

ROMANS

Our running start - - - -

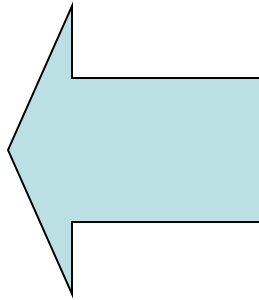
Romans

1:1-15	Greetings
1:16-17	Fundamental Proposition
1:18-32	G'd's Judgment
2:1-5	G'd's Judgment vs Man's
2:6-16	The Torah, the Believer & Judgment
2:17-24	The Torah, the "ethnic Jew" & Judgment
2:25-29	Circumcision, the Believer & Judgment

Romans 3 A

Paul has “leveled the playing field” in the previous chapters making it clear that **all things** are dependent upon faith. Faith being defines as “trust in G-d” and not merely belief in G-d.

Rom 3:1 What then *is* the **superiority** of the Jew? Or what the **profit** of circumcision?



These two statements are saying the same thing. “Circumcision” is used as a **metonym** for someone accorded the status as a Jew

Rom 3:2 **Much every way.** **For** first, indeed, that they were entrusted with the Words of God.

Paul is **not** saying that the Jew is *better* than the Gentile in all aspects of life – but that the Jew definitely has an *advantage* – a *priority* – a *preeminence* which is **very** important. This is evident and is clearly seen in His purpose, mission and enabling of His chosen ones.

Note: the word “for” is not found in the manuscripts!

the Words of God

What words were these?
Certainly not the Apostolic
Writings!

Paul refers here to:

- Torah
- Prophets
- Writings

Let's look
at--

Romans

9:4; 7:12

3:27;3:31

10:4

Rom 3:3 For **what if**
some did not believe?
Will not their unbelief
nullify the faith of God?

did not believe ἀπιστέω apisteō (v)

- 1) to betray a trust, be unfaithful
- 2) to have no belief, disbelieve

unbelief ἀπιστία apistia (v)

- 1) unfaithfulness, faithless
- 2) want of faith, unbelief
- 3) weakness of faith

Paul **is not** telling us that the Jews were unfaithful to their task of guarding and maintaining the oracles of G-d. He is referring to them failing to believe those oracles that were entrusted to them.

Paul wants us to understand that it is inconceivable that G-d's faithfulness to His covenant with Israel would be rendered ineffective by unbelief.

Rom 3:4 **Let it not be!** But let God be true, and every man a liar; even as it has been written, "That You should be justified in Your words, and will overcome in Your being judged."

Let it not be! See: Romans 3:6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11

There is a phrase in Rabbinic literature that parallels this:
"chazarnu chalilah"

Chazar = to move Chalilah = to go in a circle

The phrase is used to indicate that this way of arguing will lead to no conclusion.

Rom 3:5 But if our unrighteousness commends the righteousness of God, what shall we say? Is God unrighteous who lays on wrath? I speak according to man.

