

Parson to Person
ROMANS 3 PART 3B
(Reprinted from 12-8)

“Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore we conclude that a man is justified by faith apart from the deeds of the law. Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, since there is one God who will justify the circumcised by faith and the uncircumcised through faith. Do we then make void the law through faith? Certainly not! On the contrary, we establish the law” (Romans 3:19–31 NKJV).

Having made clear that all men are sinners, that the Jews had been given the Law (and the “Old Covenant”), that the Jews were unable (and at times unwilling) to obey and could not fulfill the Law, left the Jews in a terrible position.

The Jews were, in a way, like a testing ground for mankind. They were given the “oracles” of God apart from the rest of the world—with purpose. The purpose was not to educate God. It was an educational protocol for the Jews themselves and for the rest of the world. This is why Paul could write, *“Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin”* (vss. 19–20). The law made the Jews guilty as well as the rest of the world by proxy.

Several things occurred in this case:

- 1) The Jews, and therefore all men, were made aware of their sinfulness and inability to measure up to the righteous standards of God.
- 2) The propensity of man to boast themselves in the presence of God was completely destroyed.
- 3) By condemning all men and pointing out man’s sinfulness, men will come to know their need, and therefore seek a savior.
- 4) Jews and Gentiles alike, who understand their need for a savior, may come to God by faith in Jesus and obtain forgiveness of sin(s).
- 5) Justification (“just if I’d” never sinned) comes by faith alone in Christ alone—not by the deeds of the law or any offering of human good works.
- 6) The Law, though given to the Jews alone, was established as a measure of man’s inability and therefore serves even outside the dispensation of the Old Covenant as a tool useful in the hands of both God and man.

I love you all, Pastor Paul