

# Welcome to: - Bible House of Grace.



*God, through His Son Jesus, provides eternal grace for our failures and human limitations.*

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## Romans 3.

(2013)

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The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

***Teach it, don't demand it.***

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## Romans 3.

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### Topics.

- Do the Jews have any advantage over the Gentiles?
- If through my lie God's truth abounds to his glory why am I condemned?
- None is righteous; no-one understands or seeks for God.
- All have sinned and fall short of the glory of God.
- God put Jesus forward as propitiation to be received by faith.
- The wound of sin and the crown and the robe of grace
- Do we then overthrow the law by faith?

**The Previous Chapter:** in the previous chapter Paul's focus was on both Jews and Gentiles he explained that we are living in a period of God's kindness since in spite of all mankind's gross sin God is longsuffering and self-controlled holding back wrath and allowing us to live. We are in an age of God's restraint and kindness which is meant to lead mankind to repentance since those who continue to deny God's existence are storing up wrath for themselves, while those who do respond to God's kindness will be rewarded.

**NOTE:** for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

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### Do the Jews have any advantage over the Gentiles?

Romans 3:1-6 ----- <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 (Jews) were unfaithful? Does their faithlessness nullify the faithfulness of God? <sup>4</sup>By no means! Let God be true though every one (of the Jews) 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 (The Jews) 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.) <sup>6</sup>By no means! For then how could God judge the world?

**Wrath:** all the world is held accountable to God and everyone transgresses the law which states, "The wages of sin is death" thus wrath in this context refers to mortal death and ultimately judgment to eternal death (Rom. 3:19) (Rom. 3:23) (Rom. 6:23).

**NOTE:** Paul had both Jews and Gentiles in mind (Rom. 2:9-10) as he wrote this letter to those in Rome who are loved by God (Rom. 1:7). It is interesting to notice that Paul's focus in the first three chapters is primarily on those who deny God's existence or on living a godly or ungodly life, but from chapter 4:23 his focus changes to being saved by faith and grace.

**Justified:** means to show or regard one as just, innocent and to set free.

**Righteousness:** when used in relation to human behaviour embraces innocence, holiness, justice, fairness, impartiality, longsuffering, patience kindness grace, mercy and love.

**What advantage has the Jew:** Israel has been God's special and unique people, the LORD has always dealt with Israel differently to any other nation, He declared His word, statutes and His rules to Israel (the LORD has not done this with any other nation).

They are children of Abraham the father of faith and because they are his offspring they were entrusted with the oracles of God and to them belongs the adoption, the glory and the covenants. God says he gave birth to Israel and carried them from the womb even to their old age (Isaiah 46:3-4) and loved them when they were a child, and out of Egypt He called Israel His Son. (Hosea 11:1).

They were given the law, the worship and the promises, to them belong the patriarchs and from their race, came the Christ who is Lord over all that God created (Rom. 3:2) (Rom. 9:4-5, 7). Added to this; the LORD called Israel His Treasured Possession and the apple of the LORD'S eye, his allotted heritage and a people holy to Him.

(Exod. 19:5) (Deut. 7:6) (Deut. 14:2) (Deut. 26:18) (Deut. 32:9).

It is true that Israel has been and still is a special nation to God, but since Christ death and resurrection salvation for both Jews and Gentiles is in the Lord Jesus Christ. Nevertheless Israel remains a clear sign of where we are in prophecy concerning Christ's return. It could be said that they are the thermometer of God's prophecy, much like the mercury on a natural thermometer measure the heat of the day and moves up the vertical red line warning us of impending danger when the sun's heat is reaching temperatures that are dangerous for the good health of the skin.

Likewise Israel can be seen as the mercury of Bible prophecy in the sense that world events that come upon the nation of Israel (especially Jerusalem) are signs that give us some insight as to how close we are to that glorious breathtaking and world changing day when the Lord Jesus Christ returns in glory.

### **What is the Value of Circumcision?**

God made a covenant with Abraham and his offspring saying: -

- Every male among you shall be circumcised and it shall be a sign of the covenant between me and you. He who is eight days old among you shall be circumcised it shall be an everlasting covenant and any male who is not circumcised shall be cut off from Israel because he has broken my covenant (Gen. 17:10-14) (Gen. 17:23-27).

**NOTICE:** circumcision was a sign they were God's people and not a guarantee of salvation. We know this because Paul tells the Roman church that: -

- Faith was counted to Abraham as righteousness before he had been circumcised. Abraham received the sign of circumcision as a seal of the righteousness that he already had by faith while he was still uncircumcised so that God could make Abraham the father of all who believe without being circumcised, so that righteousness would be counted to the uncircumcised as well, to the circumcised who also walk in the footsteps of the faith Abraham had before he was circumcised (Rom. 4:9-12).

Nevertheless though circumcision was a sign of God's covenant with Israel many in the Jewish faith had turned it into the means of salvation (i.e., as long as they were circumcised they were right with God). This was one of the reasons for the lack of the fruits of the Spirit amongst many of the religious rulers of Jesus and Paul's generations.

**What if some Jews were unfaithful:** Paul asks the question, "Does the Jewish nation's unfaithfulness nullify the faithfulness of God?" (v3). Paul answers the question himself by saying, "By no means! Let God be true even if every Jew is a liar (v4), because God is always faithful regardless of how unfaithful or unrighteous the nation of Israel has been. Paul is saying just because the Jewish nation did not remain faithful to God it does not cancel out God's faithfulness thus in this sense the Jews unrighteous and unfaithfulness manifests the long suffering righteous character of God.

**That you may be justified in your words, and prevail when you are judged** (v4), means that regardless of the unfaithfulness of the nation of Israel those who confess their faith in God will be rewarded when they are judged, because of their good confession of faith.

## What if our Unrighteousness Serves to Show the Righteousness of God?

One of Paul's styles of writing (amongst the many) is to perceive the questions those reading his letters will most likely be thinking and then ask the question himself so he can give an answer to it. This is one of those occasions. Paul asks, "If the Jews unrighteousness highlights the righteousness of God, is God then being unrighteous to inflict wrath on them?" (v5). Paul realises this is a foolish reasoning this is why he says, he is speaking in a human manner.

In the previous chapter Paul was teaching the Jews and Gentiles that God is no respecter of persons, He does not show partiality or favour to Israel just because they are His chosen people, but according to their behaviour. It does not matter if a person is a direct descendant of Abraham, a Hebrew or Jew or from any other nation God show no-one favour based on their birthright or status in life, but according to the law of love (i.e., the Royal law, love your neighbour as yourself). Paul points out to the Jewish nation that if God did show them favour how could He judge the world since that would totally violate all the laws of justice if he showed favour to some and not others when all are guilty.

**NOTE:** love your neighbour as yourself means: do not deliberately do harm to other humans. No sane person deliberately does things to inflict pain on themselves, loving others as you love yourself is not about feeling some warm and fuzzy emotion towards others, it is about not hurting others as you would not hurt yourself. The thing God hates the most is when we do harm to another person, physically, financially, sexually, verbally, emotionally or spiritually and the thing God loves the most is when we do good to others.

It is interesting to notice that the major crime that God points out in Noah's time and one of the main reasons for the flood was because of all the violence in the land. Leviticus chapter nineteen makes it clear that our neighbour is every other person, showing that the law requires justice to all people. The six commandments regarding mankind should be applied to everyone and we must abide by them ourselves. To love in the biblical sense is not an emotional attitude, but the keeping of these laws in relation to our neighbour. This is the general law of justice, beyond that; our conduct is to be regulated by relationship. We must render honour and justice to all people wherever due, but we have a particular responsibility to care for our families and those who belong to Christ.

## If through my Lie God's Truth abounds to His Glory why am I Condemned?

Romans 3:7-9 ----- <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,

**Lie:** here means falsehood, deceitfulness and unfaithfulness.

Some Gentiles are slanderously accusing Paul of proclaiming that the condemnation of the Jewish nation is just because their unfaithfulness to the Covenant has made God's promise to Israel's fathers far more glorious than it otherwise would have been. They are saying this because the Gospel has gone out to the Gentile nations and abundantly abounded to God's glory and praise which it would not have done had Israel remained faithful.

This is why those accusing Paul are asking him why should the Jewish nation be blamed for something that has abounded to so much more glory and honour to God? Why are they being condemned as sinners wouldn't it be better that they continue in unfaithfulness so that even more glory might be given to God, but this obviously is foolish reasoning on the part of those who are accusing Paul. It is like saying of two men who attack an elderly lady on the street that they did a good thing, because a young man at the risk of his own life came to the woman's aid and drove them off as a result of this event the young man is made a hero in his community so shouldn't we have more bullies and more mugging so we could have more hero's, but obviously just because there are hero's it does not make crime right.

The same principal in the story above obviously applies to Israel's unfaithfulness even though it has abounded to God's glory through the Gentile nations that does not make their unrighteousness right. The fault in this reasoning is that those who are accusing Paul take for granted that Israel's unfaithful conduct promotes God's glory, whereas it is just the reverse, rather it is by God judging their unrighteousness that He obtains His glory. Paul sums it all up very simply by stating even he is condemned as a sinner because neither Jews nor Gentile have any advantages over each other since the entire human race is under sin.

### **None is righteous, no, Not One.**

Romans 3:10-18 ----- <sup>10</sup>as it is written: "None is righteous, no, not one; <sup>11</sup>no one understands; no one seeks for God. <sup>12</sup>All have turned aside; together they have become worthless; no one does good, not even one." <sup>13</sup>"Their throat is an open grave; they use their tongues to deceive." "The venom of asps is under their lips." <sup>14</sup>"Their mouth is full of curses and bitterness." <sup>15</sup>"Their feet are swift to shed blood; <sup>16</sup>in their paths are ruin and misery, <sup>17</sup>and the way of peace they have not known." <sup>18</sup>"There is no fear of God before their eyes."

These verses are a collective historical and present view of the world's population and an overall view of the wicked and all who deny God's existence. Paul's statements are quoted from the Old Testament which always apply to the wicked and those who deny God, here Paul is extending them to the Jews and the Gentiles alike which embraces the entire human race (Rom. 3:23). Paul's focus is the unbelieving governments, rulers and leaders of the world, the collective attitude of the unbelieving people of the world toward God, and His standards which are the Ten Commandments, the Sermon on the Mount and the Lord Jesus Christ.

Paul is citing these verses from the following verses of Psalm fourteen in which David shows that it is the foolish, the evil doers and those who destroy God's people that do not seek God. David in this Psalm is contrasting the wicked and those that say there is no God with those who do right and say there is a God.

David wrote: -

- The fool says in his heart, "There is no God." They are corrupt, they do abominable deeds, there is none who does good. The LORD looks down from heaven on the children of man to see if there are any who understand, who seek after God. They have all turned aside; together they have become corrupt; there is none who does good, not even one. Have they no knowledge, all the evildoers who eat up my people as they eat bread and do not call upon the LORD? There they are in great terror, for God is with the generation of the righteous (Psalm 14:1-4).

This shines a spotlight on the fact that when Paul said that their, is none righteous and no-one understands or seeks for God the people he had in focus was the wicked who say there is no God.

**NOTE:** the words, "There is none who does good" does not mean there is no-one on the entire planet that does good, the focus is those who deny God and the wicked, we know this because there has always been good and evil people throughout every generation (i.e., Noah, Abraham, Daniel and Job, are all referred to as righteous men), David is called a man after God's own heart, then there are all Gods prophets and those that did follow them etc., added to this the verses themselves state that these people, "Eat up God's people" and "The LORD is with the generations of the righteous" (Psalm 14:1-4).

Romans (3:10-18) is cited from the following Old Testament Scriptures: -

- The boastful, the evil doers, the liars, the blood thirsty and the deceitful shall not stand before the LORD'S eyes because the LORD hates all evil doers -- then in verse nine -- 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 5:1, 9).
- Deliver me, O LORD, from evil men; preserve me from violent men, who plan evil things in their heart and stir up wars continually. They make their tongue sharp as a serpent's, and *under their lips is the venom of asps* (Psalm 14:1-2).

- His *mouth is filled with cursing and deceit* and oppression; under his tongue are mischief and iniquity (Psalm 10:7)
- For *their feet run to evil*, and they make *haste to shed blood* (Prov. 1:16)
- 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. 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 (Isaiah 59:7-8).
- Transgression speaks to the wicked deep in his heart; *there is no fear of God* before his eyes (Psalm 36:1)

These verses show that the people Paul had in mind when he stated that there is none righteous, no, not one (Rom. 3:10) are all those who are arrogant, prideful and greedy for gain and whose hearts are devoid of any sense of justice and truth. It refers to people whose inmost self is full of iniquity, lies, deceit, desolation and destruction that are bloodthirsty, violent and oppresses others or cause wars for their own gain. Naturally these people are enemies to God especially since they confess there is no God and therefore have no fear of God (meaning no fear of judgment).

These verses shine a brilliant spotlight on the reality that amongst mankind there appears to be two groups of people: -

1. Those who say there is no God and destroy the Lord's people, they are violent, arrogant, prideful and, deceitful liars who are so corrupt and greedy for gain that they will oppress others, stir up wars and steal and murder the innocent. They have no fear of God or any sense of justice and their minds are continually full of thoughts of iniquity; desolation and destruction (Rom. 3:10-18).
2. Those who do by nature what the law requires their natural orientation is to do the right thing they are compassionate and merciful and do not need a law telling them to be kind and caring or what they should be doing or not doing since it is their natural disposition to do-good. Added to this their conscience not only lets them know what the right behaviour is, but tells them when they are doing wrong (Rom. 2:14-15).

Nevertheless this does not mean that they are without the wound of sin before God since we are all born with aberrations and dysfunctions that limit us from attaining to God's, "Most Holy Standard" of perfection thus we all fall short of God's glory and the reason Paul says in the following verses, the whole world is held accountable to God (Romans 3:19).

**For further information see: -**

- Romans 2:14-15 in, Commentary NT (ON WEBSITE MENU).

### **All have sinned and Fall Short of the Glory of God.**

Romans 3:19-24 ----- <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,

**Justified:** in this context means to render, show or regard one as just or innocent it carries the idea of being free and made righteous.

**Redemption:** means to make atonement for a debt, by paying a price that makes compensation for the debt and satisfies the person the debt is owed to.

From these verses we learn the following universal statements of truth: -

- The purpose of the law is to make us all aware of sin.
- All have sinned and fall short of the glory of God (no exceptions).
- No human being will be justified in God's sight.
- The righteousness of God has nothing to do with the law.
- The only righteousness acceptable to God is the righteousness of God which is imputed to everyone through faith in Jesus Christ.
- Justification is by God's grace and is imputed as a pure gift through the redemption that is in Christ Jesus.

**The majesty, glory and beauty of salvation:** these verses show that every man and woman on planet earth has some form of sinful aberration or dysfunction within their human nature. This defect in our nature that we all inherited from our earthly father Adam limits us all from attaining to the perfect standard of the Most Holy God we worship. Because of this wound we are all dependant on God for some other form of righteousness that is acceptable to God since we cannot attain to it by our own efforts nor are we able to do anything that will make us holy enough before God to be justified. It is because of these truths God Himself imputes righteousness to us as a free gift because of our faith in His Son the Lord Jesus Christ.

The purpose of the law was so that the all mankind would be held accountable to God. Its purpose is to make us aware of sin so that no human could consider themselves right before God. Paul is saying that God's righteousness comes without the law and that salvation has nothing to do with laws, rules, regulations, customs and traditions the only righteousness God accepts is the righteous that comes by faith in Jesus Christ to all who believe. All who believe in Christ are made right with God because of His grace and the righteousness He imputes to those who have faith in His Son the Lord Jesus Christ. God grants this righteousness as a pure gift given out of His abundant grace. This is the reason Christians tell people, "They are saved by grace" because they are fully aware that they are undeserving of it.

**God put Jesus Forward as a Propitiation to be received by Faith.**

Romans 3:25-31 ----- <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. He 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.

**Atonement:** means compensation and satisfaction it carries the idea that compensation has been made to satisfy the demand of another.

**Reconciliation:** means to make settlement and conciliation, it carries the idea of bringing together again in union.

**Propitiation:** means to appease, reconcile and atone for sin it carries the idea of one who is favourable and merciful making reconciliation for another.

**By his blood:** means by Christ's death. Among the Jews, the blood was regarded as the seat of life or vitality as is stated in Leviticus, "For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life" (Lev 17:11).

## The Wound of Sin and the Crown and the Robe of Grace

The wound of sin can never be healed, by self-effort or by strictly adhering to ceremonial rites, holy days or by keeping religious customs and traditions, but the Good News is that there is another way open for us that, begins with understanding the law.

The law is the knowledge of sin, the law convicts and condemns us and therefore can never justify us since the law is the straight rule, that index which points out the right and the wrong; it is the proper purpose of the law to open our wound, but not the remedy for it, that which is searching is not healing. So God provided for us another way whereby righteousness is totally independent of the law.

God's righteousness is placed on all who believe as a crown, as a robe it is free grace and underserved mercy since there is nothing in us to deserve such eternal favours, nevertheless though it comes freely Christ bought it and paid the price for it. God put Jesus forward as a most holy and favourable offering to reunite mankind with their incurable wound of transgression back to Himself.

There is no other way the wound can be covered other than receiving by faith the most precious jewel of all God's gifts, His Son the Lord Jesus Christ (the most holy offering). Immediately a person enters this faith the incurable wound is covered by the royal robe of God's free and pure gift of righteousness and God Himself places the royal crown of forgiveness on the repentant sinner and embraces them with open arms into His most glorious and eternal Kingdom (Romans 3:25-30).

Paul states, "God will justify the circumcised (Jews) by faith and the uncircumcised (Gentiles) through faith" (v30) which shows both Jews and Gentiles are saved by the same faith there are no longer two groups of people (i.e., Jews and Gentiles), we all become one and the same through our faith in the Lord Jesus Christ.

Paul in his letter to the Ephesians skilfully and brilliantly explains this unity between the Jews and the Gentiles in the following verses: -

The Apostle Paul said: -

- Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision (Jews), which is made in the flesh by hands— <sup>12</sup>remember that you (Gentiles) were at that time separated from Christ, alienated from the *COMMONWEALTH OF ISRAEL* and *STRANGERS* to the *COVENANTS* of *PROMISE*, having no hope and without God in the world. <sup>13</sup>But now in Christ Jesus you (Gentiles) who once were far off (from God) have been brought near by the blood of Christ. <sup>14</sup>For he himself is our (Jews and Gentiles) peace, who has made us both *ONE* and has broken down in his flesh the dividing wall of hostility <sup>15</sup>by abolishing the law of commandments and ordinances, that he (Jesus) might create in himself *ONE NEW MAN* (or Nation) in place of the two (Jews and Gentiles), so making peace, <sup>16</sup>and might reconcile us (Jews and Gentiles) both to God in *ONE BODY* through the cross, thereby killing the hostility (between the Jews and Gentiles). <sup>17</sup>And he (Jesus) came and preached peace to you (Gentiles) who were far off (from God) and peace to those who were near (Jews). <sup>18</sup>For through him (Jesus) we both (Jews and Gentiles) have access in *ONE SPIRIT* to the Father. <sup>19</sup>So then you (Gentiles) are *NO LONGER* strangers and aliens, but you are *FELLOW CITIZENS* with the *SAINTS* (the Jews) and members of the *HOUSEHOLD* of God, <sup>20</sup>built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone <sup>21</sup>in whom the *WHOLE STRUCTURE* being joined together (Jews and Gentiles) grows into a holy temple in the Lord. <sup>22</sup>In him you (Jews and Gentiles) also are being built together into a *DWELLING PLACE* for *GOD* by the Spirit (Ephes. 2:11-22).

Gentiles were separated from Christ, alienated from the, Commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus they have been brought to God by the blood of Christ. Jesus has made Jews and Gentiles both one by abolishing the law of commandments and ordinances so that Jesus might create in himself one new man (Nation) in place of the two (Jews and Gentiles).

In Jesus both Jews and Gentiles are being built together into a dwelling place for God by the Spirit. Christ is the head of this new nation and its Jewish and Gentile citizens are now equal in status before God because in Christ we are all brothers and sisters in the same eternal family that God is now establishing in the Lord Jesus Christ throughout all nations of the world.

**The practical application of what this means to you: -**

If you belong to Christ, all the future and eternal promises God made to Israel also apply to you. The book of Revelation states: -

- When Christ returns in glory every eye will see him, even those who pierced him and all the tribes of the earth (Rev. 1:7).

And in Revelation chapter five we are told that: -

- Christ was slain, and by his blood he ransomed people for God from every tribe and language and people and nation (i.e., Jews and Gentiles) and he has made them a kingdom and priests to God and they shall reign on the earth (Rev. 5:9-10).

**In God's divine forbearance he passed over former sins:** (v25) following are the two most common thoughts concerning this verse: -

1. It refers to God who in patience and longsuffering has not destroyed mankind, because of our gross transgressions, but has kept us so that we might have a space of time to repent thus it is owing to divine forbearance that the world has not been destroyed because of sin.
2. It refers to all Old Testament believers who were pardoned because of their faith in looking toward the coming Messiah the Christ who the prophets spoke was to come in the fullness of God's time

It would be foolish to argue which of the two Paul had in mind since both the first and the second interpretation contain truth that can be applied.

**What becomes of our boasting:** (v27) this question is primarily directed toward the Jews who considered themselves superior because it was to them that God gave the covenants, the law, the priesthood and the promises, but by extension it encompasses everyone who is saved, because not one of us can boast that we are saved on any merit of our own since saving faith is totally separated from the law and anything we might do since the crown and robe of righteousness is granted as a free gift to all who belong to the family of the Lord Jesus Christ.

**Do we then overthrow the law by faith:** (v31) Paul foreseeing that people would ask the question, "If salvation is a free gift and has nothing to do with the law, why not do away with it and do as we please?" (v31) (the law in this context applies to the Ten Commandments and not the Jewish religious ceremonial laws). The answer to the question is that every Christian should aim to uphold the law, but not to earn salvation but rather because it reflects the nature and character of God and it is the loving and right and good thing to do.

It brings a good testimony to the name God and of the Lord Jesus Christ and it fulfils the Royal law, love your neighbour as yourself which means do not deliberately do harm to other humans. No sane person deliberately does things to inflict pain on themselves, loving others as you love yourself is not about feeling some warm and fuzzy emotion towards others, it is about not hurting others as you would not hurt yourself.

The thing God hates the most is when we do harm to another person, physically, financially, sexually, verbally, emotionally or spiritually and the thing God loves the most is when we do good to others. It is interesting to notice that the major crime that God points out in Noah's time and one of the main reasons for the flood was because of all the violence in the land. Leviticus chapter nineteen makes it clear that our neighbour is every other person, showing that the law requires justice to all people. The six commandments regarding mankind should be applied to everyone and we must abide by them ourselves.

To love in the biblical sense is not an emotional attitude, but the keeping of these laws in relation to our neighbour. This is the general law of justice, beyond that; our conduct is to be regulated by relationship. We must render honour and justice to all people wherever due, but we have a particular responsibility to care for our families and those who belong to Christ.

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#### **FOOTNOTE.**

Some may ask as the Jews did at the end of chapter three: -

- If salvation is a free gift and has nothing to do with the law, why not do away with it and do as we please? (Rom. 3:31).

Paul answers this question in Romans chapter six where he asks a similar question: -

- What shall we say then? Are we to continue in sin that grace may abound (Rom. 6:1).

**For further information see: -**

- Romans chapter 6 in, Commentary NT (ON WEBSITE MENU).

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End