Romans #7 Notes

**Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_**

**Romans Chapter 3**

Intro.

1. The title of this chapter could be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Illustrated.
2. Men and women are not lost because of their behavior; they are lost because of their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
3. Adopted children do not have the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of their adoptive parents. Thus, we need the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, not just adoption into the family of God. We must have a change of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
4. We are not sinners because we’ve \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; we sin because we are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ born into a condition of sin.
5. Difference between pardon and forgiveness: With pardon, we are released from the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ but not the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ but when we are forgiven, we are released from both the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_and the \_\_\_\_\_\_\_\_\_\_\_\_\_.

3.1-4-Objections to Righteousness

6. The first 8 verses of Romans 3 is an imaginary dialogue that Paul holds with his Jewish detractors. The style Paul utilizes here is known as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Diatribe was a style of teaching in which the teacher or in this case, the author of the letter, engages in a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with an imaginary opponent or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is addressed directly to this questioner.

7. The Jewish questioner is saying to Paul, what good, then, is it to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_? So what does the Jew have over and above the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_? [you may want to look up *perisson St. 4053]* They then asked what benefit circumcision brought.

8. In twisting what Paul has said, the Jewish questioner says that Paul is saying that there is no difference between \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_; they are exactly in the same \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Of course, they are mistaken regarding what Paul has said.

9. For one thing, the Jew possessed what the Gentile never so directly possessed: the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God.

10. The very fact that God condemns the unfaithful Jews is the best proof of His absolute \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. He might have been expected to overlook the sins of His special people, but He does not.

11. Paul believed the Jews to be in a special \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in regard to \_\_\_\_\_\_\_\_\_\_\_\_. However, Paul believed that their special position was one \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; whereas the Jews believed it to be one of special \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

12. Paul had three basic facts in mind regarding the Jewish people. 1) God was justified in condemning the Jews; because the more \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a person has to do right, the greater the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ if he/she does wrong. 2) Not all Jews were unfaithful. That faithful \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ were true Jews and that remnant was the real \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. 3) Paul was also sure that God’s rejection of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ was not final. The temporary cutting off the Jewish nation opened a door to the Gentiles. In the end the Gentiles would bring the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ back into the fold, and Gentile and Jew would be \_\_\_\_\_\_\_\_\_\_ in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

13. The root of all sin is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The root of the Jews’ sin was disobedience to the known \_\_\_\_\_\_\_\_\_\_\_\_ of God.

14. Once a person sins, he/she displays a talent for justifying his/her sin. When a person sins, the need is not for ingenuity to justify the sin, but for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ it.

15. Paul uses *logia St 3051* [oracles] as a synonym for the entire Old Testament Scriptures. What the Jews received in the *logia* were the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ words of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God. Thus the Jews had a great advantage in having the Old Testament Scriptures because these oracles expounded the true way of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Although addressed to privileged Jews in Pauls’ day, this verse should cause us believers, today, to ponder how great is the benefit of being entrusted with the \_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_ in our day. Though the Jews had a tremendous advantage in having the Law, Paul says that they failed to use it \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

16. Paul \_\_\_\_\_\_\_\_\_\_\_\_\_ the assumption that if some Jews were unbelieving or unfaithful and perish, this indicates that God is unfaithful. [believe not-*epistesan* St 569—unbelief-*apistia* St 570]. For God to be unfaithful is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

17. Their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ will not nullify {without effect-*katargesei* St 2673 nullify} God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

18. The Jews can rightfully point to their place in God’s plan of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, but they cannot, thereby, avoid \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ see Amos 3.2

God gave us freedom to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ His love. When we reject it, His faithfulness to His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ demands that He let us experience His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in offering us salvation gives us an escape if we accept it.

19. If every human being who ever lived declared that God was faithless, God would still be found \_\_\_\_\_\_\_\_\_\_ and every man who testified against Him would be proven a \_\_\_\_\_\_\_\_\_\_\_\_.

20. Paul turns to the O.T. to support his statement that God can \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ be considered to be false or unfaithful, even when He \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ not only Gentiles but \_\_\_\_\_\_\_\_\_\_\_\_. Paul quotes PS. 51.4 from the LXX. In this text David pictures himself in a heavenly tribunal before the Divine Judge. There he makes his confession of guilt and acknowledges that God is proved \_\_\_\_\_\_\_\_\_\_\_\_\_ in what He says and \_\_\_\_\_\_\_\_\_\_\_\_ in His judgment against David.

21. “It is written” should be an end to every complaint or excuse. The perfect tense indicates that this is a completed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and reflects the permanence of the written \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

22. God is \_\_\_\_\_\_\_\_\_\_\_\_\_\_ when He judges.

23. “might be justified”-*dikaiothes* St. 1344-to show or declare the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of something.

24. “overcome”-*nikeseis* St 3528-this word speaks of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

25. Because God is perfect and is Himself the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of all goodness and everything that is truth, His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is its own verification and His\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ its own justification.

26. David appealed to God for forgiveness and restoration, not on the basis of the Law, but on the basis of God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

3.5-9-God’s Righteousness gives no place for self-righteousness

27. Paul says that “if our unrighteous Jewish history has commended the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God, what shall we say? God went right on fulfilling what His Word declared, despite the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of us to whom His Word, His oracles, had been committed. In fact, by means of our sinful \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ concerning our disobedience were \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ before the whole world from Moses on.

28. “unrighteousness”-*adikia St 93* is a condition of not being right whether with God, according to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of His holiness or righteousness, or with man, according to the standard of what man knows to be right by his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

29. Human sin is a foil by which God’s righteousness is seen all the more \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. *Adikia* is the exact \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of *dikaiosune* (righteousness). *Adikia* pertains to acting in a way that is contrary to what is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

30. God is Judge and therefore must punish \_\_\_\_\_\_\_\_\_. I this were not the case He could \_\_\_\_\_\_\_\_ be God.

31. The righteousness of God is all that He \_\_\_\_\_\_, all that He \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, all that He \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, all that He \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and all that He provides through \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

32. Righteousness is that which is determined not by man or external standards but only by \_\_\_\_\_\_\_\_\_ and as such is that which is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to God and in keeping with what God is in His holy \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

33. In verse 5, Paul asks a rhetorical question for effect. God could not judge at all if He were \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; therefore, since He does Judge, He is not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

34. If God condoned \_\_\_\_\_\_\_\_, He would have no righteous \_\_\_\_\_\_\_\_\_\_\_\_\_\_ for judgment.

35. Sin is evil and is \_\_\_\_\_\_\_\_\_\_\_\_ justified and those who think otherwise receive \_\_\_\_\_\_\_\_\_\_\_ condemnation. God does good, because of Who He \_\_\_\_\_, not because of our \_\_\_\_\_\_\_\_\_\_\_\_.

36. The term “sinner” was a terrible \_\_\_\_\_\_\_\_\_\_\_\_ in Jewish circles. It was the term that Jews used to describe people who had no respect for the Law of Moses or rabbinic traditions and were the most vile and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of people. For Paul to call a Jew a sinner would have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ his readers.

37. Paul’s teaching of salvation by \_\_\_\_\_\_\_\_\_\_\_\_\_ through \_\_\_\_\_\_\_\_\_\_\_\_\_\_ alone had been perverted by his opponents who said that his message not only provided a license to \_\_\_\_\_\_\_but was also an outright \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to do so.

38. The absurd conclusion of Paul’s opponents that sin enhances the glory of God, and, therefore precludes judgment is not only inconsistent with the future \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ but also destructive of all \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

39. Paul’s enemies were not only slandering him but were slandering the Gospel of grace by saying that the more we sin, the better it is because living a \_\_\_\_\_\_\_ actually enhances \_\_\_\_\_\_\_\_\_\_’s truthfulness. In effect, they accused him of saying that, in God’s eyes sin is as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as righteousness.

40. All Paul says in addressing their slander is that the judgment that comes on those who by such perversion of reason and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ seek to evade all \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is just.

41. Paul does not answer the false accusations, for it is evident both to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the question that doing \_\_\_\_\_\_\_\_\_\_\_ that \_\_\_\_\_\_\_\_\_\_\_\_\_ may come does not change the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the evil nor take away its \_\_\_\_\_\_\_\_\_\_\_\_\_\_ from him who commits its. Thus the one who reasons this way is getting what he deserves.

42. Those whose condemnation is just are those who play \_\_\_\_\_\_\_\_\_\_\_\_\_\_ with the Word of God. Today, we call that spinning. We need to heed this admonition. Don’t play games with the Bible. We must be as careful as we can in handling the \_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_\_. Then it seems that you can’t reconcile one thing with another, \_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_ the Lord. In time those issues will be reconciled.

43. We can conclude that sin is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ against God’s sovereign \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, a despising of His \_\_\_\_\_\_\_\_\_\_\_\_\_ and His Person, and a defiance of \_\_\_\_\_\_\_\_\_\_ Himself.

44. “All are under sin;” Jews and Gentiles, alike. “Under” is *hupo St 5259.* This word was a common Greek word that frequently meant to be totally under the \_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, or control of something or someone. Note that in 1 TM 6.1, Paul uses *hupo* to describe a literal slave. “Sin” is *hamartian St 266* and refers to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin, the state of rebellion in which each turns to his own way.

45. In this Christ-less state an individual is under the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to escape from it.

46. J. Vernon McGee has given a great statement regarding what it means to be “under sin.” Man is a sinner four different ways. 1) Man is a sinner by \_\_\_\_\_\_\_\_\_. 2) Man is a sinner by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: You are not a sinner because you sin; you sin because you are a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. 3) Man is a sinner by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (to ascribe as coming through the agency of another), and 4) the estate of man is under sin. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ human family is under sin.