

The Epistle to the Romans chapter three.

Today's chapter can be easily broken down into three sections, which address three related issues, to wit:

vv. 1-8 Regarding the Jews

- a. Paul is addressing an important point about Judaism and salvation. The Jewish people were considered to be a sacred group, to them was given the Laws and a unique relationship. A Jewish discussion question: what are they "chosen" for?
- b. Genesis refers to the Covenant with Abraham several times
 - a. Gen17 is the most detailed definition of the Covenant and Circumscision
- c. Deuteronomy 7: this is one view what chosen means
 - a. You will remove the pagans from the land
 - b. No covenants with outsiders
 - c. Smash idolatrous worship which offends God
 - d. God loves Israel
 - e. You still have the blessing of the Law
 - f. Blessings will fall on you
- d. Paul: it does not follow from this that Judaism is morally perfect or sinless, only that they are chosen by God

vv. 9-20: The general depravity of the human race

- a. The fact that the Jews have the Law means that they know what is right and wrong
- b. A long pastiche of Bible verses taken largely from the Psalms but also from Isaiah and elsewhere to show the general sinfulness of humans
 - a. 14 horrible things about the human race: this is a charge sheet: convictions. Doctrine of "Total Depravity"(Calvin) Gk: "Adokimos" not standing the test
 - b. If you read the Scriptures and are not convicted, read them again
 - c. Nehemiah 8, 2 King 22-23 discovery of the Book of the Law
- c. Justification cannot come from the law – rather it merely convicts

- a. Think of the Law like a bathroom scale – it tells you what you need to know
- b. There is nothing you or I can do to save ourselves
- c. Ephesians 2:8-10: *For by grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works, so no one may boast. For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them.*
- d.

vv. 21-31 Justification (being made right with God) apart from the Torah

- e. V. 21-23. justification by faith through grace
 - i. Faith “pistis” (Gk) in NT always comes from God not men
 - ii. Grace “created substance which inclines the heart to God” (Aquinas) It is omnipresent in the universe, like the sea is to a fish. Greek: charis (as in “charismatic” or Chrism)
- f. Through His blood – no reconciliation without it
 - i. Reference to Leviticus 4
- g. V. 25 God has been patient and forbearing
 - i. We note the 8th century prophets: Hosea & Gomer, Hos. 11
- h. God is proved righteous because of this Justification
 - i. PASSOVER Exodus 12:21, winning glory over Egypt Ex 14
 - ii. “The glory of God is the salvation of souls’
 - a. Ancient times – the Exodus, now Justification,
 - iii. *“the salvation of souls, which must always be the supreme law in the Church, is to be kept before one’s eyes.”* (cn 1752)
- i. v 27 - God is universal, the same God of Jews and Gentiles alike
 - i. the danger of multiculturalism: God is lord of all nations
- j. Justification is outside of the law: it is from an entirely different source, ie God.
 - i. God is outside of all nations
 - ii. Justification is always from God
 - iii. It is transformative not juridical