

**WHAT ADVANTAGE HAS THE JEW?** Lesson Three; Romans 3**The Epistle So Far**

Greetings: An Epistle from Paul (1:1-6)

Address: (1:7)

Paul Longs to Visit Rome (1:8-12)

Desires to Teach His Gospel in Rome (1:13)

Obligation to Jews and Gentiles (1:14-15)

Paul's Gospel from Faith for Fatih (1:16-17)

Godless Idolaters (1:18)

Diatribes against Idolaters (1:19-32)

Religious Self-Righteousness (Romans 2:1-5)

Justice in the Final Judgment (Romans 2:6-11)

The Standard of Judgment (Romans 2:12-13)

The Innate Moral Compass (Romans 2:14-16)

The Double Standards of the Proselyte Movement  
(Romans 2:17-24)

Circumcision of the Heart (Romans 2:6-29)

**Paul's Terms for Jewish Status**

- Jewish: legal member of nation of Israel
- Circumcision: A proselyte or proselytizer
- In the Law: Jewish or proselyte
- Under the Law: Jewish or proselyte
- Works of the Law: Distinctive signs of Jewish identity  
(i.e. conversion, circumcision, identity marking commandments)
- Works: "Short for Works of the Law"

**Advantage of Being Jewish (3:1-2)**

<sup>3:1</sup> Then what advantage has the [person who was born as a] Jew? Or what is the value of circumcision [to become a proselyte]?

<sup>2</sup> Much in every way. To begin with, the Jews were entrusted with the oracles of God.

**What then? By No Means.**

A common Pauline Rhetorical device  
Introducing a false premise.

**Faithlessness and Faithfulness of Israel (Romans 3:3-4)**

<sup>3</sup> What [then?] If some [Jewish people] were unfaithful [to the Torah]? Does their faithlessness nullify the faithfulness of God [to keep His covenant promises]?

<sup>4</sup> By no means! Let God be true [in keeping all his promises to Israel] though every one [of the Jewish people] were a liar [breaking the covenant], as it is written [in Psalm 51:4], "That you may be justified in your words, and prevail when you are judged."

**Unrighteousness Demonstrates God's Righteousness (3:5-8)**

<sup>5</sup> But if our [i.e. the Jewish people's] unrighteousness serves to show the righteousness of God [in that he keeps his promises to Israel despite the unfaithfulness of the Jewish people], what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.)

<sup>6</sup> By no means! For then how could God judge the world?

<sup>7</sup> But if through my lie [in breaking the Torah and its covenant obligations] God's truth abounds to his glory, why am I still being condemned [in the final judgment] as a sinner?

<sup>8</sup> And why not do evil that good may come?—as some people slanderously charge us with saying [cf. Acts 21:20-21]. Their condemnation is just [for spreading false rumors about our teaching].

**Are Jews better Off in Judgment? (3:9-20)**

<sup>9</sup> What then? Are we Jews any better off [than Gentiles in that God will give us in the final judgment and condemn the Gentiles]? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin,

<sup>10</sup> as it is written [in Psalm 53:13 LXX]: "None is righteous, no, not one;

<sup>11</sup> no one understands; no one seeks for God.

<sup>12</sup> All have turned aside; together they have become worthless; no one does good, not even one."

<sup>13</sup> [And in Psalm 5:9] "Their throat is an open grave; they use their tongues to deceive." "The venom of asps is under their lips."

<sup>14</sup> [And in Psalm 59:7-8] "Their mouth is full of curses and bitterness."

<sup>15</sup> "Their feet are swift to shed blood;

<sup>16</sup> in their paths are ruin and misery,

<sup>17</sup> and the way of peace they have not known."

<sup>18</sup> [And in Psalm 36:1] "There is no fear of God before their eyes."

<sup>19</sup> Now we know that whatever the law says [in the passages I have just quoted] it speaks to those who are under the law [to those who are in the Torah, i.e. to the Jewish people], so that every mouth may be stopped [and not just the Gentiles], and the whole world [including the Jewish people] may be held accountable to God.

<sup>20</sup> For by works of the law [meaning, Jewish status achieved by conversion] no human being will be justified in his sight, since through the law comes [specific] knowledge of sin [and therefore greater accountability].

**Righteousness through Yeshua (3:21-25)**

<sup>21</sup> But now the righteousness of God has been manifested apart from the law [apart from being Jewish and "in the

law”], although the Law and the Prophets bear witness to it--

<sup>22</sup> the righteousness of God through faith in Jesus Christ [or, alternatively, through the faithfulness of Jesus Christ] for all who believe. For there is no distinction [between Jews and Gentiles in this regard]:

<sup>23</sup> for all have sinned and fall short of the glory of God,  
<sup>24</sup> and [all who are justified in the final judgment] are justified [only] by his grace [which is the favor he found in God’s eyes imparted to us] as a gift, through the redemption that is in Christ Jesus,

<sup>25</sup> whom God put forward as a propitiation [meaning, an atonement] by his blood [i.e., the merit of his suffering and death], to be received by faith.

### **God’s Divine Patience (3:25–26)**

This [atonement through his suffering] was to show [the world and the spiritual world] God’s righteousness [in exonerating sinners in the past], because in his divine forbearance he had passed over former sins [committed by the Jewish people and committed by the nations].

<sup>26</sup> It was to show his righteousness at the present time, so that he might be [both] just [in regard to his dealings in the past] and the justifier of the one who has faith in Jesus [or, alternatively, the one who has benefited from the faithfulness of Jesus Christ].

### **God of Jews and Gentiles (3:27–31)**

<sup>27</sup> Then what becomes of our boasting [in Jewish status as Jews or proselytes]? It is excluded. [Excluded on what basis?] By what kind of law? By a law of works [meaning the impartation of Jewish status]? No, but by the law of faith [or, alternatively, “Law of (Messiah’s) faithfulness”].

<sup>28</sup> For we [apostles who proclaim my Gospel] hold that one is justified by faith [in/of Yeshua] apart from [becoming Jewish through the] works of the law.

<sup>29</sup> Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also,

<sup>30</sup> since God is one--who will justify the circumcised by faith and the uncircumcised through faith [in/of Yeshua].

<sup>31</sup> Do we then overthrow the law by this faith [in/of Yeshua]? By no means! On the contrary, we uphold the law.