied! At the time of this writing some were following Paul where he had just been and was blaspheming him and the message of grace that he preached.

2. **affirm**- Gr. *phemi*- present tense- are affirming presently

B. **Let us do evil, that good may come?**

1. This is another way of saying, "Let us sin that grace may abound!"

2. **Evil**- Gr. *kakos*; **good**- Gr. *agathos*- divine good

3. We should not stop preaching the truth because we are afraid that wicked and perverse people will twist it around to say something we did not say or ever would say. Peter talked about those who twisted what Paul taught. [2 Peter 3:16] Although he knew some would twist what he said, Paul still taught the truth unashamedly. The power of God is in gospel of grace. [Romans 1:16] If he tried to shut down his opponents by ceasing to preach the gospel so they could not twist what he said; he would stop their lies, but he would also stop the power of God! Let God deal with those who pervert your words. Those who are God's sheep will know the difference between the voice of the shepherd and that of a stranger according to Jesus Himself. Keep preaching the truth!

C. **whose damnation is just**

1. **damnation**- Gr. *krima*- judgment

2. **just**- Gr. *endikos*- lit. in the right

3. God is in the right for judging those who pervert and twist the truth into a lie. This is the nature of Satan. Satan will surely be judged and all that proceed from him shall be judged in like manner. None is excluded including this proud Jew Paul has been addressing.

- a. **Gal 6:7** Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. **Gal 6:8** For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

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;

A. Are we better than they? No, in no wise:

1. **better-** Gr. **proechomai**- *pro- before, in front of; echo- to hold- to hold a place of preimenance. Possibly this Greek word can mean to hold before yourself as a defense or shield.* In this sense you could translate, "Do we have a defense [*against accusation and condemnation*]"
2. Notice that in verse 1 this question is asked, "What advantage has the Jew? Paul says, "Much in every way".
3. Here Paul now says to the question of are we [Jews] better than they? His reply is "No, in any way". Why the change? It is because the Jews had rejected the advantage of learning from the Law and the promises given to them. They turned the Law into a religion, instead of letting it be a tutor to bring them to Christ as it should have. [**Galatians 3:24-25**]
4. Really the Law was given to expose men for who they really are- a sinner needing salvation. The Law did it's work in showing that the Jew was really no better than a Gentile. Have a better code to live by does not change the heart of a person. It just shows up more readily how unable and wicked they are in not being able to keep it.
5. Paul uses the word "we" in this verse for the first time. He now includes himself. Sometimes "we" Christians think we are better than unbelievers because we are saved and have the Holy Spirit. But we ourselves are no better than unbelievers. We were not saved by our good works, but by the grace of God through the faith He gave us. [**Eph. 2:8-9**] We must guard ourselves against an elitist mentality which betrays works righteousness. We have faith righteousness and that righteousness is a gift through faith in Christ.
6. How often have we proven that left to our own flesh we are no better than an unbeliever. A Christian can and will commit the same sins as an unbeliever because we have the same identical fallen flesh as they do! Only by living from the Spirit can we experience a life much different than the unbeliever. This Christ life is a gift from God and we can take no credit for it.

B. for we have before proved both Jews and Gentiles, that they are all under sin;

1. **have proved-** Gr. **proaitiaomai**- *to previously lay a charge or*

accusation against with proof.

2. **both Jews and Gentiles**- Paul laid out his case against the gentiles in chapter 1 and his case against the Jew in chapter 2. He lays out his case against all of humanity in this chapter.

C. they are all under sin

1. **under sin**- Gr. **hupo harmartia**

- a. All men are sinners by nature due to Adam's sin. [**Romans 5:12**]
We all were in him when he fell, so we also fell in Him.
- b. The sin principle is passed to all children. They all are sinners by nature. This is the sole reason that they all become sinners by choice. Until one sins by choice they are not credited with Adam's sin. Although we have the sin principle within our flesh at birth, we are not separated spiritually from God until we wilfully yield to the sin principle in us. God is the Father of spirits. [**Heb. 12:9**] He does not create dead spirits. All children are born with alive spirits but with the sin principle in their flesh. If a child dies before he knows what is right and wrong then he will go into the presence of God because their spirit is still alive to God. That is why David said about his dead baby child that he would go and see him. The child was born alive to God and had not reached the age of accountability. [**2 Sam. 12:23**] Once a child chooses to sin [obeying the sin within them] against either the Mosaic Law [if a Jew] or against the law of the conscience [if a gentile] then they are cut off spiritually is in need of being born again to enter into God's presence. [**Romans 7:9**]
- c. All people are born under sin- under the authority, control, and dominion of sin. This therefore shows us that all people will not be able to escape the pull of sin and not commit a sin by choice. The pull of sin is so strong it eventuates all will succumb to it's influence. Without the Spirit of God we do not have the power to resist and overcome sin. All men and women are sinners by nature [through Adam] but also commit the same exact wiful sin as Adam did. We can and will not be able to have any beef with Adam and Eve in heaven. We all did the exact same thing!

10. **As it is written: "THERE IS NONE RIGHTEOUS, NO, NOT ONE;**

- A. **As it is written**- [**Ps. 14:1-3, Ps. 53:1-3**]- In the mouth of two or three witness let every word be established. [**Deut. 17:6**]
- B. **There is none righteous, no, not one**- none is righteous by their good doing. A baby's spirit is created righteous before it falls at the point of accountability, but this verse is referring to being righteous *by deeds*. This is evident by the scripture that is quoted here. It finds it's reference in two

OT scriptures listed above. Both references above in the OT say, none *does good*, no, not one. No one has been declared righteous by their deeds. Adam was created righteous. Babies are created righteous in their spirit. Jesus was righteous by nature. Multitudes of believers are now righteous by a gift of God's grace. But none were righteous by their deeds except Jesus.

C. righteous- Gr. **dikiaos**- *one declared innocent, right, conforming fully to a standard, to be as one ought to be.*

11. **THERE IS NONE WHO UNDERSTANDS; THERE IS NONE WHO SEEKS AFTER GOD.**

A. **Ps. 14:1-3; Ps. 53:1-3**

B. **There is none who understands**

1. **understands**- Gr. **suniami**- *sun- together; hiemi- to put- to put something together.* Without the Spirit of God no one can put together spiritual things.

a. Natural man neither understands their true condition before God and what true righteousness is and how to obtain it apart from the revelation of God.

2. A lack of understanding of God is the fountain head of all the evils listed after this. You must understand God first in order to seek after God. Seeking without understanding is only groping in the darkness as is seen in multitudes of vain religions. [**Acts 17:27**] Only God can give an understanding of Himself. Natural man cannot understand spiritual things apart from the Spirit of God. [**1 Cor. 2:14**] He has chosen to do this in the gospel. The preaching of the gospel brings understanding to those in the dark so they can truly start their seeking of God in their life. This is why one of the chiefest prayers of the apostle Paul is for Christians to gain knowledge, wisdom, and understanding of God. [**Col. 1:9**] This leads to a pursuit of God and holy living.

C. **There is none who seeks after God**

1. It might incorrectly be said that everyone in all religions are seeking after God. This scripture says they are not. Man apart from the Spirit of God only seeks self- self justification, self promotion, self glory, etc. Only the Spirit of God can place a true hunger and drawing to seek the one true God. Many seek for a God, but none can seek *THE* God apart from God's calling and drawing. [**John 6:44**] That is why God must first give a spiritual understanding of Himself before one can truly seek Him.

12. **THEY HAVE ALL TURNED ASIDE; THEY HAVE TOGETHER BECOME UNPROFITABLE; THERE IS NONE WHO DOES GOOD, NO, NOT ONE."**

A. **Ps. 14:3, Is. 53:3**

B. They have all turned aside

1. **turned aside-** Gr. **ekklino-** *ek- out of; klino- to lean- to lean out of the way, to bend out of shape.* All of mankind is bent and has become unusable. As a plane cannot stay straight without a compass and navigational guides so man cannot stay straight without the compass of the Word of God and the navigation of the Spirit of God.

C. they have together become unprofitable

1. **together-** this speaks of the fall of Adam. He turned asided from God and became bent and unusable. We in him all together experienced the same.
2. **unprofitable-** Gr. **achreioo-** *to become useless, unserviceable.* The Hebrew word for the OT citation for this verse means to spoil and to become rancid. An unsaved person or a carnal Christian is not useable for God no matter what their gift or talents may be. The flesh cannot serve God because it is bent and is unusable to Him.

D. there is none who does good, no not one.

1. All the good works of the unsaved are not good in God sight. They are done for self justification and self appeasement. A work that is to justify yourself and to make yourself feel better are not good works in God's sight because they are focused on self and done for self. A good work God accepts is works that are God directed, God focused, God empowered, and done for God's purpose.

13. "THEIR THROAT IS AN OPEN TOMB; WITH THEIR TONGUES THEY HAVE PRACTICED DECEIT"; "THE POISON OF ASPS IS UNDER THEIR LIPS";

A. Their throat is an open tomb

1. **throat-** Gr. **larugx-** *where we get lyrnx*
2. **open tomb-** Gr. **anoigo taphos**
 - a. When an unsaved person is dead spiritually. Their spirit is in a grave. When an unsaved person speaks they take off the lid to their grave and the stench of their death comes forth in bitterness, anger, cursing, gossip, backbiting, negativity, etc.

B. with their tongues they have practiced deceit

1. **tongues-** Gr. **glossa-** *we get glossary from this word.*
2. **deceit-** Gr. **dolioo-** from **dello-** *a decoy*
 - a. People use their mouth as a decoy to hide their true inner selves. They lie and mis-represent themselves to look good, wise, humble, loving, and righteous. It is all a decoy and God sees right through it. People can be fooled but God cannot.

C. the poison of asps is under the their lips

1. **poison-** Gr. **ios-** *venom*

2. **asps**- Gr. **aspis**

3. **under their lips**- Gr. **hupo autos cheilos**

a. As venomous snakes have venom pockets under their tongues so man has venom under their tongue. This venom came from that **SERPENT** in the garden.

b. As believers we have a choice to speak from our reborn spirit and deliver grace, or we can speak from the flesh and release venom. Unfortunately there is a lot more venom being released in the church than grace.

14. **"WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS."**

A. **Ps. 5:9, Ps. 140:3**

B. **mouth**- Gr. **stoma**

C. **full**- Gr. **gemo**- *pres. tense- to be swelling or be overflowing full*

D. **cursing**- Gr. **ara**

E. **bitterness**- Gr. **pikria**

F. These are the contents of the venom

15. **"THEIR FEET ARE SWIFT TO SHED BLOOD;**

A. **feet**- Gr. **pous**

B. **swift**- Gr. **oxus**

C. **shed blood**- Gr. **excheo aima**

D. Man is eager to shed blood. The Father and Jesus were eager to shed blood for man's salvation.