

## Romans Part 12 – Chapter 3:9-20

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With input from bibleref.com, Britannica.com; dailyverse.com

### Review:

In Romans 2 Paul tells us all people, both the Jews and Gentiles, have earned God's judgment with their own sinfulness. Those under the law of Moses, the Jews, have all broken the law. The fact that they have the law and even that they are circumcised, as all male Jews were, will not keep them from answering to God for their own personal sin.

In Romans 3 1-8 Paul explains the advantage of being a Jew, but it focuses on the faithfulness of God and not the quality of the Jewish people. They were adopted as God's special people. They received the Shekinah glory of God that led them by day, led them by night, was in the midst of their holy places. They received the covenants, Abrahamic, Davidic, Mosaic, Palestinian, all of those. They were given the law. God spoke through the Jewish priests and prophets. And ultimately, Christ was a Jew through the line of David - the Savior of the world was born of Jewish heritage.

They were marks of God's care, they were marks of God's concern, they were marks of God's love. They were aids to their deliverance from sin. They were instructions for the blessing of the Holy Spirit. God gave them all of these things and they just never really lived up to what they possessed. Great advantage, great privilege, great priority, great preeminence was given to the people of Israel but they wasted it. They had the privilege of proclaiming the true God. They had the privilege of revealing the Messiah. They had the privilege of blessing from God when they served faithfully. They had the privilege of a promised land. They had a privilege of an ultimate restoration and glory in the final kingdom. They had all of these privileges.

Where had Paul heard this message first? At the stoning of Stephen!

### Acts 6 and 7

*<sup>8</sup> And Stephen, full of grace and power, was doing great wonders and signs among the people. <sup>9</sup> Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, rose up and disputed with Stephen.*

*<sup>10</sup> But they could not withstand the wisdom and the Spirit with which he was speaking. <sup>11</sup> Then they secretly instigated men who said, "We have heard him speak blasphemous words against Moses and God."*

*<sup>12</sup> And they stirred up the people and the elders and the scribes, and they came upon him and seized him and brought him before the council, <sup>13</sup> and they set up false witnesses who said, "This man never ceases to speak words against this holy place and the law, <sup>14</sup> for we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses delivered to us."*

*<sup>15</sup> And gazing at him, all who sat in the council saw that his face was like the face of an angel.*

## Chapter 7

*And the high priest said, “Are these things so?”<sup>2</sup> And Stephen said:*

*“Brothers and fathers, hear me. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran,<sup>3</sup> and said to him, ‘Go out from your land and from your kindred and go into the land that I will show you.’<sup>4</sup> Then he went out from the land of the Chaldeans and lived in Haran. And after his father died, God removed him from there into this land in which you are now living.<sup>5</sup> Yet he gave him no inheritance in it, not even a foot's length, but promised to give it to him as a possession and to his offspring after him, though he had no child.<sup>6</sup> And God spoke to this effect—that his offspring would be sojourners in a land belonging to others, who would enslave them and afflict them four hundred years.<sup>7</sup> ‘But I will judge the nation that they serve,’ said God, ‘and after that they shall come out and worship me in this place.’<sup>8</sup> And he gave him the covenant of circumcision. And so Abraham became the father of Isaac, and circumcised him on the eighth day, and Isaac became the father of Jacob, and Jacob of the twelve patriarchs.*

*<sup>9</sup> “And the patriarchs, jealous of Joseph, sold him into Egypt; but God was with him<sup>10</sup> and rescued him out of all his afflictions and gave him favor and wisdom before Pharaoh, king of Egypt, who made him ruler over Egypt and over all his household.<sup>11</sup> Now there came a famine throughout all Egypt and Canaan, and great affliction, and our fathers could find no food.<sup>12</sup> But when Jacob heard that there was grain in Egypt, he sent out our fathers on their first visit.<sup>13</sup> And on the second visit Joseph made himself known to his brothers, and Joseph's family became known to Pharaoh.<sup>14</sup> And Joseph sent and summoned Jacob his father and all his kindred, seventy-five persons in all.<sup>15</sup> And Jacob went down into Egypt, and he died, he and our fathers,<sup>16</sup> and they were carried back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.*

*<sup>17</sup> “But as the time of the promise drew near, which God had granted to Abraham, the people increased and multiplied in Egypt<sup>18</sup> until there arose over Egypt another king who did not know Joseph.<sup>19</sup> He dealt shrewdly with our race and forced our fathers to expose their infants, so that they would not be kept alive.<sup>20</sup> At this time Moses was born; and he was beautiful in God's sight. And he was brought up for three months in his father's house,<sup>21</sup> and when he was exposed, Pharaoh's daughter adopted him and brought him up as her own son.<sup>22</sup> And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds.*

*<sup>23</sup> “When he was forty years old, it came into his heart to visit his brothers, the children of Israel.<sup>24</sup> And seeing one of them being wronged, he defended the oppressed man and avenged him by striking down the Egyptian.<sup>25</sup> He supposed that his brothers would understand that God was giving them salvation by his hand, but they did not understand.<sup>26</sup> And on the following day he appeared to them as they were quarreling and tried to reconcile them, saying, ‘Men, you are brothers. Why do you wrong each other?’<sup>27</sup> But the man who was wronging his neighbor thrust him aside, saying, ‘Who made you a ruler and a judge over us?’<sup>28</sup> Do you want to kill me as you killed the Egyptian yesterday?’<sup>29</sup> At this retort Moses fled and became an exile in the land of Midian, where he became the father of two sons.*

*<sup>30</sup> “Now when forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush.<sup>31</sup> When Moses saw it, he was amazed at the sight, and as he drew near to look, there came the voice of the Lord:<sup>32</sup> ‘I am the God of your fathers, the God of Abraham and of Isaac and of Jacob.’ And Moses trembled and did not dare to look.<sup>33</sup> Then the Lord said to him, ‘Take off the sandals from your feet, for the place where you are standing is holy ground.<sup>34</sup> I have surely seen the*

*affliction of my people who are in Egypt, and have heard their groaning, and I have come down to deliver them. And now come, I will send you to Egypt.'*

<sup>35</sup> *"This Moses, whom they rejected, saying, 'Who made you a ruler and a judge?'—this man God sent as both ruler and redeemer by the hand of the angel who appeared to him in the bush. <sup>36</sup> This man led them out, performing wonders and signs in Egypt and at the Red Sea and in the wilderness for forty years. <sup>37</sup> This is the Moses who said to the Israelites, 'God will raise up for you a prophet like me from your brothers.' <sup>38</sup> This is the one who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai, and with our fathers. He received living oracles to give to us. <sup>39</sup> Our fathers refused to obey him, but thrust him aside, and in their hearts they turned to Egypt, <sup>40</sup> saying to Aaron, 'Make for us gods who will go before us. As for this Moses who led us out from the land of Egypt, we do not know what has become of him.' <sup>41</sup> And they made a calf in those days, and offered a sacrifice to the idol and were rejoicing in the works of their hands. <sup>42</sup> But God turned away and gave them over to worship the host of heaven, as it is written in the book of the prophets:*

*"Did you bring to me slain beasts and sacrifices,  
during the forty years in the wilderness, O house of Israel?*

<sup>43</sup> *You took up the tent of Moloch  
and the star of your god Rephan,  
the images that you made to worship;  
and I will send you into exile beyond Babylon.'*

<sup>44</sup> *"Our fathers had the tent of witness in the wilderness, just as he who spoke to Moses directed him to make it, according to the pattern that he had seen. <sup>45</sup> Our fathers in turn brought it in with Joshua when they dispossessed the nations that God drove out before our fathers. So it was until the days of David, <sup>46</sup> who found favor in the sight of God and asked to find a dwelling place for the God of Jacob.<sup>[a]</sup> <sup>47</sup> But it was Solomon who built a house for him. <sup>48</sup> Yet the Most High does not dwell in houses made by hands, as the prophet says,*

<sup>49</sup> *"Heaven is my throne,  
and the earth is my footstool.  
What kind of house will you build for me, says the Lord,  
or what is the place of my rest?*

<sup>50</sup> *Did not my hand make all these things?'*

<sup>51</sup> *"You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. <sup>52</sup> Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, <sup>53</sup> you who received the law as delivered by angels and did not keep it."*

<sup>54</sup> *Now when they heard these things they were enraged, and they ground their teeth at him. <sup>55</sup> But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. <sup>56</sup> And he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God." <sup>57</sup> But they cried out with a loud voice and stopped their ears and rushed together at him. <sup>58</sup> **Then they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul.** <sup>59</sup> And as they were stoning Stephen, he called out, "Lord Jesus, receive my spirit." <sup>60</sup> And falling to his knees he cried out with a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep.*

### **Romans 3:1-8**

*Then what advantage has the Jew? Or what is the value of circumcision? <sup>2</sup> Much in every way. To begin with, the Jews were entrusted with the oracles of God. <sup>3</sup> What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? <sup>4</sup> By no means! Let God be true though every one were a liar, as it is written,*

*“That you may be justified in your words,  
and prevail when you are judged.”*

*<sup>5</sup> But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.) <sup>6</sup> By no means! For then how could God judge the world? <sup>7</sup> But if through my lie God's truth abounds to his glory, why am I still being condemned as a sinner? <sup>8</sup> And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just.*

### **Romans 3:9-20 No One Is Righteous**

*<sup>9</sup> What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, <sup>10</sup> as it is written:*

*“None is righteous, no, not one;*

*<sup>11</sup> no one understands;  
no one seeks for God.*

*<sup>12</sup> All have turned aside; together they have become worthless;  
no one does good,  
not even one.”*

*<sup>13</sup> “Their throat is an open grave;  
they use their tongues to deceive.”*

*“The venom of asps is under their lips.”*

*<sup>14</sup> “Their mouth is full of curses and bitterness.”*

*<sup>15</sup> “Their feet are swift to shed blood;*

*<sup>16</sup> in their paths are ruin and misery,*

*<sup>17</sup> and the way of peace they have not known.”*

*<sup>18</sup> “There is no fear of God before their eyes.”*

*<sup>19</sup> Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. <sup>20</sup> For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.*

**1 Peter 1:18-19** *Knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.*

**1 Corinthians 6:19-20** *Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.*

“I Will Sing of My Redeemer”

## Romans 3:21-31

*<sup>21</sup> But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— <sup>22</sup> the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> and are justified by his grace as a gift, through the redemption that is in Christ Jesus, <sup>25</sup> whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. <sup>26</sup> It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.*

“Now apart from the Law, and the appeal of the prophets, the new unique and perfect righteousness of Jesus can be imputed to the unrighteous sinner, by faith. The law gave witness of righteousness but could not provide righteousness, for it is only by grace through faith in Christ alone, that a guilty sinner can be declared righteous. Praise His holy name.”

Source: <https://dailyverse.knowing-jesus.com/romans-3-21>

*<sup>27</sup> Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. <sup>28</sup> For we hold that one is justified by faith apart from works of the law. <sup>29</sup> Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, <sup>30</sup> since God is one— who will justify the circumcised by faith and the uncircumcised through faith. <sup>31</sup> Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.*

### **Justification:**

- (1) the act by which God moves a willing person from the state of sin (injustice) to the state of grace (justice),
- (2) the change in a person's condition moving from a state of sin to a state of righteousness
- (3) the act of acquittal whereby God gives contrite sinners the status of the righteous.