**Rom 1.16 -- Rom 3.31 SUMMARY**

**Rom 1:16-17**

*Unproven* Statement: A righteousness from God that is by faith from first to last is revealed in the Gospel

**Rom 1:18-32**

The inexcusability of the man who does not repent of his sins

This man is judging them which do such things [Rom 2:2-3]. Therefore, “the other” that he is judging in verse one [Rom 2:1] are idolaters. He is judging them, yet he is living like them.

Therefore,

1. The man knows of the wrath of God against sinners,
2. The man is evidently religious, nevertheless,
3. The man has not repented of his sins,

This man is,

1. Inexcusable for his own sins because
   1. He is condemning himself, and he is condemning himself by
      1. Condemning those who do such things while
      2. He is doing the same things
2. And he either
   1. Holds the truth in unrighteousness. *(This was directly applied to the idolaters)* OR
   2. What may be known of God is manifest in him, for God has made it manifest in him*. (This was directly applied to the idolaters)* OR
   3. Knows of the wrath of God against those who do such things.
      1. *Considering Paul’s words to this man, “But we are sure that the judgment of God is according to truth against them which commit such things.” [Rom 2:2], it is evidently the knowledge of God’s wrath that makes this man inexcusable.*

**Rom 2:9-29**

**Jews and Gentiles will be treated equally for there is no favoritism with God.**

Apparently, *many* Jews do not believe this, they think that they will be saved no matter what while the Gentiles, well, will be the ones suffering God’s wrath.

Therefore, Paul sets out to show that God will show no respect of persons in judgment

1. The Gentile will be treated as the Jews if they do the will of God and
2. The Jew will be condemned if they do not repent of their sins

Apparently, Paul suspects Jews may suppose that the wrath of God does not affect them as it does the Gentiles. They think that they are shielded by their circumcision and being under the Law. While they do not think that the Gentiles have any chance by any means.

Since, they are accepted by God as his people and worshipers through the Law based on their circumcision, they suppose that they are safe from the wrath of God, since it is primarily against idolaters, these are recognized by the Law as uncircumcised.

So Paul lays out an argument for the Gentile

1. They also sin—they steal, they commit adultery, they commit sacrilege,
2. When they sin, they break the Law, and
3. By breaking the Law they dishonor God *(as it is written)*
4. Since they dishonor God, they have become as though they were not circumcised, just like the Gentiles *(who dishonored God by their ungodliness)*and so
5. Since, through sinfulness, they become like an uncircumcised Gentile, it means that the Gentile who keeps the requirements of the Law
   1. Ought to be considered as though he was circumcised and
   2. Such a Gentile, though physically uncircumcised, will condemn the circumcised Jew who breaks the Law
   3. Moreover, circumcision is not merely outward and physical but of the heart

**Rom 3:1-8**

The advantage and profit of being a Jew and of the circumcision

Paul’s preceding argument puts the Gentile on the same level as the Jew and makes it seem as though the circumcision covenant was totally pointless, some sort of fraud. It concerns the faithfulness of God. If it the circumcised are no different from the uncircumcised, then there was never a point to the covenant.

Therefore, being necessary to point out, since it concerns God, Paul points out one of the advantages of being a Jew and of being circumcised. The advantage is that they have the very words of God committed to them.

The word of God requires faith. The question, “What if some did not have faith?” implies that the word of God requires faith. Therefore, this advantage is lost if the Jews, as obviously many did not, does not have faith. Because of this, Paul asks if this would not make God unfaithful.

**Evidently, there is an expectation, and Paul agrees with it, that the Jews, those God brought into the circumcision covenant, ought to be saved**. The question of the advantage of the Jew is about God’s truthfulness and faithfulness.

God is faithful, he is faithful because their unfaithfulness confirms His word that they are sinners. And since it confirms his word that they are sinful, it means that God is truthful, he is faithful. *(He adds more to this in chapters 9 and 11)*

**Rom 3:9-20**

So does having the oracle of God make the Jews better?

So, continuing with what he was saying before, are the Jews any better? No they are not.

Why, in spite of having the word of God, the Jews are not better than Gentiles

1. Like the Gentiles, Jews are sinners and
2. Because the Law gives the knowledge of sin, their sins and dishonoring of God are inexcusable and so they are under judgement before God
3. Therefore, by the deeds of the Law, no flesh will be justified
4. Since the Law, by which the Jews boast in God, does not justify them, then they are no better than the Gentiles. In other words, though the Law makes the Jew worshiper of God, it nevertheless does not justify him because it does not effectively deal with the problem of God’s wrath but instead facilitates it.

**Rom 3:21-31**

The righteousness of God by faith in Christ Jesus and

* It’s being apart from the Law
* How it is better than the Law as a standard

The righteousness of God

1. With regard to being God’s worshiper, honoring God, is through faith, rather than through the Law
2. Is possible because unlike the Law it provides forgiveness of sins through the sacrifice of Jesus.
3. Therefore, it comes through faith in the blood of Jesus
4. Works through the forgiveness of sins
5. Is righteous because it accommodates both circumcised and uncircumcised *(unlike the Law which discriminates between them)*

Under faith, everyone can be a worshiper of God.

The law of faith eliminates boasting because

1. God is the One justifying and
2. He does this apart from works and
3. He justifies not only Jews but Gentiles too
   1. Even though God did the justification, if he only recognized the physically circumcised, these would have something to boast about over the physically uncircumcised

God’s fairness and justice shines through the Law of Faith.