



Let's review a bit and catch up to where we will be going today.

In verses 9 through 20 we are looking at synopsis or summation of Paul's argument as the prosecutor of the three persons that include all members of the human race.

The Heathen, the Moral Man, and the Religious Man

All three have suppressed the light that has been given them by God.

Therefore, in verse 9 and 10 Paul **charges** them with:

*Romans 3:9-10 (NASB) ⁹ What then? Are we better than they? Not at all, for we have already charged that both Jews and Greeks are **all under sin**; ¹⁰ as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE.*

INDICTMENT

Then he listed the indictment in verses 10-18. 3 categories

1. 10-12- **the extent of sin: Romans 3:10-12 (NASB)**

¹⁰ as it is written, (Ps 14:1-3; 53:1-3) "THERE IS NONE RIGHTEOUS, NOT EVEN ONE; ¹¹ THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD; ¹² ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE."

2. 13-17 **The depth of sin. Romans 3:13-17 (NASB)**

*¹³ "THEIR **THROAT** IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING," "THE POISON OF ASPES IS UNDER THEIR LIPS";
¹⁴ "WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS";
¹⁵ "THEIR FEET ARE SWIFT TO SHED BLOOD,
¹⁶ DESTRUCTION AND MISERY ARE IN THEIR PATHS,
¹⁷ AND THE PATH OF PEACE THEY HAVE NOT KNOWN."*

3. 18 **The source of sin Romans 3:18 (NASB)**

¹⁸ "THERE IS NO FEAR OF GOD BEFORE THEIR EYES." Ps 36:1

¹⁹ Now we **know** that **whatever the Law says**, it speaks to those who are **under** the Law, so that every mouth may be closed and all the world may become **accountable to God**;

OPPORTUNITY FOR A DEFENSE

THERE IS NO DEFENSE “*every mouth may be closed*”

Know is *oida*, "to know absolutely," refers to a sure knowledge, a positive knowledge.

whatever the Law says speaking of the expression or act of expressing that substance.

"Under" is *en*,. Those referred to here are within the sphere of the law, that is, legally within its jurisdiction.

19 Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God;

Many insist that the words “the Law” of verse 19 include only all the quotations from Scripture from verse 9 to verse 18; and they would apply it only to the Jews, as alone possessing that Law.

Newell #58 footnote

In ***Romans 3:9 (NASB)***

9 What then? Are we better than they? Not at all, for we have already charged that both Jews and Greeks are all under sin.

Paul applies the passage through verse 18 to ***“both Jews and Greeks”*** as ***“all under sin.”***

The quotation from **Psalm 14:1-3 (NASB)**

*¹ The fool has said in his heart, "There is no God." They are corrupt, they have committed abominable deeds; There is no one who does good.² The LORD has looked down from heaven upon the **sons of men To see if there are any who understand, Who seek after God.***

³ They have all turned aside, together they have become corrupt; There is no one who does good, not even one.

Includes the whole human race.

When we look at the moral history of mankind

- As presented in Romans Chapter One; and
- The principles of God's judgment which considered neither man's high notions of himself, nor his religious professions, as shown in Chapter Two.

- Now, in Chapter Three, the fourteen sweeping statements of Scripture concerning the whole guilty human race, **with the double conviction of the Jews as not only sinners, but also transgressors of the very Law they gloried in.**

—all this stops men’s vain mouths!-----

For they are all brought into the presence of their Judge, and the sentence of guilty is upon them all.

- **Not that they are brought in to have their just penalty executed upon them; but that they may be silent while God their Judge speaks—astonishing thing! —**

There is no response, no defense, every mouth is shut.

19 Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God;

Blessed, though humbling, is the moment in our history when first our mouths are stopped!

Only then are we prepared to listen undividedly to God.

So that the very object of the law was to close every mouth and to place all the world under judgment to God — prepared to receive blessing.

20 because out of *works* of law *no flesh* shall be declared *righteous* before Him; for through law comes *knowledge* of sin [not *righteousness*].

"Deeds" is *ergon*, "works." Not the Mosaic law in its ritual or ceremonial aspect, but the law in a deeper and more general sense as written both in the Decalogue and in the hearts of the Gentiles.

"Flesh" is *sarx*, equivalent here to "man."

"Justified" is *dikaioō*. *righteousness*

"Knowledge" is *epignōsis*, a clear and exact knowledge. "The knowledge of sin here is not mere *perception*, but an acquaintance with sin which works toward repentance, faith, and holy character."

²⁰ because out of works of law no flesh shall be declared righteous before Him; for through law comes knowledge of sin [not righteousness].

What the law cannot do, and what it can do.

- First, no one shall be declared righteous [justified] in God's sight by works of law ["doing right"]; and
- Second, the business of God's Law is rather to make known to men their sin, and therefore, their need of a salvation which the Law cannot supply.

59 Someone says, ***"It is not the good works men have done so much as the good works they persuade themselves they sometime will do, in which they hope."*** For almost all know themselves to have failed; yet they promise themselves that they will be "better"; and the thought of being declared righteous by a work altogether outside of themselves, never once occurs to them!

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²⁰ because out of works of law no flesh shall be declared righteous before Him; for through law comes knowledge of sin [not righteousness].

For the question ever before the conscience is:

If keeping God's Law benefits me nothing for righteousness in His sight,

WHY DID HE GIVE IT?

The knowledge (or recognition) of sin comes through law —by

1. It revealing what God approved in man, and what God disapproved and prohibited.
2. Causing man to undertake obedience; and
3. Condemning him for failure to obey.

Now it is apparent that to bring men off from their false hopes in their law-obedience, three things must become evident to them:

1. That law, once broken, can only condemn them.
2. That even were men enabled now to begin perfectly keeping any law of God, it would **not** make up for past disobedience, or remove present guilt.
3. That keeping law is NOT God's way of salvation, or of blessing.

Therefore, the heart's only relief is to hear God's own Word concerning seven questions; to all of which the coming chapters of Romans will give answer:

(1) To what nation did He give the Law?

(2) Why He gave the Law?

(3) What was the Law's ministry?

(4) How it was set aside, or "annulled," for another principle entirely?

(5) What is meant by the words "under grace"?

(6) How the walk "in the Spirit" takes the place of walking by external enactments.

(7) How that only in those **not** under law is "the righteous state" (dikaïoma) of the Law fulfilled!

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To all seven of the questions above, the coming chapters of Romans, compared with other Scriptures, will, fully give the answers.

Let's look a moment more, now, at questions **2, 3 and 4:**

(2) Why He gave the Law?

In His dealing with Abraham, and, in fact, in all His ways with the patriarchs, there was **not the Law**, but simply and only **the promise**.

They were not under law. They walked by simple faith, which is, of course, the only principle according to which God has saving relations with man since he became a sinner.

But God must show man his sinnerhood and this could **not** be done but by His revealing His holiness and righteousness and asking man to conform his life and ways to that holy and righteous rule.

God knew man would not and could not do this; but man did not know it and must discover it through failure.

Therefore, and unto man God gave the Law.

“By the Law is the knowledge of sin.”

Question Three What was the appointed ministry of the Law?

God names the Law a “*ministration of condemnation and death*” and **not of righteousness**. As Paul says in Chapter Seven, “*Sin, that it might be shown to be sin, wrought death to me through that which was good*” (the Law).

Question Four, How the Law was set aside or “disannulled.”

We have God’s often repeated and most emphatic assertion, that this has been done: ¹⁸ *For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness* ¹⁹ *(for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God. Hebrews 7:18-19 (NASB)*

We repeat this over and over, because that is the way God knowing man's self-righteousness will hardly allow the Law to be taken away.

Now it was **not** that God changed His plan, though to the thoughtless mind He might seem to have done so:

1. By beginning with man on the faith principle—from Adam and Abel onward; then
2. Conditioning Israel's relationship and blessing upon their legal obedience; and then
3. “Changing back” again, since the cross, to the way of simple faith apart from law.

No, there has been no “change” in God. God's way with man has always been that of **faith**.

The Law came in simply that the trespass might abound.

