



THE THEME OF THE LETTER TO THE ROMANS

The Righteousness of God revealed in the gospel,
which is salvation by faith in Christ

“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 1:1-3:8

WHAT WE'VE SEEN SO FAR

- The gospel is God's power to salvation
 - It reveals God's way of making man righteous through faith in Jesus Christ
 - It is for everyone
 - It is conditional

ROMANS 1:1-3:8

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 1:1-3:8

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 1:1-3:8

WHAT WE'VE SEEN SO FAR

- The Jew took pride in having the law of Moses and having 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
- The Jew is just as guilty as the Gentile
- Paul answers some Jewish objections



ROMANS 3:1-8
QUESTIONS

1. What advantage then was there to being a Jew, and what is the profit of circumcision?
2. Will the unbelief of some Jews nullify God's faithfulness to His promises?
3. Since man's unrighteousness gives God an opportunity to show His righteousness, how can it be just for God to punish the unrighteous?



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.”

- If Jew and Gentile stand on the same ground of judgment, then what is the benefit of being a Jew and having circumcision?
 - They were custodians of the Holy Scriptures!

ROMANS 3:3-4

AND ANOTHER QUESTION FROM THE JEW

“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.’

- Even though some Jews were unfaithful (e.g. Hebrews 3), won't God still be faithful?
 - Certainly God will be faithful!
 - The Jew may be thinking that God chose them, and won't He remain faithful to that? Are the Jews really under the righteous judgment and wrath of God just like the Gentiles?
 - The Jew should remember that God is faithful in rewarding the faithful *and* He is also faithful in His wrath against the ungodly!

ROMANS 3:3-4

AND ANOTHER QUESTION FROM THE JEW

“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.’

- David, called, the friend of God is quoted from Psalm 51
 - David acknowledged the rightful condemnation of his own sin
 - He neither excused it nor blamed others
 - David did not call into question God’s judgment
 - David recognized the faithfulness of God
 - God’s judgment on sin is righteous

ROMANS 3:5-6

THEN ANOTHER QUESTION FROM THE JEW

“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?

- The Jew who doesn't want to accept the fact that he is a condemned sinner deserving wrath, may ask this question
- If sin and unbelief serve as an occasion to display God's justice and righteousness, then wouldn't it be unjust for God to punish men for the sin which was the occasion for God showing His righteousness?
 - “If unbelief does not void God's faithfulness, but that unbelief makes God's faithfulness more conspicuous or gives opportunity for God's faithfulness to be exhibited, then wouldn't God be unrighteous to bring wrath on the unbeliever?” (darkness helps light be even more manifest)
- The answer is No way! If that were the case, God couldn't judge the world – i.e. anybody, including the Gentile

ROMANS 3:7-8

PAUL SHOWS THEIR INCONSISTENCY

“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.”

- “When you Jews attempt to show that you should not be punished, your mode of reasoning is vicious. You can not deny that you have been unjust. But this injustice, you say, has displayed the justice of God. You therefore can not see how he can be just and punish you. Now I will prove that your reasoning is false. In order to do this, I take my own case, and show how you view me. I am held by you to be false to the religion of my fathers. I am consequently condemned by you as a sinner. But in all this I am wronged, according to your own reasoning. For if the truthfulness of God has abounded the more to his honor by my being false, why do you still condemn me as a sinner? If, according to your reasoning, you should not be punished, neither should I.” (Moses Lard, Commentary on Romans)
- Such reasoning results in “let us do evil that good may come”. Some even accused Paul of saying it. Such reasoning is perverted and condemned.



ROMANS 3:9

ALL UNDER SIN – WHICH MEANS ALL NEED THE GOSPEL

“What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.”



ROMANS 3:10-18
HOW BIG A DEAL IS SIN?

“As it is written: ‘There is none righteous, no, not one;

{11} There is none who understands; There is none who seeks after God.

{12} They have all turned aside; They have together become unprofitable;
There is none who does good, no, not one.’

{13} ‘Their throat is an open tomb;

With their tongues they have practiced 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;

{16} Destruction and misery are in their ways;

{17} And the way of peace they have not known.’

{18} ‘There is no fear of God before their eyes.’”



ROMANS 3:19-20

THE JEW IS WITHOUT DEFENSE

“Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

{20} Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.”