

**I Am Not Ashamed – Romans 3:1-31**  
 Pleasant View Church of Christ – Winter / Spring 2023

Chapter 1 - All Gentiles are Under Sin\*  
 Chapter 2 - All Jews are Under Sin\*  
 \*i.e. worthy of death

**I. Verdict (1-20)**

*What was Paul anticipating with these first two questions? (Rom 9:4-6)*

<sup>1</sup>**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?

See Chapters 9-11: The Problem of the Gospel

Psalm 51:4

<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.)

Wrath - 1:18; 2:5

Paul states the same human argument twice (vv. 5 & 7). What is the reasoning behind the argument? Why is it flawed?

<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.

<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:

This verdict is sealed by the testimony of scripture

Psalm 14:1-3 53:1-3	11	“None is righteous, no, <b>not one</b> ; <b>no one</b> understands; <b>no one</b> seeks for God.	Sin is universal among mankind
	12	<b>All</b> have turned aside; <b>together</b> they have become worthless; <b>no one</b> does good, <b>not even one.</b> ”	
Psalm 5:9	13	“Their <b>throat</b> is an open grave; they use their <b>tongues</b> to deceive.”	
Psalm 140:3		“The venom of asps is under their <b>lips.</b> ”	Sin permeates man’s entire nature
Psalm 10:7	14	“Their <b>mouth</b> is full of curses and bitterness.”	
Isaiah 59:7-8	15	“Their <b>feet</b> are swift to shed blood; in their paths are ruin and misery, and the way of peace they have not known.”	
Psalm 36:1	16	“There is no <u>fear of God</u> before their eyes.”	

The root of the problem!

The Law - Not just the Pentateuch, but the entirety of scripture (vv. 10-18)

Why will everyone be silent and accountable?

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What was The Law designed to do?  
What is it incapable of providing? Why?  
**God's Laws Provide a:**  
\*Reason for Seeking -Gal 3:19-26  
\*Roadmap for Serving -Gal 5:13-26

## II. Victory (21-31)

**Righteousness of God**  
- God's plan to bring man into a right relationship with Him. (1:17)  
-Isa 46:12-13  
-Isa 61:10

**Justified** - Set free from the penalty of past sins

We do nothing to earn our salvation. It is a free gift from God by his Grace

The gospel (justification) is for EVERYONE -1:16; 10:13

<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. Gal 2:16; 3:2, 5, 10

<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.

<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-Why is this critical? Acts 2:23; Rom 15:8

<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**.

<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**.

The Verdict is Complete

**Propitiation-ἱλαστήριον**  
-An atoning sacrifice  
-Removal of wrath  
-Sufficient to cover sins

What does it Really mean to have faith in Jesus Christ? (vv. 22, 25, 26)

- (1) **Realization**  
-vv. 9, 19-20, 23; 7:15-20; Matt 5:3-4
- (2) **Refocus**  
-vv. 22, 26; John 3:16
- (3) **Research**  
-vv. James 1:19-21; Matt 5:5-6; II Tim 3:14-17
- (4) **Reality**  
-vv. Heb 11:1; II Cor 5:7; John 20:29
- (5) **Response**  
-vv. James 2:14-25; James 1:22

(vv. 21-26) This passage reveals God's great mystery of redemption, and answers one of the most pivotal questions of the entire Bible: "Why did Jesus have to die?" Perhaps we sometimes allow ourselves to think that certainly God could have come up with a different way. However, Paul explains here how God in his infinite wisdom overcame what to most would seem like an impossible dilemma.

If our transgressions truly separate us from God (v. 23), then how could God freely give salvation (v. 24) without trivializing sin? If God simply forgave us of our failings, without a payment being made, then sin would have no weight. The only way was to offer **Himself**, through His Son, as the sacrifice for our sins (v. 25). With this plan, God ensured that **justice** was served and that salvation could be given to mankind as a free gift through His grace (vv. 24 & 26)

However, this gift is only available to those who have faith in the one who made the payment for us (vv. 22, 25-26). "Faith in Jesus Christ" specifies the necessary **object** of our faith, Jesus Christ, and indicates that one has dedicated their life to following the will of God and His Son.

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**Romans Chapter 3 - Questions for Discussion**

***Memory Verse:***

*Romans 3:26 (ESV)*

*<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.*

***Previously in Romans...***

Chapter 1 - All Gentiles are Under Sin (i.e. worthy of death)

Chapter 2 - All Jews are Under Sin (i.e. worthy of death)

***A Little Q & A with Paul (vs. 1-9)***

1. What was Paul anticipating with his first two questions? (v. 1)
  
2. What advantages did the Jews have over the Gentiles? Did God's plan/promise with the Jews fail? Why would this be of interest to a Gentile reader? (vv. 2-3 ; Rom 9:4-6)
  
3. How does our unrighteousness demonstrate God's righteousness? (vv. 3-8)
  
4. Paul states the same human argument twice (vv. 5 & 7). What is the reasoning behind the argument? Why is it flawed?
  
5. Did Jewish advantages make the Jews better than the Gentiles? Why or why not? How does he summarize his previous message in this letter? (v. 9)

***Evidence from the Old Testament - Limitation of the Law (vs. 10-20)***

6. Paul uses a medley of Psalms as evidence of his point. Paul is quoting from the Law to people who are under the Law. What is the overall message from these Psalms? (vv. 9-18)
  
7. Define Legalism:
  
8. What was Gods Law designed to do? What is it incapable of providing? Why? (v. 20; Gal 3:19-26)

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9. God's Laws Provide a...

R \_\_\_\_\_ for S \_\_\_\_\_ / R \_\_\_\_\_ for S \_\_\_\_\_

10. Does the limitation of the Law nullify its importance? Does it mean that God's Law failed? Can we ignore God's laws because of this limitation? (vv. 31; Gal 5:13-26; Matt 22:34-40)

**Love God:**

*Exodus 20:3-11*  
*Deuteronomy 6:5; 10:12-13; 11:1*  
*John 14:15, 21, 23-24*

**Love Neighbor:**

*Exodus 20:12-17*  
*Leviticus 19:18*  
*Romans 13:9,10*  
*James 2:8*

***Righteousness through Faith (vv. 21-31)***

11. What is meant by "a righteousness from God (NIV)" or "the righteousness of God (ESV)" in verse 21?

12. What two things bear witness of God's true plan of salvation? What does this say about the nature of God's plan? (vv. 21; Acts 2:23; Rom 15:8)

13. Verse 22 tells us that this righteousness comes from faith in Jesus Christ. What is the implied contrast? What is the reason for our faith? What response does faith bring?

14. Why is God's plan of salvation needed? (vv. 23; Rom 3:9)

15. What is meant by "Justified" or "Justification?" (v. 24)

16. What is the meaning of "propitiation (ESV)?" (v. 25)

17. What happened to all of the sins committed before Christ's death? (v. 25)

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18. Why did Jesus have to die? What would have been the consequences if God had forgiven sins without the death of Jesus? Who is God's justification reserved for? (v. 26, 28)

19. What does it *Really* mean to have faith in Jesus Christ? (vv. 22, 25, 26)

- a. **R** \_\_\_\_\_ (vv. 9, 19-20, 23; 7:15-20; Matt 5:3-4)
- b. **R** \_\_\_\_\_ (vv. 22, 26; John 3:16)
- c. **R** \_\_\_\_\_ (vv. James 1:19-21; Matt 5:5-6; II Tim 3:14-17)
- d. **R** \_\_\_\_\_ (vv. Heb 11:1; II Cor 5:7; John 20:29)
- e. **R** \_\_\_\_\_ (vv. James 2:14-25; James 1:22)

20. Why does faith in Christ nullify boasting? (v. 27)

21. How does God's true plan of salvation relate to the Law? (vv. 31, Matt. 5:17)

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### Advantages of the Jews:

#### **Romans 9:4-7 (ESV)**

<sup>4</sup> They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. <sup>5</sup> To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen. <sup>6</sup> But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, <sup>7</sup> and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named."

#### **Psalm 51:4 (ESV)**

<sup>4</sup> Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment.

### Verdict Sealed by Scripture:

#### **Psalm 14:1–3 (ESV)**

<sup>1</sup> The fool says in his heart, "There is no God." They are corrupt, they do abominable deeds, there is none who does good. <sup>2</sup> The Lord looks down from heaven on the children of man, to see if there are any who understand, who seek after God. <sup>3</sup> They have all turned aside; together they have become corrupt; there is none who does good, not even one.

#### **Psalm 53:1–3 (ESV)**

<sup>1</sup> The fool says in his heart, "There is no God." They are corrupt, doing abominable iniquity; there is none who does good. <sup>2</sup> God looks down from heaven on the children of man to see if there are any who understand, who seek after God. <sup>3</sup> They have all fallen away; together they have become corrupt; there is none who does good, not even one.

#### **Psalm 5:9 (ESV)**

<sup>9</sup> For there is no truth in their mouth; their inmost self is destruction; their throat is an open grave; they flatter with their tongue.

#### **Psalm 140:3 (ESV)**

<sup>3</sup> They make their tongue sharp as a serpent's, and under their lips is the venom of asps. *Selah*

#### **Psalm 10:7 (ESV)**

<sup>7</sup> His mouth is filled with cursing and deceit and oppression; under his tongue are mischief and iniquity.

#### **Isaiah 59:7–8 (ESV)**

<sup>7</sup> Their feet run to evil, and they are swift to shed innocent blood; their thoughts are thoughts of iniquity; desolation and destruction are in their highways. <sup>8</sup> The way of peace they do not know, and there is no justice in their paths; they have made their roads crooked; no one who treads on them knows peace.

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### Psalm 36:1 (ESV)

<sup>1</sup> Transgression speaks to the wicked deep in his heart; there is no fear of God before his eyes.

### Works of the Law:

#### Galatians 2:16 (ESV)

<sup>16</sup> yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

#### Galatians 3:2 (ESV)

<sup>2</sup> Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith?

#### Galatians 3:5 (ESV)

<sup>5</sup> Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith—

#### Galatians 3:10 (ESV)

<sup>10</sup> For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.”

### Reason for Seeking:

#### Galatians 3:19-26 (ESV)

<sup>19</sup> Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. <sup>20</sup> Now an intermediary implies more than one, but God is one. <sup>21</sup> Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. <sup>22</sup> But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe. <sup>23</sup> Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. <sup>24</sup> So then, the law was our guardian until Christ came, in order that we might be justified by faith. <sup>25</sup> But now that faith has come, we are no longer under a guardian, <sup>26</sup> for in Christ Jesus you are all sons of God, through faith.

### Roadmap for Serving:

#### Galatians 5:13-26 (ESV)

<sup>13</sup> For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. <sup>14</sup> For the whole law is fulfilled in one word: "You shall love your neighbor as yourself." <sup>15</sup> But if you bite and devour one another, watch out that you are not consumed by one another. <sup>16</sup> But I say, walk by the Spirit, and you will not gratify the desires of the flesh. <sup>17</sup> For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the

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things you want to do. <sup>18</sup> But if you are led by the Spirit, you are not under the law. <sup>19</sup> Now the works of the flesh are evident: sexual immorality, impurity, sensuality, <sup>20</sup> idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, <sup>21</sup> envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control; against such things there is no law. <sup>24</sup> And those who belong to Christ Jesus have crucified the flesh with its passions and desires. <sup>25</sup> If we live by the Spirit, let us also walk by the Spirit. <sup>26</sup> Let us not become conceited, provoking one another, envying one another.

### Matthew 22:34-40 (ESV)

<sup>34</sup> But when the Pharisees heard that he had silenced the Sadducees, they gathered together. <sup>35</sup> And one of them, a lawyer, asked him a question to test him. <sup>36</sup> "Teacher, which is the great commandment in the Law?" <sup>37</sup> **And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind."** <sup>38</sup> This is the great and first commandment. <sup>39</sup> **And a second is like it: You shall love your neighbor as yourself.** <sup>40</sup> On these two commandments depend all the Law and the Prophets."

### Love God by Keeping Commandments

*Deuteronomy – 4 speeches by Moses prior to the children of Israel entering the land of Canaan (1<sup>st</sup> speech talked about the failures of the first generation)*

*Chapter 4 – Reminds them of the Statutes, Rules, Commandments (three ways of saying the same thing)*

*Chapter 5 – Repeats the 10 Commandments for the current generation*

*Chapter 6 – Love God with ALL your heart, ALL your soul, All your Might*

### Deuteronomy 6:4-9 (ESV)

<sup>4</sup> "Hear, O Israel: The Lord our God, the Lord is one. <sup>5</sup> **You shall love the Lord your God with all your heart and with all your soul and with all your might.** <sup>6</sup> And these words that I command you today shall be on your heart. <sup>7</sup> You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. <sup>8</sup> You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. <sup>9</sup> You shall write them on the doorposts of your house and on your gates.

*Chapter 10 – Loving God = doing what God commanded*

### Deuteronomy 10:12-16 (ESV)

<sup>12</sup> "And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, **to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul,** <sup>13</sup> **and to keep the commandments and statutes of the Lord, which I am commanding you today for your good?** <sup>14</sup> Behold, to the Lord your God belong heaven and the heaven of



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heavens, the earth with all that is in it. <sup>15</sup> Yet the Lord set his heart in love on your fathers and chose their offspring after them, you above all peoples, as you are this day. <sup>16</sup> Circumcise therefore the foreskin of your heart, and be no longer stubborn.

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*Chapter 11 – Loving God = doing what God commanded*

### **Deuteronomy 11:1 (ESV)**

<sup>1</sup> "You shall therefore love the Lord your God and keep his charge, his statutes, his rules, and his commandments always.

*Jesus also equated the keeping of commandments to loving God*

### **John 14:15 (ESV)**

<sup>15</sup> "If you love me, you will keep my commandments.

### **John 14:21 (ESV)**

<sup>21</sup> "Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him."

### **John 14:23-24 (ESV)**

<sup>23</sup> Jesus answered him, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. <sup>24</sup> Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.

*Someone says "I just want to Love God, I don't want all that Bible stuff." This is not loving God. We can't divorce Loving God from doing.*

### Love Your Neighbor as Yourself

### **Leviticus 19:18 (ESV)**

<sup>18</sup> You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord.

### **Romans 13:9-10 (ESV)**

<sup>9</sup> The commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." <sup>10</sup> Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

### **James 2:8 (ESV)**

<sup>8</sup> If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well.

### **God's Plan**

### **Acts 2:23 (ESV)**

<sup>23</sup> this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.

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### Romans 15:8-9 (ESV)

<sup>8</sup> For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, <sup>9</sup> and in order that the Gentiles might glorify God for his mercy. As it is written, "Therefore I will praise you among the Gentiles, and sing to your name."

### My Favorite Passage in Scripture (Rom 3:19-26):

#### Romans 3:19-26

<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.

<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**.

*This passage reveals God's great mystery of redemption, and answers one of the most pivotal questions of the entire Bible: "Why did Jesus have to die?" Perhaps we sometimes allow ourselves to think that certainly God could have come up with a different way. However, Paul explains here how God in his infinite wisdom overcame what to most would seem like an impossible dilemma.*

*If our transgressions truly separate us from God (v. 23), then how could God freely give salvation (v. 24) without trivializing sin? If God simply forgave us of our failings, without a payment being made, then sin would have no weight. The only way was to offer **Himself**, through His Son, as the sacrifice for our sins (v. 25). With this plan, God ensured that **justice** was served and that salvation could be given to mankind as a free gift through His grace (vv. 24 & 26)*

*However, this gift is only available to those who have faith in the one who made the payment for us (vv. 22, 25-26). "Faith in Jesus Christ" specifies the necessary **object** of our faith, Jesus Christ, and indicates that one has dedicated their life to following the will of God and His Son.*

### Romans 3:19-31 (Exegesis):

<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.

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*No man could give a faultless obedience to a perfect law, so he is condemned by the law as a sinner. Every mouth was stopped from boasting before God, and the whole world was shown to be guilty.*

**<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.**

*No one has ever succeeded in keeping the law perfectly.*

*(Expositors) The practical result of working seriously with the law is to “become conscious of sin” (cf. 5:20; 7:7–11). How startling it is to contemplate the fact that the best revelation man has apart from Christ only deepens his awareness of failure. The law loudly proclaims his need for the gospel.<sup>1</sup>*

*(Coffman) Rom. 3:21-31 - In Paul's small paragraph here, one of the most significant revelations in sacred scripture, the great mystery of redemption, is at last announced; the mystery hidden from the foundation of the world is finally declared, that being the device by which God can forgive the sins of people and procure their absolute justification in Jesus Christ. How could even God devise a vehicle for the conveyance of so great a blessing? How could God be just, that is, accounted by men to be just, while at the same time passing over sins and blessing the perpetrators of sins as if they had never sinned at all, even forgiving them? How could God receive fallen and sinful people unto himself without, in so doing, bestowing a tacit approval of their horrible wickedness, thereby compromising his just government of the universe itself? The answer to all such questions is embryonically contained in the glowing sentences that make up this small section of Paul's letter to the Romans.<sup>2</sup>*

**<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—**

*“righteousness of God” – His method of bringing men into right relation to himself.*

*(Expositors) “apart from the law” –<sup>21</sup> God's righteousness, that is, his method of bringing men into right relation to himself, is “apart from law,” which is agreeable to the declaration that the law operates in quite another sphere—viz., to make those who live under it conscious of their sin (v. 20).<sup>3</sup>*

*(Coffman) Whiteside and others are quick to point out that Paul here used a term which includes more than the law of Moses, but, as pointed out under Rom. 3:20, the impossibility of procuring*

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<sup>1</sup> Harrison, E. F. (1976). Romans. In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary, Volume 10: Romans Through Galatians* (F. E. Gaebelin, Ed.) (40). Grand Rapids, MI: Zondervan Publishing House.

<sup>2</sup> Coffman, James Burton. "Commentary on Romans 3". "Coffman Commentaries on the Old and New Testament". <<http://www.studylight.org/com/bcc/view.cgi?book=ro&chapter=003>>. Abilene Christian University Press, Abilene, Texas, USA. 1983-1999.

<sup>3</sup> Harrison, E. F. (1976). Romans. In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary, Volume 10: Romans Through Galatians* (F. E. Gaebelin, Ed.) (41). Grand Rapids, MI: Zondervan Publishing House.

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*justification under God's divine law automatically argues the impossibility of such a thing's being possible under any other similar kind of law; and, therefore, the translators have wisely left it to read "the law." Of a different category is the law of the gospel.<sup>4</sup>*

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<sup>4</sup> Coffman, James Burton. "Commentary on Romans 3". "Coffman Commentaries on the Old and New Testament". <<http://www.studylight.org/com/bcc/view.cgi?book=ro&chapter=003>>. Abilene Christian University Press, Abilene, Texas, USA. 1983-1999.

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### **Romans 1:17 (ESV)**

<sup>17</sup> For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”

### **Isaiah 46:12–13 (ESV)**

<sup>12</sup> “Listen to me, you stubborn of heart, you who are far from righteousness: <sup>13</sup> I bring near my righteousness; it is not far off, and my salvation will not delay; I will put salvation in Zion, for Israel my glory.”

### **Isaiah 61:10 (ESV)**

<sup>10</sup> I will greatly rejoice in the Lord; my soul shall exult in my God, for he has clothed me with the garments of salvation; he has covered me with the robe of righteousness, as a bridegroom decks himself like a priest with a beautiful headdress, and as a bride adorns herself with her jewels.

**<sup>22</sup>the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction:**

(Expositors) <sup>22</sup> God’s righteousness becomes operative in human life “through faith in Jesus Christ.” This statement is more explicit than the initial mention of faith in connection with the gospel (1:16, 17), since it specifies the necessary object of faith, even Jesus Christ. A problem lies beneath the surface, however, in that the literal wording is “through faith of Jesus Christ.” This raises the possibility that our Lord’s own faith, or more precisely, his faithfulness in fulfilling his mission, is the thought intended (G. Howard in *ExpT* 85 [April 1974] 212–15). The word *pistis* evidently means faithfulness in 3:3. However, a glance at Mark 11:22 makes it clear that the *pistis* of God may mean faith in God, as the situation there requires. What should settle the matter in this passage (Rom 3:22) is the precedent in Galatians 2:16, where we find the identical phrase “through faith of Jesus Christ” followed by the explanatory statement, “we believed in Christ Jesus.” Consequently, the NIV translation should be regarded as legitimate and preferable.

Incidentally, it is never said that men are saved on account of their faith in Christ, a construction that might encourage the notion that faith makes a contribution and has some merit. On the contrary, faith is simply “the hand of the heart” (Godet). It takes what God bestows but adds nothing to the gift. All recipients of salvation are shut up to faith, for “there is no difference,” a repetition of the verdict of 3:9.<sup>5</sup>

**<sup>23</sup>for all have sinned and fall short of the glory of God,**

*Our sin separates us from 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.**

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<sup>5</sup> Harrison, E. F. (1976). Romans. In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary, Volume 10: Romans Through Galatians* (F. E. Gaebelin, Ed.) (41). Grand Rapids, MI: Zondervan Publishing House.

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<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.**

*God's only method of freely giving salvation without trivializing sin was to offer Himself as the payment for our penalty. This gift is only available to those who have faith in Jesus Christ.*

### **Propitiation:**

(New Bible Dictionary) **Propitiation.** Propitiation properly signifies the removal of wrath by the offering of a gift. In the OT it is expressed by the verb *kipper* (\*Atonement). In the NT the *hilaskomai* word group is the important one. In modern times the whole idea of propitiation has been strongly criticized as savouring of unworthy ideas of God. Many suggest that the term 'propitiation' should be abandoned in favour of \*expiation, and this is done, for example, in rsv.

The objection to propitiation arises largely from an objection to the whole idea of the wrath of God, which many exponents of this view relegate to the status of an archaism. They feel that modern men cannot hold such an idea. But the men of the OT had no such inhibitions. For them 'God is angry with the wicked every day' (Ps. 7:11, av). They had no doubt that sin inevitably arouses the strongest reaction from God. God is not to be accused of moral flabbiness. He is vigorously opposed to evil in every shape and form while he may be 'slow to anger' (Ne. 9:17, etc.), his anger is yet certain in the face of sin. We may even read 'The Lord is slow to anger, and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty' (Nu. 14:18). Even in a passage dealing with the longsuffering of God his refusal to condone guilt finds mention. The thought that God is slow to anger is to men of the OT far from being a truism. It is something wonderful and surpassing. It is awe-inspiring and totally unexpected.

But if they were sure of the wrath of God against all sin, they were equally sure that this wrath might be put away, usually by the offering of the appropriate sacrifice. This was ultimately due, not to any efficacy in the sacrifice, but to God himself. God says, 'I have given it for you upon the altar to make atonement for your souls' (Lv. 17:11). Pardon is not something wrung from an unwilling deity. It is the gracious gift of a God who is eager to forgive. So the psalmist can say, 'He, being compassionate, forgave their iniquity, and did not destroy them; he restrained his anger often, and did not stir up all his wrath' (Ps. 78:38). The averting of the wrath of God is not something which men bring about. It is due to none less than God himself, who 'turned his anger away' (av).

In the NT there are several passages where the expression 'the wrath of God' occurs, but the relevant evidence is not limited to these alone. Everywhere in the NT there is the thought that God is vigorously opposed to evil. The sinner is in no good case. He has put himself in the wrong with God. He can look for nothing other than the severity or the divine judgment. Whether we choose to call this 'the wrath of God' or not, it is there. And, while wrath is a term to which some objections may legitimately be raised, it is the biblical term and no satisfactory substitute has been suggested.

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We see the force of the NT idea of propitiation from the occurrence of the term in Rom. 3:24f. We are ‘justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood’ (av). The force of Paul’s argument up to this point is that all, Jew and Gentile alike, are under the condemnation of God. ‘The wrath of God is revealed from heaven against all ungodliness and wickedness of men’ (Rom. 1:18). Paul shows first that the Gentile world stands under God’s condemnation and then that the Jewish world is in the same plight. It is against this background that he sees the work of Christ. Christ did not save men from nothing at all. He delivered them from a very real peril. The sentence of judgment had been passed against them. The wrath of God hung over them. Paul has strongly emphasized the wrath of God throughout these opening chapters, and therefore Christ’s saving work must include deliverance from this wrath. This deliverance is described by the word ‘propitiation’. There is nothing else to express this thought in the critical passage Rom. 3:21ff., which sets out the way in which God has dealt with this aspect of man’s plight. *hilastērion* must be held here to signify something very like ‘propitiation’. (See further *NTS* 2, 1955–6, pp. 33–43.)

In 1 Jn. 2:2 Jesus is described as ‘the propitiation for our sins’. In the previous verse he is our ‘advocate with the Father’. If we need an advocate with God, then our position is indeed a dangerous one. We are in dire peril. All this helps us to see that ‘propitiation’ is to be taken here in its usual sense. Jesus’ activity for men is described as turning away the divine wrath. But the Bible view of propitiation does not depend on this or that specific passage. It is a reflection of the general import of its teaching. ‘Propitiation’ is a reminder that God is implacably opposed to everything that is evil, that his opposition may properly be described as ‘wrath’, and that this wrath is put away only by the atoning work of Christ.

Bibliography. C. H. Dodd, *The Bible and the Greeks*, 1935; R. Nicole, *WTJ* 17, 1954–5, pp. 117–157; Leon Morris, *NTS* 2, 1955–6, pp. 33–43; *idem*, *The Apostolic Preaching of the Cross*<sup>2</sup>, 1965; H.-G. Link, C. Brown, H. Vorländer, *NIDNTT* 3, pp. 145–176. L. L. Morris.<sup>6</sup>

(DBL) **2663** ἱλαστήριον (*hilastērion*), ου (*ou*), τό (*to*): n.neu.; ≡ DBLHebr 4114; Str 2435; TDNT 3.318—1. LN 40.12 **means of forgiveness**, a sacrifice of atonement (Ro 3:25+); **2.** LN 40.13 **place of forgiveness**, atonement cover (Heb 9:5+)<sup>7</sup>

(*NASB Dict*) **2435**. ἱλαστήριον **hilastērion**; from ἱλαστήριος **hilastērios**; from 2433; *propitiatory*:—mercy seat(1), propitiation(1).<sup>8</sup>

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<sup>6</sup> Morris, L. L. (1996). Propitiation. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman (Eds.), *New Bible dictionary* (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman, Ed.) (3rd ed.) (975–976). Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>7</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

<sup>8</sup> Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : Updated edition*. Anaheim: Foundation Publications, Inc.



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**What Does it REALLY Mean to Have Faith in Jesus Christ?:**

**1. Realization**

*Illustration: Trying to dunk as a teenager – Did thousands of calf raises and other leg exercises. Couldn't jump high enough, and my hands are too small. Came to the realization that I'm never going to be able to dunk a basketball due to my physical limitations.*

*We must realize that it is impossible for us to live a life worthy of justification. Our sin separates us from God.*

**Romans 3:9**

<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,

**Romans 3:19-20**

<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.

**Romans 3:23**

<sup>23</sup>for all have sinned and fall short of the glory of God

**Romans 7:15-20**

<sup>15</sup>I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. <sup>16</sup>Now if I do what I do not want, I agree with the law, that it is good. <sup>17</sup>So now it is no longer I who do it, but sin that dwells within me. <sup>18</sup>For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. <sup>19</sup>For I do not do the good I want, but the evil I do not want is what I keep on doing. <sup>20</sup>Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

**Matthew 5:3-4**

<sup>3</sup>"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

<sup>4</sup>"Blessed are those who mourn, for they shall be comforted.

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**2. Refocus**

*We've spent a lifetime focused on self, now must re-focus on our true source of hope...*

**Romans 3:22a, 26**

<sup>22</sup>the righteousness of God through **faith in Jesus Christ** for all who believe.

<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**.

*Jesus must become the new object of our faith, because He is the only source of hope.*

**John 3:16**

<sup>16</sup>For God so loved the world, that he gave his only Son, that whoever believes **in him** should not perish but have eternal life.

*“believes in Him...” as opposed to “believes in self...”*

**3. Research**

**Illustration:** *Lexus commercial (Self-Gift) – Christmas 2007 – Man receives antlers made out of Christmas bulbs, the exact same sweater he is wearing, and other “gifts” that he doesn’t want. Ultimately, he goes out and gets something that he really wants (a Lexus). This often happens in real life. When this happens, people want to do something nice, but they give someone what they want to give, instead of taking the time to research and find out what the other person really wants.*

*If we truly believe that Jesus is the only way, then we are going to take the time to find out what his true will is for our lives.*

**James 1:19-21**

<sup>19</sup>Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; <sup>20</sup>for the anger of man does not produce the righteousness that God requires. <sup>21</sup>Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls.

**Matthew 5:5-6**

<sup>5</sup>Blessed are the meek, for they shall inherit the earth.

<sup>6</sup>Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

**2 Timothy 3:14-17 (ESV)**

<sup>14</sup>But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it <sup>15</sup>and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. <sup>16</sup>All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for

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training in righteousness,<sup>17</sup> that the man of God may be competent, equipped for every good work.

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**4. Reality**

*As we continue to Refocus and Research, faith in Jesus becomes our new reality. It transforms every aspect of our lives. We walk according to the will of someone we cannot see. We change our mind about how we want to live.*

**Hebrews 11:1**

<sup>1</sup>Now faith is the assurance of things hoped for, the conviction of things not seen.

**II Corinthians 5:7**

<sup>7</sup>for we walk by faith, not by sight.

**John 20:29**

<sup>29</sup>Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."

**5. Response**

*Illustration: Johns Hopkins Doctors – treatment plan – if I didn't follow it, would anyone say that I had faith in those doctors? Of course not. Then why would anyone say that "simple belief" is sufficient for "Faith in Jesus Christ?" Faith requires a response. Faith requires action.*

**James 2:14-25**

<sup>14</sup>What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? <sup>15</sup>If a brother or sister is poorly clothed and lacking in daily food, <sup>16</sup>and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what good is that? <sup>17</sup>So also faith by itself, if it does not have works, is dead.

<sup>18</sup>But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I will show you my faith by my works. <sup>19</sup>You believe that God is one; you do well. Even the demons believe--and shudder! <sup>20</sup>Do you want to be shown, you foolish person, that faith apart from works is useless? <sup>21</sup>Was not Abraham our father justified by works when he offered up his son Isaac on the altar? <sup>22</sup>You see that faith was active along with his works, and faith was completed by his works; <sup>23</sup>and the Scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness"-- and he was called a friend of God. <sup>24</sup>You see that a person is justified by works and not by faith alone. <sup>25</sup>And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way? <sup>26</sup>For as the body apart from the spirit is dead, so also faith apart from works is dead.

**James 1:22**

<sup>22</sup>But be doers of the word, and not hearers only, deceiving yourselves.

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### **The Gospel is for Everyone:**

#### **Romans 1:16 (ESV)**

<sup>16</sup> For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

#### **Romans 10:13 (ESV)**

<sup>13</sup> For “everyone who calls on the name of the Lord will be saved.”