

What Advantage Then Hath The Jew?

A Study on Romans 3:1-18

Romans 3:1, 2

Romans 3:1 What advantage then hath the Jew? or what profit is there of circumcision? 2) Much every way: chiefly, because that unto them were committed the oracles of God.

Israel had the advantage over the Gentiles in that they had the first opportunity to know God by reflecting on and sharing His laws of love revealing that God is love.

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Romans 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

1John 4:8 He that loveth not knoweth not God; for God is love.

Another advantage or privilege Israel had over the Gentiles was to be first to publish the gospel of love to the Gentiles, which included the rest of the world.

Romans 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Genesis 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Christ, the promised seed would come from Abraham and only in Christ would all families of the earth be blessed.

Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Galatians 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Romans 3:3

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

God was faithful to show them His laws of love, which include love to Him as well as love to their neighbors, but if they did not choose to believe in these laws of love, it did not make God unfaithful. Instead, it revealed the law of liberty which is an eternal attribute of His character. Every kingdom is founded on laws including God's kingdom. As we have just reflected on in the above verses, the foundation of God's laws are love, and the foundation of love is liberty.

2Corinthians 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

Even if some of the Jews chose not to believe, God's faithfulness will still have an effect.

Revelation 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Romans 3:4

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.

Paul is quoting David's confession and repentance of his sin toward Uriah and Bathsheba and ultimately God, as found in Psalms.

Psalms 51:1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. 2) Wash me thoroughly from mine iniquity, and cleanse me from my sin. 3) For I acknowledge my transgressions: and my sin is ever before me. 4) Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

When we combine these two passages of Romans 3:4 and Psalm 51:1-4, it reveals two things. 1) God will judge and 2) God will be judged of His judgment. No man can conclude that God has misjudged anyone for His judgments will be revealed.

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6) Who will render to every man according to his deeds:

Revelation 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 4) Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

After His judgments are revealed every knee will bow and every tongue confess," just and true are thy ways Thou King of saints" (Revelation 15:3).

Philippians 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

In the judgment when the thoughts of men's hearts will be revealed (Romans 2:16), it will be seen that God judged righteously. Following the law of liberty, He will give to every man what his deeds reveal, the choices he has made whether of righteousness unto eternal life or rather of sin unto death.

Romans 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Romans 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22) But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23) For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Jeremiah 29:11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

Strong's defines "expected" as a cord, an attachment, that to which you are joined together. What does the verse then say? God will give you the end of your attachment or your expectation. David's expectation was salvation and we read in Hebrews 11 his salvation is assured.

Psalms 62:5 My soul, wait thou only upon God; for my expectation is from Him.

Psalms 62:1 Truly my soul waiteth upon God: from Him cometh my salvation.

However, on the other hand, the wicked expect wrath and God is obliged to give them up to their choice.

Proverbs 11:23 The desire of the righteous is only good: but the expectation of the wicked is wrath.

Psalms 9:16 The LORD is known by the judgment which He executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

Romans 3:5, 6

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) 6) God forbid: for then how shall God judge the world?

If it is necessary for us to be unrighteous that God can be seen as true and righteous in His judgment of us, doesn't that suggest that God is unfair to judge the unrighteous as unworthy of eternal life? Certainly not, this is human reasoning. After all, isn't it righteous for God to judge the world?

Romans 3:7, 8

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? 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.

In the above verses, Paul is repeating the same thoughts of verses 5 and 6 in different terms, answering those who would question God's judgment, if in fact, unrighteousness must needs be to vindicate God. There is an understanding that there must needs be darkness (or sin), in order for there to be light (or righteousness). But we do not know how many eons existed where there was only light or righteousness. Scripture is plain that unrighteousness had a beginning. In the following verse we find that unrighteousness or iniquity had its beginning in Lucifer who exercised his freewill to oppose the kingdom of God.

Ezekiel 28:15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

Those who are deceived into believing that their unrighteousness can be excused because it is needed to bring glory to God, will receive the just reward of damnation. The judgment of the unrighteous is just and true for they have chosen to be thus, desiring the pleasures of sin rather than eternal life. Paul explains the desire of the unrighteous in the following verse.

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6) Who will render to every man according to his deeds: ... 8) But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9) Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

Romans 3:9-11

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; 10) As it is written, There is none righteous, no, not one: 11) There is none that understandeth, there is none that seeketh after God.

God is no respecter of persons (Romans 2:11), so it does not matter whether you are Jew or Gentile, for all are under sin. What is sin? John reveals what sin is.

1John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

So if sin is transgressing the law, there must first be a law to transgress.

Romans 4:15 Because the law worketh wrath: for where no law is, there is no transgression.

Romans 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

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.

Romans 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

So if there is no transgression, there is no law to transgress. If “all are under sin”, then all must be “under the law”.

Romans 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

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.

Guilt and shame comes from transgressing the law. Death comes from guilt and shame.

Psalms 83:16 Fill their faces with shame; that they may seek thy name, O LORD. 17) Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

The Scriptures are clear, all are “under sin” and therefore all must be “under the law” and if all are “under sin”, then all are “under the curse”.

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

So then, I guess we have no hope Not so!

Romans 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

The hope that we are saved by is by believing that we have been redeemed from the curse.

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Believing is active. It is having faith, and a deep appreciation of the sacrifice of the Father and the Son for redeeming us from the curse. What is faith?

Faith cometh by hearing the word of God.

Romans 10:17 So then faith cometh by hearing, and hearing by the word of God.

Faith is having confidence in the hope of salvation.

Hebrews 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

Faith doubts not.

Matthew 21:21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

Faith is believing you are forgiven.

Mark 2:5 When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee.

Faith is not being fearful.

Mark 4:40 And He said unto them, Why are ye so fearful? how is it that ye have no faith?

Faith is believing Christ can make you whole.

Mark 5:34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Acts 14:9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

We are saved by faith in the gift of grace, the power to save from sin.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Faith produces righteousness.

Philippians 3:9 And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Faith produces salvation.

1Peter 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

1Peter 1:9 Receiving the end of your faith, even the salvation of your souls.

James tells us that if we say we have faith and there are no works of righteousness, our faith does not exist.

James 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? ... 17) Even so faith, if it hath not works, is dead, being alone. 18) Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

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

What does Paul mean when he says, “yea, we establish the law”? Establish means validating, substantiating, or confirming, as Paul stated,

“I consent unto the law that it is good”, Romans 7:16b

Wherefore the law is holy, and the commandment holy, and just, and good. Romans 7:12

Romans 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

In Romans 6, Paul again returns to the subject of Romans 3, repeating the argument of some that our unrighteousness commends the righteousness of God (Romans 3:5), and the argument of some that should they lie that glory may abound unto Him (Romans 3:7). Paul adamantly states, “God forbid”, meaning certainly not!

Romans 6:1 What shall we say then? Shall we continue in sin, that grace may abound? 2) God forbid. How shall we, that are dead to sin, live any longer therein?

Romans 3:12-15

Romans 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13) Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14) Whose mouth is full of cursing and bitterness: 15) Their feet are swift to shed blood:

We have all sinned, and it does not matter what package your sin comes in.

Romans 3:23 For all have sinned, and come short of the glory [character] of God;

But that is not the end of the gospel.

Romans 3:24 Being justified freely by His grace through the redemption that is in Christ Jesus:

Having faith in the power of God to forgive our sin as well as to save us from sin, we can have peace believing He has forgiven us and can rejoice in the hope that He can reproduce His glory, His character in us.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2) By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Romans 3:16-18

Romans 3:16 Destruction and misery are in their ways: 17) And the way of peace have they not known: 18) There is no fear of God before their eyes.

The wicked do not have the promised peace that fearing God brings.

Ecclesiastes 8:12 Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him:

Ecclesiastes 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man.

Psalms 119:165 Great peace have they which love thy law: and nothing shall offend them.