

## *Study Notes For Romans* **(Chapter Three)**

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

- After declaring that being a Jew is not about outward circumcision, but rather action of the heart (**Romans 2:28-29**); the question about the advantage of being a Jew in the flesh is set forth.
- Israel was once known as God’s chosen people (**Deuteronomy 10:12-15**, **Psalms 135:4**, and **Isaiah 41:8**).
- The profit of circumcision WAS an advantage in the past (**Acts 7:1-8**).
- The Holy Spirit is having Paul balance out what was previously declared. For, God had not completely rejected the Jews (**Romans 11:1-5**).
- Circumcision does not avail anything in Christ (**Galatians 5:6**).

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

- The focal point is going to be on Israel having the oracles of God committed to them. We will look at that in a moment. Consider though, there were many advantages of being a Jew in the first century. For one, consider Jesus’ first focus (**Matthew 1:21** and **Acts 5:31**). Secondly, the covenants and the promises belonged to them (**Romans 9:4**). Thirdly, the Gospel after Jesus ascended into Heaven was first preached to them (**Luke 24:44-47**, **Acts 3:25-26**, **Romans 1:16**, and **James 1:18**).
- The chief benefit of being a Jew, being the circumcision, was that the oracles [the words or utterances] of God were committed to them (**Deuteronomy 4:6-8**, **Deuteronomy 10:12-13**, **Psalms 147:19-20**, **Nehemiah 9:7-14**, and **Ezekiel 20:3-11**).

**Romans 3:3** *“For what if some did not believe? shall their unbelief make the faith of God without effect?”*

- First, we should declare that God’s word requires faith for there to be a personal effect (**Mark 7:1-13**, **Romans 1:16**, and **Hebrews 4:1-2**). That is not the point of this context.
- Truth is truth regardless of whether or not someone wants to believe it (cf. **Acts 4:1-16**).
- Man’s unbelief doesn’t change who God is (**Psalms 111:1-10**, **II Timothy 2:13**, **II Timothy 2:19**, and **James 1:17**).
- Sadly, Israel has a long history of unbelief (**Deuteronomy 9:23**, **II Chronicles 24:17-22**, **Psalms 78:18-22**, **Psalms 106:21-24**, and **Matthew 13:53-58**).
- One cannot please God without faith (**Hebrews 11:6**).

- Unfortunately, some think God's word needs validation by others. Just as Paul warned Timothy, there are those that will stack up teachers to validate what they believe (**II Timothy 4:1-5**).
- The truth, the word of God (**John 17:17**), THE FAITH (**Acts 6:7, Acts 14:22, and Philippians 1:27**), is not going anywhere even if man chooses to reject such (**Psalms 119:89, Psalms 119:152, Psalms 119:160, Matthew 24:35-36, and I Peter 1:23-25**).
- Without effect is the same as saying "make void" (**Romans 3:31**) or "destroyed" (**Romans 6:6**). See: Strong's # 2673
- More on this in the next verse.

**Romans 3:4** *"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."*

- Even though the Jews had the oracles of God committed to them (**Romans 3:1-2**), their unbelief doesn't change the truth. God forbids the idea that someone's unbelief would make THE FAITH without effect (**Isaiah 46:9-10 and Isaiah 55:6-11**).
- In the letter to Rome, the phrase "God forbid" is used in nine other verses in the KJV (**Romans 3:6, Romans 3:31, Romans 6:2, Romans 6:15, Romans 7:7, Romans 7:13, Romans 9:14, Romans 11:1, and Romans 11:11**).
- Interestingly, the phrase is used in the KJV N.T. only 5 other times (**Luke 20:16, I Corinthians 6:15, Galatians 2:17, Galatians 3:21, and Galatians 6:14**).
- God is true regardless of what man says (**Deuteronomy 32:4, Psalms 86:15, Micah 7:20, John 3:23-33, and I John 5:20**).
- The quote appears to be from **Psalms 51:1-4** (vs. 4 specifically). The point being is that God's judgment against sinners is just and His charges are upheld. He is shown true in Judgment (**Isaiah 5:11-16**).
- Think about what God said to Job (**Job 40:1-8**).
- So, what would happen if an unbeliever is judged in comparison with God? God's judgment will be shown to be true and righteous (**Psalms 19:9**).
- Man has tried to stand above God's righteousness (**Job 32:2; 35:2**).
- Here's another thought, consider how those who turn from sin to righteousness justify God (**Luke 7:24-30**).
- Through God's word we see how righteous God is (**Romans 1:16-17**).

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

- The unrighteousness in this context is unbelief (**Romans 3:3**). Keep that in mind. Paul is speaking as a man, meaning after the manner of man (**Romans 6:19**); as man would think.
- So, does God need man to be unrighteous, to disbelieve, so that He could be commended as righteous? God is righteous (**Psalms 11:7**) and does not

need anyone's commendation. Actually, It is the other way around way around (**II Corinthians 10:18**).

- "What shall we say?" Nothing (**Romans 9:9-21**)!
- Regarding vengeance. Such belongs to God (**Deuteronomy 32:35**) and He executes such righteously (**Nahum 1:1-12**).
- God has been on trial, in a sense, in regard to this and has answered even though He needs not answer to any man (**Ezekiel 18:1-32**).
- "I speak as a man" is Paul saying he is speaking after the manner of men (cf. **Romans 6:19**).

**Romans 3:6** *"God forbid: for then how shall God judge the world?"*

- Again, God forbid (**Romans 3:4**) as the argument is continuing to be made.
- If God were unrighteous, how could He judge the world? This is the God that condemns judgment in hypocrisy (**Romans 2:1-11; 2:17-24**)?
- Yet, we know God is not unrighteous (**Psalms 7:9, Psalms 11:5-7, Psalms 116:5, Psalms 145:17**, etc.).
- We know Lord's judgment is righteous (**II Timothy 4:8**).
- Specifically, Jesus is the judge (**Matthew 25:31-46, John 5:22-30, Acts 10:38-42, Romans 14:10-12**, and **II Corinthians 5:10**).

**Romans 3:7** *"For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?"*

- Remember, Paul is speaking as a man (**Romans 3:5**). He is trying to establish a line of reason to get through to the Romans reading this letter.
- He has been accused of doing evil that good may come as we will see in the next verse (**Romans 3:8**).
- No lie is of the truth (**I John 2:21**). Truth and lies are obviously opposites (**Proverbs 12:17** and **Ephesians 4:25**). Truth/error are opposites (**I John 4:6**).
- As a human argument, he is asking that if his lies (as alleged) are to the furtherance of God's glory, why were there those judging him as a sinner? They know the base point that lies do not glorify the God of truth. He is asking them to reason. Consider how he did similarly on another subject matter to the Galatians (**Galatians 5:11**).
- If they were to examine Paul's work they would see that his efforts glorified God (**Galatians 1:23-24**) and through such fruit they should see that Paul is true (**John 7:18**; cf, **Matthew 7:15-20**).

**Romans 3:8** *"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."*

- If the premise is true that Paul's evil abounded to the glory of God, why not then do evil that good may come as he had been accused of? That would be the consistent conclusion. Thus try it and see the fallacy of the premise by

- considering it's end conclusion (cf. **I Thessalonians 5:21**). Good does not come from evil (**Luke 6:43**).
- Slander is something the faithful face (**Matthew 5:10-12**), but our conduct should speak louder (**Titus 2:7-8**, **I Peter 2:12**, and **I Peter 3:16**). Paul is able to draw attention to his conduct because he is living right and that lifestyle disproves his critics. Those he taught knew his manner of life and could look personally at his work (**I Corinthians 9:1-19** and **II Timothy 3:10-11**).

**Romans 3:9** *“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;”*

- This verse is the point that the following verses support. The “all under sin” is Jew and Gentile. This is the key to verses such as **Romans 3:23** and **Romans 5:12**.
- Some use **Romans 3:9; 3:23; 5:12** to teach that every person who has ever been born is a sinner. This should be an obvious false conclusion. For one, even those that teach this would normally agree, Jesus NEVER sinned (**Hebrews 4:14-16**, **Hebrews 7:26-28**, **Hebrews 9:28**, **I Peter 2:21-25**, and **I John 3:5**). This point alone does not allow the conclusion that many erringly draw by not understanding this context.
- Secondly, there are those that have died in innocence, such as young children, mentally incapable adults, etc. Sin requires the ability to know right from wrong (**James 4:17**).
- Furthermore, there are other sinless individuals in the Scriptures (**Genesis 5:22-24**) even those whom lived under the Law of Moses (**Luke 1:5-6**).
- All [Jew and Gentile] are concluded under sin so that the promise by faith in Christ might be given (**Galatians 3:22-29**).
- The need for the Savior therefore was not just for the Jews or just for the Gentiles. The need for the Savior was / is universal. Jesus died for all people (**II Corinthians 5:14-15**, **I John 2:1-2**, and **I John 4:14**).
- The Jewish perspective was ERRINGLY as though they were better than Gentiles. That the Gentiles were sinners unlike the Jews (**Galatians 2:11-17**).
- As we get to the end of the chapter, the point is that He is not the God of the Jews only (**Romans 3:29**). It is repeated later in the letter (**Romans 9:24** and **Romans 10:12**).

**Romans 3:10-12** *“As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.”*

- To know the truth you have to consider all of the Scriptures and rightly handle them (**II Timothy 2:15** and **II Peter 3:15-18**).
- Someone who knows the truth of the whole of God's word knows this statement is not to be taken literally for there have been plenty of righteous

- people and statements made that would be false if all were literally unrighteous (**Genesis 7:1, Psalms 1:5, Psalms 14:5, Psalms 37:16, Psalms 37:25, Proverbs 14:32, Luke 1:5-6, Hebrews 11:4, I Peter 3:12, II Peter 2:7-8, I John 2:1**, etc.).
- “As it is written...” (**Psalms 14:1-3, Psalms 53:1-3**, and **Ecclesiastes 7:20**; cf. **Micah 7:2**). This is hyperbole. Let me explain why...
  - In the very contexts of the above there were still righteous people (**Psalms 14:4-5** and **Ecclesiastes 7:15**). There were still God’s people (**Psalms 53:4**). There were still those looking to the Lord even when it was bleak (**Micah 7:1-7**).
  - In the days of Noah, it was written that the wickedness of man was great and that “all flesh had corrupted his way upon the earth” (**Genesis 6:5-7**). Yet, Noah was just, perfect, and walked with God (**Genesis 6:8-9**).
  - Remember what was taught to Elijah (**I Kings 19:1-18**) and later referenced in this letter to the Romans (**Romans 11:1-5**).
  - There is the expectation that those receiving this letter have a base of knowledge to understand. Example, if I say: “this computer desk weighs a ton” you would know that I just mean it is heavy. This verse and the immediate context is that both Jews and Gentiles were guilty of sin in their pasts. The faithful know that there are few who do what is right and will be saved (**Matthew 7:13-14** and **I Peter 4:17-19**).
  - With all of these points, the fact that you know Jesus is perfect in all ways should tell you that this is hyperbole (**Hebrews 4:14-16, Hebrews 7:26-28, Hebrews 9:28**, and **I Peter 2:21-22**).
  - Are there literally none that understandeth (**I Kings 4:29, Nehemiah 8:8, Luke 1:1-4**, and **I John 5:20**)? Think about **Psalms 111:10** in respect to those who have obeyed the Lord.
  - Are there literally none that sought after God (**II Chronicles 17:3-4, Psalms 34:4, Psalms 119:10**, etc.)? What would that mean (**Hebrews 11:6**)? If literal, wouldn’t that mean God expects the impossible (**Isaiah 55:6, Jeremiah 29:13**, and **Acts 17:27**)?
  - Are there literally none that doeth good (**Psalms 112:5, Psalms 125:4, II Chronicles 31:20, Acts 9:36**, etc.)? What would it mean if none ever did good (**John 5:28-29** and **III John 1:11**)?
  - Are there times of rampant sin wherein it may seem impossible to find just individuals? Of course, think about Abraham’s pleas to God (**Genesis 18:22-33**).
  - Are there times wherein God was frustrated with people and thus made statements indicting the whole group? Yes, (**Deuteronomy 32:28**).
  - What about being unprofitable? There is a sense in which we should be humble in our thinking (**Luke 17:7-10**). However, does that mean all men are useless (**II Timothy 4:11, Titus 3:8**, and **Philemon 1:10-11**)? Again, what about Jesus? What about the Apostles? What about **Hebrews 11:1-40**?
  - Think about **Psalms 12:1** and **Proverbs 20:6** in light of **Numbers 12:6-8, Nehemiah 7:2, Isaiah 8:1-2, Galatians 3:9, Colossians 1:2, Colossians 4:7-9, I Peter 5:12**, etc.

**Romans 3:13** *“Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:”*

- Again, Paul is writing from things recorded under the Old Law (**Psalms 5:9** and **Psalms 140:3**).
- Multiple applications from the past fit this statement (**Psalms 36:3**, **Isaiah 59:3-4**, **Jeremiah 9:3-5**, etc.).
- Does that mean there were those that did not speak the truth? What about the prophets, such as Jeremiah (**Jeremiah 26:15**)?
- If every tongue was full of deceit, that would mean Jesus and the Apostles too which we know is not the right conclusion (**John 1:17**, **Ephesians 4:21**, and **I Timothy 2:7**).

**Romans 3:14** *“Whose mouth is full of cursing and bitterness:”*

- With the wicked, what comes forth from their mouths is contrary to God (**Psalms 109:2**, **Proverbs 6:12**, **Proverbs 10:32**, **Proverbs 15:28**, etc.).
- The cursing here is some form of prayer [Strong’s # G685] (cf. **Jeremiah 12:8**). The O.T. quote has a different definition [Strong’s # H423]. See: **Psalms 10:2-7**
- Being full of bitterness (**Acts 8:13-23**).
- Bitterness that is to be put away among saints (**Ephesians 4:31**).

**Romans 3:15** *“Their feet are swift to shed blood:”*

- Herein the wicked are united in word and deed (**Proverbs 12:6**).
- This is the point Solomon made about sinners (**Proverbs 1:10-19**).
- Sticking with the overall contextual point (**Romans 3:9**), this was not just a Gentile issue (**Isaiah 59:1-13**).

**Romans 3:16** *“Destruction and misery are in their ways:”*

- Think about the instructions to avoid the path of the wicked (**Proverbs 4:14-19**) and what their way leads to (**Proverbs 11:5**) even though at times it appears otherwise (**Jeremiah 12:1**).

**Romans 3:17** *“And the way of peace have they not known:”*

- Cf. **Isaiah 59:8** (the context is about sinful Israel).
- There is no peace for the wicked (**Isaiah 57:21** and **Isaiah 59:8**).
- True peace comes from God (**Romans 1:7**, **I Corinthians 14:33**, and **II Corinthians 13:11**) by being with Him (**Romans 5:1** and **Philippians 4:6-9**).
- If one allows such peace (**Colossians 3:15**).
- For it will not be found from being of this world (**John 16:33**).

**Romans 3:18** *“There is no fear of God before their eyes.”*

- Fear has it's place (**Psalms 111:10, Proverbs 1:7, Proverbs 9:10, Proverbs 16:6, Ecclesiastes 12:13-14, and Hebrews 12:28-29**).
- The wicked are not afraid (**Psalms 36:1-4 and Proverbs 1:22-33**).
- For saints, the discussion of fear changes (**I John 4:14-18**). Think about what Zacharias said (**Luke 1:67-79**). \* Vs. 74 specifically. The Law of Moses left a fear of death for Israel (**Hebrews 2:14-15; cf. Psalms 55:4**). Like Jesus told the disciples regarding fearing carnal needs, a faithful relationship with our Lord should have us looking forward (**Luke 12:7**). Think about what Jesus said to the disciples (**John 14:27**).

**Romans 3:19** *“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.”*

- There were those who were under the Law of Moses [Israel] (**Deuteronomy 4:44, Deuteronomy 31:11, Ezra 7:6, Nehemiah 8:1, Malachi 4:4, and Romans 2:17-18**).
- There were those without the Law of Moses [Gentiles] (**Romans 2:12-14 and Ephesians 2:11-17**).
- Nothing to say, no excuses (**Romans 2:1-3 and James 4:17**).
- Guilt, for those under the law, came by the Law as the Law did not bring righteousness (**Galatians 3:21-22**).
- Remember why the Law was given (**Galatians 3:19 and I Timothy 1:9-10**).
- The world's guilt (**Romans 3:9**) though not through the same written law. Remember though the law written in the hearts of the Gentiles (**Romans 2:15**).

**Romans 3:20** *“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.”*

- This is a key verse going forward!!! We will, especially in chapter four, be talking about the works of the law. The word “deeds” here is “ἔργον” (Strong's # 2041) which is most often translated “work.” We will be talking about Abraham not being justified by works [same Greek word] (**Romans 4:2**). The works are those of the Law of Moses as is stated in this context. For, we know of certain, that Abraham WAS indeed justified by works. Just not by works of the Law of Moses (**James 2:20-24**). KEEP THIS IN MIND!
- Those who wanted to be justified by doing what Moses said are in trouble (**Acts 13:38-39, Romans 8:1-3, and Galatians 2:16**).
- If the Jewish Christian went backwards in this manner, they were fallen from grace (**Galatians 5:4**).
- By the Law of Moses was the knowledge of sin (**Romans 7:1-7**).

**Romans 3:21** *“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;”*

- The righteousness of God (**Romans 1:16-17** and **II Peter 1:1**) is what many from Israel were not submitting to (**Romans 10:1-3**).
- One’s own righteousness, of the Law of Moses, was not righteousness in Christ (**Philippians 3:7-9**).
- The righteousness without the Law is through Jesus (more on that in verse 22).
- What did come through Christ was foretold (**Luke 24:27**, **Luke 24:44**, and **John 5:46-47**; cf. **Deuteronomy 18:15-19** [cf. Acts 3:20-26], **Psalms 40:6-8** [cf. Hebrews 10:5-12], **Psalms 118:22** [cf. Acts 4:10-12], **Isaiah 9:1-7** [cf. Matthew 4:12-17 and II Peter 1:11], **Isaiah 53:1-12** [cf. Acts 8:25-39], **Jeremiah 31:31-34** [cf. Hebrews 8:1-13], **Zechariah 9:9** [cf. John 12:13-15, etc.).

**Romans 3:22** *“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:”*

- Righteousness through faith, in Jesus (**Romans 5:17-21**), not the Law of Moses (**Romans 10:4**; cf. **Galatians 2:21**).
- We shall be talking about this through the next chapter in detail.
- There is NO DIFFERENCE in the righteousness of Christ through faith for the Jew or the Gentile (**Acts 15:7-11**, **Romans 3:29**, **Romans 9:24**, and **Romans 10:12**).

**Romans 3:23** *“For all have sinned, and come short of the glory of God;”*

- Contextually, the “all” were Jews and Gentiles (**Romans 3:9**).
- This should be easy. If all means everyone, who has ever lived, what would that mean of our sinless Savior who never sinned (**Hebrews 4:14-16**, **Hebrews 9:27-28**, **I Peter 2:21-23**, and **I John 3:5**)?
- What about Enoch (**Genesis 5:21-24** and **Hebrews 11:5**)?
- What about Zacharias and Elisabeth (**Luke 1:5-6**)?
- What about little children (**Matthew 18:3** and **Mark 10:13-16**)?

**Romans 3:24** *“Being justified freely by his grace through the redemption that is in Christ Jesus:”*

- When a person is justified [δικαιώω] that means: “to render (that is, show or regard as) just or innocent: - free, justify (-ier), be righteous” (Strong’s # 1344).
- Justification does not come by any one \_\_\_\_\_, alone (**Matthew 12:33-37**, **Luke 18:9-14**, **Romans 5:1**, **Romans 5:9**, **Romans 6:3-7**, **Galatians 2:17**, **Titus 3:7**, **James 2:21-24**, etc.).



- Remember this, we are talking about being justified, not about salvation. Salvation comes in the end (**I Peter 1:9**) and Jesus coming into this world to offer salvation was not by any person's works (**Titus 3:4-5**).
- The work of grace in our justification is "freely" in that we have done nothing to earn His grace (**Ephesians 2:1-17** and **II Timothy 1:8-10**).
- The grace that is available now is through Christ (**John 1:17** and **Romans 5:17**).
- Redemption comes through and in Christ (**I Corinthians 1:30**, **Colossians 1:12-14**, and **Hebrews 9:13-15**).

**Romans 3:25** *"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;"*

- I love the wording "Whom God hath set..." for the audience to whom this was written. The Spirit of God has Paul clearly declaring that Jesus coming into this world was by the will of God the Father (**John 5:30**, **John 5:36**, **John 8:16-18**, **John 8:29**, **John 8:42**, **John 12:49**, and **I John 4:14**).
- To resist the redemption that is in Christ is to resist the Father's will. Think about that losing battle. Gamaliel pointed out to the counsel and the high priest that the difference between the will of God from the will of men (**Acts 5:27-40**).
- The word translated "propitiation" here essentially means "mercyseat" as that word is translated such in **Hebrews 9:5**.
- Jesus is the one who came to reconcile sinners to God as the High Priest (**Hebrews 2:9-18**).
- Jesus is the atoning sacrifice [propitiation] (**I John 2:2**) through the will of the Father (**I John 4:10**).
- Through faith (**Romans 5:1**), in His blood (**Romans 5:6-11**). It is through faith, because we are washed in His blood (**Revelation 1:5**), but not literally. When one is immersed it is in water, not blood (**Acts 22:16**; cf. **Acts 8:26-39**).
- The Lord's righteousness is declared through sins of the past being forgiven (**Romans 3:26**; cf. **Romans 3:22**, **Romans 5:17**, **Romans 5:21**, **Philippians 1:11**, and **II Peter 1:1**).
- Forgiveness through God's forbearance because His forbearance needed to be in place for repentance to be possible (**Romans 2:4**).

**Romans 3:26** *"To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."*

- Though the point has been made already (**Romans 3:24**), it is stressed here who justifies. Again, His righteousness is declared through justification in Christ (**Romans 3:25**).
- Here is the fact, we can see the righteousness of God through His actions (**Deuteronomy 32:4** and **Daniel 9:9-16**) just as we can see such in man through man's actions (**I John 2:29**).

- He is the justifier (**Romans 3:30**).
- Through faith and not just for Jews either (**Galatians 3:8-14; 3:26-29**).

**Romans 3:27** *“Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.”*

- God is the justifier (**Romans 3:26**).
- So, who can boast for without the grace of God all the works anyone could do wouldn't matter (**Ephesians 2:1-10**)?
- The problem was, the Jews in Rome were boasting through the Law of Moses (**Romans 2:17-23**). This is a huge key in our context (vs. 28).
- Works of the Law of Moses were standing in the way (**Romans 9:30-33**).
- Man cannot be justified by works of the Law of Moses (**Galatians 2:16**).
- The Jews who kept going backward to the works of the Law of Moses needed to walk away from that (**Galatians 3:1-11**).
- No flesh can glory in the presence of God (**I Corinthians 1:24-31**; cf. **Luke 18:9-14**).

**Romans 3:28** *“Therefore we conclude that a man is justified by faith without the deeds of the law.”*

- Justification comes not through works of the Law (**Acts 13:38-39** and **Romans 8:3**), but as we have seen in this context through Christ (**Romans 3:24-26**).
- One of the reasons we have to keep the fact that works of the Law of Moses is what will continue to be under discussion is that this very same letter says action on man's part is necessary for justification (**Romans 2:13**).
- Faith and works are a necessary combination (**James 2:14-26**).

**Romans 3:29** *“Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also.”*

- **Genesis 22:15-18, Isaiah 49:1-7, Matthew 28:18-20, Luke 24:46-47, Acts 9:10-15, Acts 11:1-18, Acts 13:42-48, Acts 14:26-27, Acts 26:18-20, Romans 1:16, Romans 9:24, Romans 15:9-13, Galatians 3:14, Ephesians 2:1-17, Ephesians 3:1-11, etc.**

**Romans 3:30** *“Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.”*

- One God. Not “their God” or “my God” (**Ephesians 4:6**). There is not the God of the Gentile and the God of the Jews (**Romans 3:29**).
- What common factor is there to save both Jew and Gentile? Is it circumcision of the flesh? NO! It is not the keeping of what was under the Old Law, but what is under the faith (**Galatians 2:16, Galatians 3:11, and Galatians 3:24-27**). Just remember, it is not justification by faith only (**James 2:24**).

- Regarding what justifies, remember what we considered during our study of **Romans 3:24**: Justification does not come by any one \_\_\_\_\_, alone (**Matthew 12:33-37**, **Luke 18:9-14**, **Romans 5:1**, **Romans 5:9**, **Romans 6:3-7**, **Galatians 2:17**, **Titus 3:7**, **James 1:21-24**, etc.).

**Romans 3:31** *“Do we then make void the law through faith? God forbid: yea, we establish the law.”*

- While the Old Law is no longer in effect (**Romans 7:1-6**, **Romans 10:4**, and **Colossians 2:4-17**), it is not voided [of no effect] (**Romans 15:4** and **I Corinthians 10:1-12**).
- The law of Moses and the prophets are fulfilled in Christ (**Matthew 5:17** and **Luke 24:44**).
- Consider what we will look at in the next chapter (**Romans 4:14**).