





ὑποκριτής

hupokrités

hupo- under

krino- to judge

**To judge a person
based on the mask
they are wearing**



THE ROMAN ROAD

- **STEP ONE:**
Romans 3:10 (KJV)
"As it is written, There is none righteous, no, not one;"
- **STEP TWO:**
Romans 3:23 (KJV)
"For all have sinned, and come short of the glory of God;"
- **STEP THREE:**
Romans 5:12 (KJV)
"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;"
- **STEP FOUR:**
Romans 6:23 (KJV)
"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."
- **STEP FIVE:**
Romans 5:8-9 (KJV)
"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."
- **STEP SIX:**
Romans 10:9-10 (KJV)
"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."
- **STEP SEVEN:**
Romans 10:13 (KJV)
"For whosoever shall call upon the name of the Lord shall be saved."

Chapter 2

Verse 22- *You who say that one is not to commit adultery, do you commit adultery? You who loathe idols, do you rob temples?*

do you commit adultery- Paul continues his discourse by accusing the Jews of hypocrisy in four examples- teaching, stealing, committing adultery, and robbing temples.

This is an example of an *anacoluthon*, a sentence or construction in which the expected grammatical sequence is absent. Most Bible translators take this as a question (as does the NASB) instead of a statement.

Protasis (if) Apodosis (then)

Chapter 2

Verse 22- *You who say that one is not to commit adultery, do you commit adultery? You who loathe idols, do you rob temples?*

do you rob temples- Even though Jews would never worship idols, they might sell or otherwise profit from those who do worship idols in temples (a drug dealer who never uses drugs).

Others take this to mean that some Jews withheld what was due God through offerings and tithes to the temple thus they were “robbing the temple.”

Chapter 2

Verse 23- *You who boast in the Law, through your breaking the Law, do you dishonor God?*

your breaking the Law- Paul hits at the heart of Jewish life. Jews knew they were people of the covenant, and that God gave His law to them. They were supposed to lead other nations into the knowledge of God but failed to do so, rejoicing solely in the fact they were God's people. The irony is that they themselves didn't keep the law given to them. So, the Gentiles didn't keep the law because they didn't know it, and the Jews didn't keep the law even though they had it and knew it. Either way, both didn't keep the law, and God was dishonored.

Chapter 2

Verse 24- *For "the name of God is blasphemed among the Gentiles because of you," just as it is written.*

the name of God is blasphemed- Paul quotes Isaiah 52:5 (KJV):

*Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; **and my name continually every day is blasphemed.***

Because Israel's attitude toward God is wrong, they lead Gentiles astray. The law is not enough if you don't keep it perfectly.

Chapter 2

Verse 25- *For indeed circumcision is of value if you practice the Law; but if you are a violator of the Law, your circumcision has turned into uncircumcision.*

circumcision is of value- Paul continues his argument that having knowledge of the Law is not enough. A Jew must keep it perfectly. Even though they have a sign of the covenant (circumcision), the sign did not save them. Circumcision is of value only if you are in covenant with God. If not, it would have been better if you hadn't taken the sign of the covenant (uncircumcision). This would be shocking to the Jews reading Paul's letter.

Chapter 2

Verse 26- *So if the uncircumcised man keeps the requirements of the Law, will his uncircumcision not be regarded as circumcision?*

the uncircumcised man keeps the requirements- Here, Paul states the opposite of the last verse. If the circumcised don't keep the Law, it would be better if they weren't circumcised. Conversely, if the uncircumcised keep the Law, it would be as if they possessed the sign of the covenant (circumcision).

Here's the idea: To be in right relationship with God, you must keep the Law. Neither Jew who has the covenant or the sign of the covenant nor the Gentile, who doesn't, is unable to do so.

Chapter 2

Verse 27- *And he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a violator of the Law?*

will he not judge you- This could be taken as a statement or question, and most Bible translations take this as a question. The Jews thought their salvation rested on two facts: They had the law, and they were circumcised as a sign of this covenant with God.

Paul said that circumcision is of no use to the Jewish lawbreaker. Worse, he suggested that a lack of physical circumcision is no hindrance to the Gentile law-keeper.

Chapter 2

Verse 28- *For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh.*

a Jew who is one outwardly- Paul makes a distinction between an inward and outward Jew. The Christian ethic always focuses on the inward. Having the law and being circumcised is not enough to be saved.

Chapter 2

Verse 29- *But he is a Jew who is one inwardly; and circumcision is of the heart, by the Spirit, not by the letter; and his praise is not from people, but from God.*

circumcision is of the heart- A changed heart is the sign of a right relationship with God. If being in right relationship with God (a Jew) is defined as a matter of the heart and of the Spirit, then Gentiles can be God's people too.

Chapter 3

Verse 1- *Then what advantage does the Jew have? Or what is the benefit of circumcision?*

what advantage does the Jew have- If both Jews and Gentiles can be in right relationship with God, what is the advantage of being a Jew? In the next nine verses, Paul will use the Socratic method to clear up any questions concerning the previous chapter.

Question: v. 1- What is the advantage of being a Jew? What is the benefit of circumcision?

Response: v. 2- Much in every way! First, they were entrusted with the oracles of God.

Question: v. 3- If some were disobedient, does their unfaithfulness nullify the faithfulness of God?

Response: v. 4- Absolutely not! Let God be true and every person a liar, as it is written, 'so that you may be justified in your words and prevail in your judging.'

Question: v. 5- But if our unrighteousness serves to show God's justice (i.e., our unrighteousness gives God an opportunity to be merciful), what shall we say? That God is unrighteous to inflict wrath? I speak like a human.

Response: v. 6- Absolutely not! How in that case could God judge the world?

Question: vv. 7-8b- If God's truth abounds all the more to His glory because of my falsehood, why am I still condemned as a sinner? And why are we blasphemed, and some accuse us of saying, 'let us do evil in order that good may come?'

Response: v. 8c—The condemnation of such is just!

Question: v. 9a- What, then, do we plead as a defense?

Response: v. 9b- Nothing at all. For we already know that Jew and also Gentile are all under the power of sin.

CONTRAST OF GOD TO HIS PEOPLE

<u>The Jews</u>	<u>God</u>
3:3 the faithlessness of them	the faithfulness of God
3:4 every person a liar	the God of truth
3:5 the unrighteousness of us	the righteousness of God
3:7 my falsehood	the truth of God

Chapter 3

Verse 2- *Great in every respect. First, that they were entrusted with the actual words of God.*

were entrusted with the actual words of God- The highest advantage is that they were entrusted with the Word of God.

The Jews were given the privilege of receiving and handing down God's Word to all people.

Paul's point was that Jewishness, itself, would not keep any person from answering to God's judgment for his or her sin.

Chapter 3

Verse 3- *What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it?*

If some did not believe- Does the unfaithfulness of some of the Jewish people nullify God's faithfulness to His people? Does their sin make His faithfulness pointless? In other words, does the fact that those under the law broke the law, that they sinned as all people do, mean that God will no longer be faithful to them?

In the following verse, Paul will answer this question with a loud and emphatic "no." God did not replace Israel with the church.

Chapter 3

Verse 4- *Far from it! Rather, God must prove to be true, though every person be found a liar, as it is written:*

*“So that You are justified in Your words,
And prevail when You are judged.”*

Far from it- (*mē genoito*- May it never be- “No way!”). God’s faithfulness does not depend on human faithfulness.

though every person be found a liar, Psalm 116:11

justified in Your words- Psalm 51:4

Chapter 3

Verse 5- *But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking from a human viewpoint.)*

If our sin makes God’s righteousness more evident, why would he pour out wrath on man for something that makes his attributes clearer to us? In other words, why would God punish us for something good?

Chapter 3

Verse 6- *Far from it! For otherwise, how will God judge the world?*

If God uses our unrighteousness to contrast His righteousness, then how could He be just in judging us (the world)?

Chapter 3

Verse 7- *But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?*

This is the same argument Paul states in verse 5, but now he gets specific. Instead of our “unrighteousness” in contrast to God’s righteousness, he writes of our “lies” in contrast to God’s truth.

If God’s grace is on display when we act in unrighteousness (including lying), we should do more so His grace will be on display. Why would God judge me for lying when it showcases His truthfulness?

Chapter 3

Verse 8- *And why not say (just as we are slanderously reported and as some claim that we say), "Let's do evil that good may come of it"? Their condemnation is deserved.*

The reason for the question/answer pattern is revealed. Paul has been criticized (slandered- *blasphēmoumetha*) for saying that we should sin more because it demonstrates the grace and righteousness of God more.

By repeating the outlandish charge, Paul is telling his readers what he is not saying. Later, he will answer this charge- No!

Chapter 3

Verse 9- *What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;*

Paul's argument continues with this idea. Because God is righteous, He is rightfully the Judge of all. We see starting in Genesis 1 that He created and then judged it to be good. Because He is the judge, He must express His justified wrath against sinful humanity, even if our faithlessness ultimately only goes to prove how holy He is.

Chapter 3

Verse 10- *as it is written:*

“There is no righteous person, not even one;

This is the first verse of the Romans Road of Salvation

Paul has made the claim that both Jews and Gentiles are in sin and lost without God. He now begins to back up the claim with Hebrew Scripture:

*Psalms 14:3- They have all turned aside, together they are corrupt; **There is no one who does good, not even one.***

Paul will return to this idea in 3:23

Chapter 3

Verse 11- *There is no one who understands, There is no one who seeks out God;*

Psalm 14:2: “The Lord looks down from heaven on the children of man, to see if there are any who understand, who seek after God.” Paul quotes from Psalm 14 (verses 10-18)

Paul continues his list of negatives:

- *There is no righteous person, not even one*
- *There is no one who understands*
- *There is no one who seeks out God*
- *There is no one who does good*

Psalm 53

“There is no righteous person, not even one;
There is no one who understands,
There is no one who seeks out God;
They have all turned aside, together they have become corrupt;
There is no one who does good,
There is not even one.”

“Their throat is an open grave,
With their tongues they keep deceiving,”
“The venom of asps is under their lips”;
“Their mouth is full of cursing and bitterness”;
“Their feet are swift to shed blood,
Destruction and misery are in their paths,
And they have not known the way of peace.”
“There is no fear of God before their eyes.”

Next week...

Chapter 3 Continued:

“All The World Is Guilty”

