

**Riverview Baptist Church Wednesday Night Class:
A Study in the Book of Romans – Lesson 3**

C. The Condemnation of the Jew, 2:17–3:8

2. He did not believe the promises of God, 3:1–8

Romans 3:1-8 continues the theme of 2:17-20. Jews are also condemned before God due to their sin. 3:1-8 deals with the fact that the Jews had a special place of privilege and did not _____ God.

Paul, in much of his writings, asks obvious questions and then states the answer. The first question, “What advantage has the Jew?,” refers back to 2:17-24 and the second, “Of what benefit of circumcision?,” refers back to 2:25-29.

Paul is not saying that being a Jew has no benefit. As a matter of fact, Paul clearly states that the benefit is “great in every respect!” The most important benefit is that God gave His promises to the Jews!

Paul’s obvious question in 3:3 indicates something about the faithfulness of God. Just because some did not believe (actually most did not believe), God’s faithfulness to His promises does not change.

Let’s clarify something here that we see in 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1; 11:1, 11; 1 Cor. 6:15; Gal. 2:17; 3:21; 6:14 (Also Luke 20:16). The phrase “God forbid” does not occur in the Greek New Testament.

The words μὴ γένοιτο is what is translated in the KJV as “God forbid!”; in the NKJV as “certainly not!”; in the NIV as “Not at all!”; in the ESV as “By no means!”; and in the NASB as “May it never be!”

The word γένοιτο (genoito) is a form of the verb “to become.” The word μὴ (mē) is a word of negation. Together they mean “may it never come to be.”

Romans 3:4, means this: “Men should believe that they all have broken their word rather than that God has broken His.”¹

¹ Charles Caldwell Ryrie, Ryrie Study Bible: New American Standard Bible, 1995 Update, Expanded ed. (Chicago: Moody Press, 1995), 1794

3:5-8 – Here Paul is answering the question of the Jew’s sin and God righteousness. Is God glorified by the Jew’s sin? The obvious answer is no!

The Jewish mindset was one of special privilege simply because they were Jewish. If a Jew was above God’s judgment and still sinful, how then can God righteously judge the world? If that were true, then God could not righteously judge all mankind.

The Condemnation of All Men – Romans 3:9-20

Up to this point, Paul has argued that the Gentiles are condemned, the moralists are condemned, and the Jews are condemned. Now, Paul reiterates that truth, all are condemned in sin!

3:9-12 is an indication of man’s _____.

3:13-18 is an indication of man’s _____.

Paul concludes this section with a blanket statement concerning man’s awareness of sin. The Law was given to Israel to make them aware of sin. They were all “under the Law” which makes them accountable to it!

God’s Law was an example of God’s expectation and the reality that no one could live up to it! Even through man’s best effort, man could not be justified by keeping the Law.

“Finally, the Law is not a way for a person to be declared righteous (justified) in His sight (cf. 3:28). That was not its purpose (Acts 13:39; Gal. 2:16; 3:11). Instead, the Law was given so that through it we become conscious (lit., “through the Law is full knowledge”) of sin (cf. Rom. 5:20;

7:7–13). The Mosaic Law is an instrument not of justification but of condemnation.”²

III. Righteousness Imputed; Justification, Salvation, 3:21–5:21

A. The Description of Righteousness, 3:21–31

Now that Paul has shown that all mankind is under condemnation of sin, he proceeds to explain how righteousness is attained by sinful man. The simple answer is through Jesus Christ!

3:21-26 – “But now apart from the Law...” Paul is contrasting the Law with Jesus Himself.

The Law and the Prophets, which we would call the _____, was a witness to the Savior. Compare Luke 24:13-35.

Here Paul states that _____ brings righteousness. This is true for all since there is no distinction. All have sinned and need a Savior!

Justification is the righteous act of God whereby He judicially declares a sinner who has believed on Jesus Christ to be righteous.

² John A. Witmer, “Romans,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 450.

Redemption is the act of God whereby He lays down the price (1 Pet. 1:18-19) for mankind to purchase from the slave-market of sin and set the believer free.

New Testament Words for Redemption³

Greek Words	English Meanings	References
agorazō (verb)	To buy, to purchase in the market (or slave market)	(1 Cor. 6:20; 7:23; 2 Peter 2:1; Rev. 5:9; 14:3–4)
exagorazō (verb)	To buy out, to purchase out of the market (or slave market)	(Gal. 3:13; 4:5; Eph. 5:16; Col. 4:5)
lytron (noun)	Ransom, price of release	(Matt. 20:28; Mark 10:45)
lytroomai (verb)	To ransom, to free by paying a ransom price	(Luke 24:21; Titus 2:14; 1 Peter 1:18)
lytrōsis (noun)	Act of freeing by paying a ransom price	(Luke 1:68; 2:38; Heb. 9:12)
apolytrōsis (noun)	A buying back, a setting free by paying a ransom price	(Luke 21:28; Rom. 3:24; 8:23; 1 Cor. 1:30; Eph. 1:7, 14; 4:30; Col. 1:14; Heb. 9:15; 11:35)

³ John D. Grassmick, "[Mark](#)," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 153.

Propitiation is the doctrine that the sacrifice of Christ satisfies the righteousness and justice of God.

3:25 – God “passed over” the sins of man before the cross. The Greek word here is “to hold back or delay.” God withheld judgment on the world of mankind knowing that the suitable sacrifice of His Son would come.

3:26 – The totality of God’s redemptive plan is what allows the Lord to justify believers and punish unbelievers.

3:27-31 – Paul now anticipates five questions his readers may ask.

1. Where then is boasting?
2. By what kind of law? Works?
3. Is God the God of the Jews only?
4. Is God the God of the Gentiles?
5. Do we nullify the Law through faith?

What has Paul taught us to this point?