

# EXPLANATION OF 45<sup>TH</sup> BIBLEBOOK

## ROMANS 3:1-20 (April A.D. 67)

### INTRODUCTION

In Romans 1:18-32 Paul shows that the Gentiles are experiencing God's wrath because they need God's righteousness. In Romans 2:1-29 he shows that also the Jews are storing up God's wrath for themselves, because they too need God's righteousness. In Romans 3:1-8 he refutes the Jewish objections against his arguments. In Romans 3:9-20 he confirms his teaching that no Gentile or Jew is righteous in God's eyes. This he proofs from the Bible.

### OUTLINE

#### Theme. The gospel proclaims God's righteousness by faith

- (I) 3:1-8. The Jewish objection against Paul's argument refuted.
- a. The first objection of the Jews: Jews had special advantages and privileges (3:1-2).
  - b. The second objection of the Jews: God's faithfulness puts God under obligation to remain faithful (3:3-4).
  - c. The third objection of the Jews: God's righteousness is enhanced by Jewish unrighteousness (3:5-8).
- (II) 3:9-20. God's judgement of Gentiles, Jews and Christians is completely impartial.
- a. By nature also Christians were previously no better than Jews (3:9).
  - b. By nature all people are sinful and lost (3:10-18).
  - c. The whole world must and will be judged (3:19-20).

### EXPLANATION

#### 3:1-8. The Jewish objection against Paul's argument refuted.

Wherever Christians proclaim the truth, opponents of Christians will produce objections in order to try to prove the Christians wrong. Thus, the unbelieving Jews opposed the proclamation of the gospel by Paul and tried to discredit him in the eyes of the world. They opposed Paul just as they had previously opposed the prophets during the Old Testament time and Jesus Christ during the New Testament time.

**The argument of the Jews.** The overwhelming opinion of the Jews was that God had chosen the Jews as his people since the time of Abraham. They believed that if the Jews retained their relationship to God by keeping the law and especially by physical circumcision, they would *never be condemned as the Gentiles would*<sup>1</sup>! The Jews supposed that the eternal Kingdom of God would be given only to the Jews in the whole world. They also supposed that the Kingdom of God would be given to them, *no matter how sinful and disobedient to God they may have been!*

**The answer of Christ and Paul.** Jesus already refuted the views of the Jews in Matthew 8:11-12, where he said, "Many will come from the east and the west and will take their places at the feast with Abraham, Isaac and Jacob in the Kingdom of heaven. But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth"<sup>2</sup>. The apostle Paul also refuted this view of the Jews in Romans 2:5, where he said, "Because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgement will be revealed." The Jews would be judged, not on the basis of their privileges, but on the basis of their own works (2:5-11) and in accordance with how much they know of God's revelation (2:12-15). The Jews, like the Gentiles, would not escape God's judgement.

**The objections of the Jews.** The Jews objected vehemently to Paul's argument in Romans chapter 2 that the Jews would be condemned *together* with the Gentiles in the final judgement day<sup>3</sup>. They had three objections:

- a. **The first objection of the Jews: Jews had special advantages and privileges (3:1-2).**

**3:1.** What then (is) the advantage (encirclement)<sup>4</sup> of the Jew, or what (is) the usefulness (benefit)<sup>5</sup> of the circumcision?  
**3:2.** Much in every way<sup>6</sup>! First of all, they have *once for all* been entrusted with<sup>7</sup> (viap) the very words<sup>8</sup> of God.

**The first objection of the Jews.** God had given the Jews certain advantages or privileges, which he had not given to the Gentiles and these advantages or privileges guaranteed that the Jews would always be God's people and they would never be rejected by God! The Jews said that Paul's argument led to the conclusion that the Jews had no advantage above the Gentiles (3:1).

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<sup>1</sup> Matthew 3:9; John 8:33

<sup>2</sup> Matthew 8:11-12; cf. 21:42-44

<sup>3</sup> Matthew 25:31-46

<sup>4</sup> G: perissos

<sup>5</sup> G: ópheleia

<sup>6</sup> G: tropos

<sup>7</sup> G: pisteuomai

<sup>8</sup> G: logia

**The answer of Paul.** Paul rejected their accusation and agreed that the Jews had great advantages. One of their greatest advantages was that they had been entrusted with the very words of God (3:2). These words of God were subsequently recorded to form the book of the Law and the Prophets (3:21), that is, the Book of the Old Testament<sup>9</sup>. Theirs was the adoption as sons; the divine glory; the covenants; the receiving of the law; the temple worship; the promises; the patriarchs and from them is traced the human ancestry of Christ (9:4-5)<sup>10</sup>.

However, Paul maintained that all these advantages of the Jews did not guarantee their justification or salvation! For example, the very book of the Law and Prophets condemned all people, including the Jews, to be unrighteous (3:10-18)! Therefore, *the Jews are not justified and will not be justified by their privileges or advantages!* None of their advantages will protect them from God's wrath on the final judgement day. Justification can only be accomplished by faith (3:22)!

b. The second objection of the Jews: God's faithfulness puts God under obligation to remain faithful (3:3-4).

**3:3.** And what if some (Jews) were not faithful<sup>11</sup> (viaa)? Will not<sup>12</sup> their lack of faithfulness<sup>13</sup> nullify<sup>14</sup> (vifa) God's faithfulness<sup>15</sup>?

**3:4.** May (this) not be (voad) (i.e. Not at all)! Let God be (i.e. be found)(vmpn) true, and every man a liar. As it is written (virp): "In order that<sup>16</sup> you may be proved right<sup>17</sup> (vsap) in your words and prevail<sup>18</sup> (vifa) in your judging<sup>19</sup> (vnpp)."

**The second objection of the Jews.** God was under obligation to keep his covenant promise to the Jews, no matter how unfaithful the Jews might be! The Jews said that even if the Jews were unfaithful towards God, their unfaithfulness did not exempt God from being faithful to the promise he made in the covenant with Israel (3:3)!

**The answer of Paul.** Paul agreed that God's faithfulness must be maintained under all circumstances, but he rejected the Jewish notion that God's faithfulness should be expressed in overlooking Israel's sins and in forgiving Israel in spite of their godlessness and wickedness. He rejected their conclusion that God must punish the Gentiles, but exempt Israel from punishment.

Paul maintained that God's faithfulness stood unassailable. The faithfulness of God, even his faithfulness to his promises to Israel, may not be called into question. However, *what may be called into question is the unfaithfulness of Israel towards God! Israel's unfaithfulness was evident in their not fulfilling the condition (consisting of faith and obedience)<sup>20</sup> attached to God's promise in his covenant of grace.* For example, in the very book of the Law and Prophets the greatest king of the Jewish nation, king David, admitted that he himself was completely unrighteous. He condemned himself as an evildoer, but still acknowledged that God was completely righteous<sup>21</sup>! This example in the Old Testament proved that God is always righteous, but the Jews (and all other people) are not righteous.

God's covenant promise to the people of Israel had this condition: they had to believe and show this in their obedience<sup>22</sup>. God would remain faithful to his covenant promise as long as Israel adhered to the condition attached to the covenant promise. But when the Jews neglected their responsibility to keep the condition attached to the covenant promise, God was under no obligation to keep his covenant promise.

c. The third objection of the Jews: God's righteousness is enhanced by Jewish unrighteousness (3:5-8).

**3:5.** But if our unrighteousness demonstrates (renders conspicuous)<sup>23</sup> (vifa) God's righteousness, what shall we say<sup>24</sup> (vifa)? (Is) not God unjust when he inflicts (brings upon)<sup>25</sup> (vppa) wrath? I speak (vifa) according to men (i.e. from a human standpoint).

<sup>9</sup> cf. Luke 24:25-27,44-45; John 5:45-47

<sup>10</sup> cf. Ephesians 2:11-12

<sup>11</sup> G: apisteuó

<sup>12</sup> G: me. G: 'ou' denies the fact and G: 'me' denies the idea

<sup>13</sup> G: apistia

<sup>14</sup> G: katargeó

<sup>15</sup> G: pistis

<sup>16</sup> G: hopós, indicating purpose

<sup>17</sup> G: dikaió

<sup>18</sup> G: nikaó

<sup>19</sup> G: krinó

<sup>20</sup> Hebrews 4:1-2,6

<sup>21</sup> Psalm 51:4

<sup>22</sup> Genesis 15:6; 22:17-18; cf. James 2:14-26

<sup>23</sup> G: sunistémi

<sup>24</sup> G: legó, eró, eipon, eiréka, errethé

<sup>25</sup> G: eoipheró

**3:6.** Certainly not! For otherwise<sup>26</sup> how could God judge (vifa) the world?

**3:7.** (Someone might object) If the truthfulness of God is enhanced (increased)<sup>27</sup> (viaa) by my falsehood to his glory, why am I still<sup>28</sup> condemned (vipp) as a sinner?

**3:8.** Why not (say), as we are slandered<sup>29</sup> (vipp) and as some people say<sup>30</sup> (vipa) that we are saying (vnpa): “Let us do (vsaa) evil that good may result (vsaa)” (cf. 6:1).. Their (of whom) condemnation is (vipa) deserved (just)<sup>31</sup>.

**The third objection of the Jews.** God will exempt the Jews from punishment in the final judgement day on the ground that the unrighteousness of the Jews brought out (displayed) the righteousness of God (3:5)! The falsehood and unrighteousness of the Jews would increase the truthfulness and righteousness of God and would bring greater glory to God! The greater the contrast between human unrighteousness and God’s righteousness, the brighter would God’s righteous character shine (i.e. the greater would God’s grace, mercy and love become manifest). By being gracious, merciful, forgiving and loving God would and should prove that he really is the righteous God!

The Jews argued that the more evil people do, the more good would come out of it! The more people sinned, the more they would glorify God. Therefore, they argue, God would be unjust if he condemned the Jews.

**The answer of Paul.** If God were *only* gracious, merciful and forgiving, he would no longer be able to judge anyone. God needs to be holy and righteous to judge anyone (3:5-7). Wicked Gentiles could use the same argument as the wicked Jews and then God would not be able to judge Gentiles either, something the Jews insist that God must and will do! If the argument of the Jews were true, God would not be able to judge anyone in the world! And consequently, God would be equally unrighteous as the unrighteous Jews!

The fact that God saves people by grace through faith does not mean that people are saved in spite of the fact that they continue in godlessness, wickedness and lawlessness. Jews who argue that they are saved in spite of their godlessness, wickedness and lawlessness deserve God’s complete condemnation. God says, “Woe to those who call evil good and good evil”<sup>32</sup>.

God’s holiness and righteousness are never in conflict with his grace and mercy. Therefore he must and will judge the wicked and he can and does save believers.

*All secular or religious teachings that lead to immoral behaviour are false teachings!* For example, the following teachings are immoral and false:

- “You must kill people who profess that Jesus is the Son of God, because you will go straight into paradise.”
- “You may tell lies about your prophet, because you are defending the religion of your prophet!”
- “It is right to continue to sin, because then you are bringing more glory to God!”
- “You may have premarital sex with your girlfriend, because you are expressing ‘love’ and are getting married anyway!”

All such arguments that justify murder, sexual immorality, lies and any other sin are based on the wicked belief: “Let us do evil that good may result from it (3:8)!”

Thus the Holy Spirit gave Paul wisdom how to refute the objections of the unbelieving Jews. It is encouraging to know that his opponents could not stand up against the wisdom or the Spirit by whom he spoke<sup>33</sup>!

## (II) 3:9-20. God’s judgement of Gentiles, Jews and Christians is completely impartial.

### a. By nature also Christians were previously no better than Jews (3:9).

**3:9.** What then (is our conclusion)? Do we (i.e. before we became Christians) have an advantage<sup>34</sup> (vipe) (i.e. are we Christians better than the Jews)? Not at all! We have previously accused (charged)<sup>35</sup> (viad) all Jews and Greeks to *continually* be (vnpa) under (the power of) sin.” (i.e. also Christians were under sin before they came to faith in Christ).

Paul proclaimed that the Gentiles are under sin and will be punished with eternal death (1:18,32). He also pointed out that the Jews are under sin and will not receive exemption from God’s judgement and punishment on the basis that they were God’s people during the Old Testament period. Even Christians were previously by nature under sin. *By nature everyone is under the power, the pollution and the guilt of sin. Everyone is therefore justly exposed to God’s condemnation. In their natural state everyone has the same position before God: they are completely lost and need a Saviour!* With respect to justification, no Jew had any greater advantage or privilege than a Gentile.

<sup>26</sup> G: epei

<sup>27</sup> G: perisseuó

<sup>28</sup> G: eti

<sup>29</sup> G: blasphémeó

<sup>30</sup> G: phasin is third plural of ‘phémi

<sup>31</sup> G: endikos

<sup>32</sup> Isaiah 5:20

<sup>33</sup> Matthew 10:17-20; Acts 6:9-10

<sup>34</sup> proechó

<sup>35</sup> G: proaitiaomai

Paul proves this teaching by quoting several passages from the Bible. This shows that it is not the opinion, belief or conviction of the Jews that is important, but what the Bible says about this matter!

The Bible is the final authority for doctrine and life, for what Christians should believe and how Christians should behave! It is no one less than God himself who proclaims the universality of sin. It is the Holy Scriptures which condemns all people.

**b. By nature all people are sinful and lost (3:10-18).**

**3:10.** As it is written (virp): There is (vipa) no one righteous, not even one;

**3:11.** there is (vipa) no understanding person<sup>36</sup> (vppa), there is (vipa) no seeker (vppa) of God.

**3:12.** All have *once for all* turned away<sup>37</sup> (viaa), they have together<sup>38</sup> become worthless<sup>39</sup> (viap). There is (vipa) no doer (vppa) of good things<sup>40</sup>, not even one.

**3:13.** “A permanently opened<sup>41</sup> (vprp) grave is their throats, with their tongues they are practising deception<sup>42</sup> (viia). The poison<sup>43</sup> of vipers is on their lips<sup>44</sup>”.

**3:14.** “Of them the mouth is continually full of (vipa) cursing<sup>45</sup> and bitterness<sup>46</sup>.”

**3:15.** “Swift<sup>47</sup> (are) their feet to shed<sup>48</sup> (vnaa) blood;

**3:16.** ruin<sup>49</sup> and misery<sup>50</sup> (are) on their ways.

**3:17.** and the way of peace they have not come to know<sup>51</sup> (viaa).”

**3:18.** “There is (vipa) no fear of God before<sup>52</sup> their eyes.”

**The universality of sin is proved by the Holy Scriptures (3:10-12).** Romans 3:10-12 are quotations from Psalm 14:1-3 and Psalm 53:1-3. Not even one person is righteous in himself. No one has a right understanding of God's truths or of his own deplorable condition without the revelation in the Bible. Everyone fails to understand the gravity of his deplorable condition. No one seeks God, that is, no one obeys, serves or worships God by nature or by his own power and wisdom. By nature or by himself everyone turns away from God and avoids the right way that leads to God. Everyone has become worthless, meaning, everyone is morally depraved (corrupt, degenerate). There is not even one person in the world who does what is right<sup>53</sup>. No person's alleged good works<sup>54</sup> are sufficient to take away God's righteous anger against his sin. On the final judgement day, no one's good works will tip the scales in his favour! Thus, the Bible proves that the spiritual and moral depravity of people is universal.

**The wickedness of people is proved by their speech (3:13-14).** Romans 3:13-14 are quotations from Psalm 5:9, 10:7 and 140:3. There are always some people who object. They maintain that they are not sinners and not immoral or depraved. They argue that, because they do not kill, do not commit adultery or do not steal, they are not sinners!

However, Paul illustrates the sinfulness of every individual by the sins of the tongue. All people, including the so-called good and decent people, commit sins with their tongue. The words coming out of people's mouths may be like the offensive smell coming out of a grave. They lie and practise deceit. They are like the bite of a poisonous viper. Especially gossip, lies, deceit, cursing and bitterness, which comes out of every person's mouth, shows what comes out of his heart and thus proves his moral depravity<sup>55</sup>!

When Christians judge non-Christians, they sin<sup>56</sup> and when they judge other Christians, except in the case of obvious wrongdoing<sup>57</sup>, they also sin!

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<sup>36</sup> G: sunió

<sup>37</sup> G: ekklinó

<sup>38</sup> G: hama

<sup>39</sup> G: achreomai

<sup>40</sup> G: chréstotés

<sup>41</sup> G: anoigó

<sup>42</sup> dolioó

<sup>43</sup> G: ios

<sup>44</sup> G: cheilos

<sup>45</sup> G: ara

<sup>46</sup> G: pikria

<sup>47</sup> G: oxus

<sup>48</sup> G: ekcheó

<sup>49</sup> G: suntrimma

<sup>50</sup> G: talaipória

<sup>51</sup> G: ginóskó

<sup>52</sup> G: apenanti

<sup>53</sup> Luke 18:19

<sup>54</sup> Isaiah 64:6

<sup>55</sup> Matthew 12:33-37; 15:18-19

<sup>56</sup> Matthew 7:1-2; 1 Corinthians 5:12-13

<sup>57</sup> Luke 17:3-4; 1 Corinthians 5:1-13; 1 Timothy 5:20

**The wickedness of people is proved by their actions (3:15-17).** Romans 3:15-17 is a quotation from Isaiah 59:7-8. It teaches that people sin by their violent acts, which destroy lives and property. People commit murder on the slightest provocation! They invent ways to ruin and make everyone miserable. They fight wars, even so-called holy (religious) wars, but all their wars are for unjust reasons! The result of all wars is senseless destruction and unimaginable distress. By nature or by themselves, the people on earth “have not come to know” the way of peace, because violence almost continually prevails among them. Thus, especially the prevalence of violence and wars among the nations and various factions on earth prove that the whole human race is spiritually and morally depraved!

**The godlessness of people is proved by their fearless attitude (3:18).** Romans 3:18 is a quotation from Psalm 36:1. The word ‘fear’ means reverence, trust and dread. By nature or by themselves, the people on earth do not show any reverence (trust or dread) to the only living God, the God of the Bible. They do not trust God. They do not show any piety towards God. They do not dread God’s judgement. They act as if there is no God. They live as if they never have to give an account to God of how they live. Thus, the disrespect of people towards the living God proves that spiritual depravity is universal. Both the Old and New Testaments teach the universal depravity of man.

Thus, the Holy Scriptures condemns everybody! The objections of the Jews (and of everyone else) are silenced by the authoritative words of God himself!

c. The whole world must and will be judged (3:19-20).

**3:19.** Now we know (by reflection)<sup>58</sup> (vira) that whatever the law (i.e. the Old Testament Scriptures)<sup>59</sup> says<sup>60</sup> (vipa), it speaks<sup>61</sup> (vipa) to those in (within the pale of, included in)<sup>62</sup> the law (i.e. God’s holy and righteous requirement for justification and condemnation), so that every mouth may be silenced (stopped)<sup>63</sup> (vsap) and the whole world becomes (vsad) accountable<sup>64</sup> (answerable, standing guilty, liable to judgement and punishment) to (before) God.

**3:20.** Because<sup>65</sup> (not: therefore) by the works of the law (i.e. the moral, ceremonial and civil law) *certainly* no flesh (human being) will be declared righteous (vifp) in his sight. Rather, through the law (i.e. the moral law)(comes) consciousness (knowledge, recognition)<sup>66</sup> of sin.

Paul teaches that the righteousness of God is established without the works of the law, but the law nevertheless testifies to this righteousness. Here is a clear example how easily Paul changes from one meaning of the law to another meaning of the law. The letter to the Romans cannot be understood without clearly distinguishing between the different meanings of the word ‘law’ in this letter. In one sense, the law pronounces the opposite of God’s justification, and in another sense it proclaims God’s justification. The context determines the precise meaning of the word ‘law’.

**The law as God’s holy and righteous requirement for salvation and judgement (3:19).** Paul speaks about the people ‘included in’<sup>67</sup> the law (3:12,19) and not about people ‘under’<sup>68</sup> the law (people trying to keep the moral, ceremonial and civil laws)(6:14). The godlessness and wickedness of the Gentiles<sup>69</sup>, the lawlessness, unfaithfulness, unrighteousness and falsehood of the Jews<sup>70</sup> and the testimony of the Bible<sup>71</sup>, lead Paul to make this conclusion: *All people in the world are included in God’s righteous requirement* for salvation and judgement. In this sense, God’s ‘law’ affects all people in the world, in every nation and in every culture.

God’s righteous requirement is the following: God requires that the sins of all people must be punished, that all people must be justified (forgiven before they can belong to the people of God) and that all people must be sanctified (live absolute perfect, holy and righteous lives)! Whether they are Gentiles that do not have the special revelation of God (2:14-15), or whether they are Jews and Gentiles that do have the special revelation of God (2:12-13), they are required to meet God’s righteous requirement (law)(2:19b). Those who are *outside* God’s special revelation (originally the Gentiles who have never heard the gospel) are *not outside* the sphere of God’s righteous requirement and therefore not outside the judgement and condemnation that the Old Testament pronounces.

God’s righteous requirement for judgement (condemnation and punishment) or salvation (justification and sanctification) are expressed in the prohibitions and commandments in the Bible, like for example, the Ten Commandments and other moral commandments (2:15; 3:20,21a).

<sup>58</sup> G: oida

<sup>59</sup> cf. 3:10-18

<sup>60</sup> G: legó

<sup>61</sup> G: laleó

<sup>62</sup> G: en

<sup>63</sup> G: phrassó

<sup>64</sup> G: hupodikos

<sup>65</sup> G: dioti

<sup>66</sup> G: epignósis

<sup>67</sup> G: en

<sup>68</sup> G: hupo

<sup>69</sup> described in Romans 1:18-32

<sup>70</sup> described in Romans 2:21 to 3:8)

<sup>71</sup> quoted in Romans 3:10-18

Because it is clear that not a single person in the world can meet God's righteous requirement for salvation, it is also clear that all people stand under God's righteous judgement! Not a single person can open his mouth and come with an argument why God must declare him righteous and accept him into Paradise (heaven)! Not a single person can defend his own unrighteousness!

**The law cannot and will not justify anyone (3:20a).** Every mouth in the history of this world is silenced, "because (not: therefore) no one will be declared righteous in God's sight by observing the law (either the moral laws in their heart or the moral, ceremonial and civil laws written in the Old Testament)(3:20ab)"! The future tense expresses that this fact is an absolute certainty: everyone in the world will have to give an account to God of their relationship to the God of the Bible and their life and works.

No one in the world will be justified or saved by his own effort or by his own works of the law. Even if he keeps some of the laws, he never keeps all the laws – and God requires nothing less than 100% perfection<sup>72</sup>! In order to be declared righteous in God's eyes by observing the law (the teachings and moral laws of the Bible), a person must never have committed one single sin or transgression<sup>73</sup> and he must always have lived an absolute perfect life before God<sup>74</sup>! It is therefore very clear that the works of the law cannot and will not justify a single person in the history of this world!

The righteousness of God, that *can* and *will* justify believers in Christ, is a righteousness that is completely apart from trying to attain God's required righteousness expressed in the moral commandments in the Bible.

**The law reveals God's requirements for belonging to him, approaching him and living before his eyes (3:20b).** Paul concludes that the purpose of the 'law' (God's righteous requirement) was never to justify or save people, but rather to reveal God's requirement for belonging to him, for approaching him and for living before his eyes. The 'law' (God's righteous requirement) makes a person conscious of what is sin. He becomes aware that he is a sinner, that is, a person that is separated from God, being self-sufficient, living independent from God and missing God's goal for his life! Because not a single person in the world can keep God's requirements perfectly, these 'laws' drive people to despair and lead them to Jesus Christ, who is the only One who can justify or save them<sup>75</sup> because of who he is and what he has done for them and in their place.

**The law as a judge and a mirror, but never as a saviour (3:19-21).** Romans 3:19b says that the 'law' (God's righteous requirement) acts like *a judge*. It silences every argument against the God of the Bible and his revelation in the Bible and makes people responsible to give an account to the God of the Bible.

Romans 3:20b says that the 'law' (God's righteous requirement, especially the moral law written in the Old Testament) acts like *a mirror*. It shows people how God sees them. It shows them how sinful they really are. And it makes them conscious that they are depraved.

And Romans 3:21a says that the 'law' (the moral, ceremonial and civil laws) cannot act like *a saviour*. It cannot and does not reveal a way of salvation (initial justification and continuing sanctification) of people in God's sight.

Conclusion. The law silences every mouth that makes objections against the fact that everyone is sinful. On the final judgement day all people will stand before God's judgement throne and they will be judged according to their works. God will hold them accountable for their thoughts, motives, attitudes, plans, relationships and actions. God will not declare one single person righteous on the basis of observing the law! The law simply cannot justify or save one single person! Instead, the law makes people aware that they are sinners and in need of God's righteousness. The law makes people aware that they need a Saviour!

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<sup>72</sup> Galatians 3:10

<sup>73</sup> James 2:10

<sup>74</sup> Isaiah 64:6

<sup>75</sup> Galatians 3:21-25