

## ROMANS – LESSON THREE

### I. JEW AND GENTILE ALIKE ARE JUSTIFIED FREELY BY GOD'S GRACE THROUGH THE REDEMPTION FOUND IN CHRIST JESUS (3:1-31).

- A. Paul addresses possible objections to Jew being in the same spiritual situation as the Gentile (3:1-8)
1. If Jew and Gentile are alike in need of salvation, does the Jew have any advantage over the Gentile? (v.1-2).
    - (1). Paul's answer: Jew intrusted with the "oracles of God".
  2. If some of us (Jews) do not have faith, will our unbelief cause God to not fulfill His promises? (v. 3-4).
    - (1). Paul's answer: God forbid.
    - (2). God will be found true – in his words and judgment (cf. Psm. 51:4).
  3. If our (Jews) unrighteousness commends the revealing of God's standard for righteousness, is not God unrighteous who brings His wrath upon man? (v.5-8).
    - (1). Paul's answer: How then would God judge the world?
    - (2). But if the truth of God abounded unto his Glory through Paul's preaching, which to the Jew is a lie, why is he still judged a sinner by the Jew?
    - (3). Why would not the false charge of slander : "let us do evil that good may come" be true, - which we know deserves to be condemned.
- B. Jew and Gentile alike are all under sin (3:9-20).
1. Backed by the written Scriptures (v.9-18).
  2. Law speaks to them under the law – it condemns – does not justify- it produces the knowledge of sin (v.19-20).
- C. God's plan of making man righteous is found apart from law (21-31).
1. Plan witnessed by the law and the prophets.
  2. Plan: righteousness through faith in Jesus Christ to Jew and Gentile alike.
  3. The Plan - Faith in the blood of Christ Jesus- allows God to be righteous in his forbearance with sin in the past, and be just presently with sin while at the same time justifying man who has faith in Jesus.
  4. Plan : law of faith excludes glorying that would come from works of law.
  5. God is God of Jew and Gentile alike – justifying both by and through faith.
  6. Principle of law is established through faith, not made of none effect.

### QUESTIONS:

1. What advantage if any did the Jew have over the Gentile nations?

2. Apply Paul's answer to the following question that might arise from an unbelieving Jew, who says:

“So what, if I do not have faith, does that mean that God will not fulfill his promises to me and the Jewish people?”.

3. Apply Paul's *twofold* answer to the following thought:

Is not God unrighteous if his wrath is against me since my unrighteousness has commended the presentation of God's plan for righteousness?

4. What does Paul mean by saying that Jew and Gentile alike are “all under sin”?

5. How does Paul prove his point that the Jews are all under the judgment of God?

6. The Bible teaches that “the Law” of the Old Testament covers only the Old Testament Books of Genesis to Deuteronomy. (T) (F).  
Give Biblical proof for your answer:

7. No flesh shall be justified by \_\_\_\_\_ .

8. Through \_\_\_\_\_ comes the knowledge of \_\_\_\_\_ .

9. Apart from *what* has a righteousness of God been manifested?

10. The Law and the Prophets prophesy nothing about the present dispensation of Christ. (T) (F).

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11. What is Paul's *twofold* point regarding Jew and Gentile as being "no distinction" before God?
  
12. Faith in Christ is separated from the blood of Jesus in being made righteous before God (T) (F).
  
13. What does Paul mean by saying we are **justified freely** by God's grace?
  
14. What is meant by Jesus being "a propitiation"?
  
15. What did God do in his forbearance in times past?  
How could he do this and still be right or just?
  
16. Since all men have sinned, how can God be just with sin and still justify man?
  
17. Man is justified by faith only apart from the works of law. (T) (F).
  
18. How does Paul use the truth that there is ONE GOD?
  
19. How is law established by faith and not of none effect through faith?