



THE THEME OF THE LETTER TO THE ROMANS

The Righteousness of God revealed in the gospel

“For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, ‘The just shall live by faith.’”

Romans 1:16-17



ROMANS 1-2

WHAT WE'VE SEEN SO FAR

- The gospel is God's power to salvation
 - It is conditional
 - It is for everyone
 - It reveals God's righteousness
 - The righteousness of God is God's plan for making man righteous through the system of faith in Jesus Christ
 - The gospel reveals the righteousness which is by faith, and it reveals it in order to produce faith



ROMANS 1-2

WHAT WE'VE SEEN SO FAR

- The gospel is the solution
- Sin is the problem
 - The Gentile has a problem – sin – chapter 1
 - God's wrath is revealed against it
 - The Gentile is without excuse for his sin
 - The Jew has a problem – sin – chapter 2
 - God's wrath is coming
 - The Jew is without excuse for his sin



ROMANS 1-2

WHAT WE'VE SEEN SO FAR

- There is no partiality with God
 - Guilty: Whether the Jew, who sinned with the law of Moses, or the Gentile, who sinned without the law of Moses
 - It is not the hearers who are justified but the doers of the law
 - Every man is accountable for his conduct

ROMANS 2:17-3:18

OVERVIEW

- The Jew has a high estimation of himself
- But he is just as guilty as the Gentile
- The Jew prides himself on having the law of Moses and the covenant of circumcision
- But the Jews practiced that which he condemned in others!
- But if he is not a keeper of the law, then his “circumcision has become uncircumcision”
- Paul shows the foolishness of Jews thinking that God is partial toward them because of their circumcision
- But the Jew is going to have an objection to this

ROMANS 2:17-3:18

OVERVIEW

- So, is the Jew better than the Gentile?
 - No.
 - Because all have sinned



ROMANS 2:17-20

THE JEW'S ESTIMATION OF HIMSELF

“Indeed you are called a Jew, and rest on the law, and make your boast in God,

{18} and know His will, and approve the things that are excellent, being instructed out of the law,

{19} and are confident that you yourself are a guide to the blind, a light to those who are in darkness,

{20} an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law.”



ROMANS 2:21-24
BUT THE JEW IS GUILTY

“You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?

{22} You who say, “Do not commit adultery,” do you commit adultery? You who abhor idols, do you rob temples?

{23} You who make your boast in the law, do you dishonor God through breaking the law?

{24} For “the name of God is blasphemed among the Gentiles because of you,” as it is written.

ROMANS 2:25-27

TO YOU (JEWS) WHO REST ON CIRCUMCISION AND
THE LAW OF MOSES

“For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision.

{26} Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision?

{27} And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law?”



ROMANS 2:28-29
THE JEW WHO PLEASURES GOD

“For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh;
{29} but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.”



ROMANS 3:1-2

DID THE JEW HAVE ANY ADVANTAGE?

“What advantage then has the Jew, or what is the profit of circumcision?”

{2} Much in every way! Chiefly because to them were committed the oracles of God.”

ROMANS 3:3-8

ANSWERING SOME JEWISH OBJECTIONS

“For what if some did not believe? Will their unbelief make the faithfulness of God without effect?”

{4} Certainly not! Indeed, let God be true but every man a liar. As it is written: ‘That You may be justified in Your words, and may overcome when You are judged.’

{5} But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unjust who inflicts wrath? (I speak as a man.)

{6} Certainly not! For then how will God judge the world?

{7} For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner?

{8} And why not say, ‘Let us do evil that good may come’?—as we are slanderously reported and as some affirm that we say. Their condemnation is just.”