

LESSON 3

MAN WITHOUT FAITH

Romans 1:18-3:20

Introduction

Faith is the response of the total person to God in Jesus Christ. It includes the following concepts, attitudes, and actions:

1. To trust in the promises of a reliable God;
2. To believe with conviction that Jesus is the Messiah and Saviour;
3. On the basis of the belief that Jesus is Lord, to submit one's life to Him;
4. To live with confident reliance on God.

Faith excludes self-reliance and self-interest which are replaced by trust in God and love for God and for man. To properly respond to the belief that Jesus is Lord or King requires obedience and self-denial. Faith in the resurrected, ruling Lord means that man has yielded the control of his life to his Master who abides within.

The English language has no verb form of the noun faith; therefore, the Greek verb for faith must be translated believe. The Hebrew concept expressed by faith involved more than an intellectual assent. It includes attitude and action—the total life of the person. Man can achieve righteousness only by total reliance on God's grace (what God does for him) rather than by depending on his own achievement. In Romans 1:18-3:20, Paul showed what happens to the man who relies on his own strength and who controls his own life. Even though he might pretend to live righteously, he actually practises sin. Sin leaves him spiritually bankrupt and without new life. Man cannot achieve righteousness by the works of the Law. When he breaks the Law, it brings him under condemnation and robs him of eternal life.

Paul opened the doctrinal treatise by showing man's need for justification by faith. First, he pointed out the unrighteousness of the Gentiles and their just condemnation. Next, he pointed out the sinfulness of the Jews who pretend to keep the Law; therefore, they too are in need of righteousness by faith.

Write the words submit, believe, live, and trust in the correct blanks.

Faith includes certain concepts, attitudes, and actions:

- \_\_\_\_\_ in the promises of a reliable God;
- \_\_\_\_\_ with conviction that Jesus is the Messiah and Saviour;
- \_\_\_\_\_ one's life to Jesus as Lord;
- \_\_\_\_\_ with confident reliance on God.

(trust, believe, submit, live)

Now you have a complete definition of faith. Re-read it.

What English word is used to express the Greek verb for faith? \_\_\_\_\_

(believe)

Paul began his doctrinal treatise by showing that both \_\_\_\_\_ and \_\_\_\_\_ need justification by \_\_\_\_\_.

(Jews, Gentiles, faith)

The Sinfulness of the Gentiles

Romans 1:18-32

God's deserved wrath (vv. 18-25)

The wrath of God is the anger of a holy God against sin. God's anger is revealed both in the created order and the social order of the natural world and through special revelation in Israel's history (the Old Testament). It is expressed against ungodliness (irreligion or lack of reverence towards God) and unrighteousness (injustice towards men). These two words correspond to the two tables of the Ten Commandments. The rest of the chapter is an amplification of these two areas of sin. The unjust acts of men hinder the truth revealed by God (v. 18).

Ungodliness is man's ignoring or rejecting his Creator. God who is invisible has expressed elements of His nature in His work of creation. The magnitude of the world, its intricate design, and its enduring nature reflect the eternity, power, and wisdom of the Godhead. Man's knowledge of God through nature is limited, but it is sufficient to make him responsible for worshipping his Creator (v. 20). Although God made His power, majesty, and wisdom known through His work of creation, Gentiles failed to pay the respect and reverence due to Him. Creaturely man should respond to God in gratitude for His blessings (v. 21). Condemnation of the Gentiles was justified because they failed to do what they knew was right. Their reasoning was senseless and empty—they lacked understanding (v. 21). The heart, the controlling centre of actions, was darkened rather than enlightened. Failure to use properly the knowledge of God which they received proscribed additional revelation. The revelation they received through nature was unintelligible because of their empty reasoning. They depended on their own reasoning to gain knowledge rather than seeking God's revelation; therefore, they became further alienated from Him and ignorant of the truth.

Because of man's sinfulness, his mind is inclined towards self-interest and he is unable to arrive at truth. A biased mind leads to the perversion of truth. His understanding of God's nature as revealed through creation is distorted, and the glory and worship due the righteous Creator is often given to idols which man has made. Man's confused mind recognizes his dependence on and responsibility to his Creator, but in his sinfulness he substitutes the work of his own hands. The idols representing birds, four-footed beasts, and crawling creatures are exalted as objects of worship and reverence. Since man created the idols, his worship of them actually means that he is exalting himself to the role of creator.

Match words and meanings by writing the letter of the correct meaning by each word.

- \_\_\_ ungodliness            a. man's injustice towards men
- \_\_\_ unrighteousness        b. man's wrong relationship to God

(b,a)

God's power, majesty, and wisdom can be known through \_\_\_\_\_.

Is this statement true or false?

Condemnation of the Gentiles was not justified because they did not know what was expected of them. \_\_\_\_\_

(nature, false)

When sinful man creates idols to worship, he is exalting \_\_\_\_\_ to the role of \_\_\_\_\_.

(himself, creator)

Gentiles' distorted relationship to God led to a corrupted relationship to their fellow-men (v. 24). Since their reason was subverted through pride in the worship of idols, their reason was also replaced by their lustful desires towards their fellow-man (v. 24). The substitution of an idol which is helpless and worthless for the living God who is powerful and righteous reveals faulty thinking which results in evil actions (v. 25).

Gentile degradation (26-32)

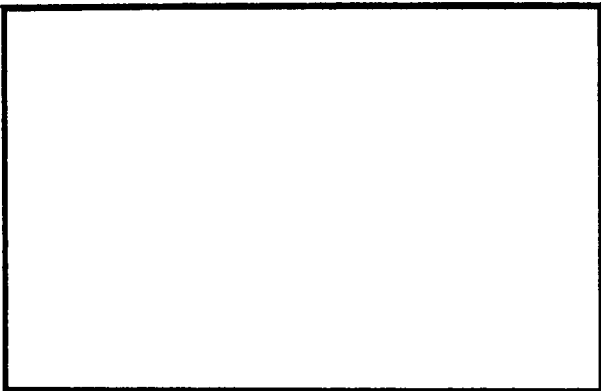
Because the Gentiles depended on biased human reason instead of divine revelation, God gave them up to indulge in idolatry (v. 24), immorality (v. 26), and a pattern of thinking which no longer functioned with a proper perception of God. God did not use force to restrain them from their immoral actions; neither did He exempt them from the consequences and judgement for those actions (v. 32).

Man's perverted mind is capable of justifying almost any action growing out of his lustful desire. Sensual sins included homosexuality (vv. 26-27) which was widespread in the pagan world and was the result of being left to the "lusts of their own hearts" (v. 24).

In addition to their sins of idolatry and perverted sexual indulgence, Paul mentioned 21 sins of the spirit. The first four are wrongs against society: all kinds of wickedness, evil, greed, and vice. The next five are against individuals: jealousy, murder, fighting, deceit, and ill-nature. Six evils related to pride are: gossip, slander, hatefulness to God, insolence, pride, and boastfulness (v.30). Six sins revealing man's character are: inventors of vice, disobedience to parents, devoid of conscience, breakers of promises, unloving (heartless), and unpitying (ruthless).

Because of their sins, the wrath of God upon pagans is justified. Pagans who have not heard the Gospel of grace justly deserve the wages of sin which is death. Although they do not have the full Gospel of salvation by grace, they have sufficient knowledge of God's will to guide them. The problem is not ignorance but an unwillingness to live up to that which they know to be right (v. 32). Not only those who commit sinful acts but also those who approve of the wrong acts are worthy of death.

God's wrath is justified because those who know God's ordinances do not keep them. Pagans who have never heard the Gospel or who do not have Old Testament revelation have moral codes for their society. Those codes, which might be inferior to the Ten Commandments, do establish a standard of right and indicate a knowledge of right and wrong. The limitations of the standard do not condemn but the failure to



*God gave up the Gentiles to indulge in idolatry and immorality because they depended on biased \_\_\_\_\_ instead of \_\_\_\_\_.*

*(human reason, divine revelation)*



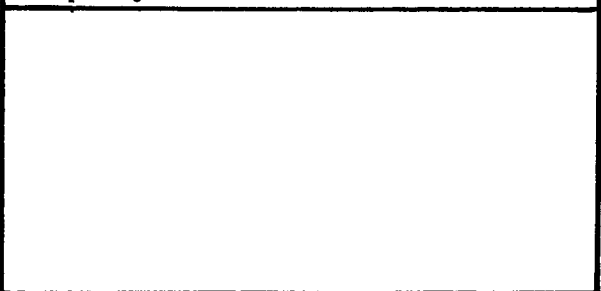
*Paul mentioned many sins besides idolatry and sexual indulgence. How many sins of the spirit did he include? \_\_\_\_*

*(Compare your answer with the text.)*

*Underline the word below which causes pagans who have not heard the Gospel of grace to deserve condemnation.*

*ignorance                      unwillingness*

*(Compare your answer with the text.)*



live according to even the limited standard does condemn. The fact that those without a knowledge of the Bible worship idols proves that they have some knowledge of God, but they refuse to worship Him.

The Sinfulness of the Jews

Romans 2:1-29

The guilt of the Jews (vv. 1-11)

The Jews boasted of their moral law and judged the Gentiles for not living righteously. Their judgement proved that they knew which actions were wrong; therefore, they could not claim ignorance to excuse their similar wrong acts (v.1). Jewish criticism and pronouncement of judgement against the wrong acts of Gentiles implied their knowledge that God rightly condemned those who did wrong (v.2). Paul pointedly inquired how the Jews expected to escape God's judgement when they practised the same wrongs for which they condemned the Gentiles (v.3). Paul asks three questions which expose the attitude of the Judaizers:

1. Do they think they will escape God's punishment of sin because they are God's favourites?
2. Are they taking advantage of God's goodness and longsuffering (v. 4)?
3. Are they not aware that God's kindness has delayed punishment in order that they might come to repentance?

God is in no hurry to demonstrate His wrath against sin. This delay does not mean that God will fail to be severe in His judgement (v.5) His kindness is intended to lead to repentance, but the abuse of that kindness transforms it into wrath. Attempts to take advantage of God only lead to the storing up of God's wrath for the Day of Judgement (v.5). A stubborn and impenitent heart removes man from the realm of kindness and divine grace into that of wrath. Being a Jew by birth does not exempt one from punishment because God renders to every man according to his deeds (v.6).

Performance instead of profession is important in righteousness (v.7). This verse does not deny that the only hope for righteousness is by faith, but it does expose the Jews' fallacy of claiming righteousness by obedience to the Law when they were actually breaking the Law. Care should be taken to avoid the concept that justification by faith abrogates the necessity of obedience and righteous works. Right living is not in contradiction to justification by faith. Righteous living and good works are accomplished only by faith and not by pretension.

What action of the Jews implied they knew that God justly condemned those who did wrong? \_\_\_\_\_

The attitudes of the Judaizers which were exposed by Paul's three questions were:

1. They thought they were God's \_\_\_\_\_;
2. They took advantage of God's \_\_\_\_\_ and \_\_\_\_\_;
3. They needed to \_\_\_\_\_.

(the Jews' judgement of Gentiles, favourites, goodness, long-suffering, repent)

Is this statement true or false?

The Jews were mistaken in claiming righteousness by obedience to the Law when they were actually not keeping the Law. \_\_\_\_\_

(true)

Eternal life as a result of righteousness is contrasted to death or God's wrath upon those who are disobedient and unrighteous (vv. 7-8). Contrary to the belief of Jews that they would receive good and Gentiles would receive evil, their performance of evil deeds would bring them under the same condemnation as Gentiles. Man is condemned on the basis of evil works, but he cannot be justified by good works simply because he does not always perform good works. Sinful man's only hope, whether he is a Jew or a Gentile, is in the gift of God's grace which is appropriated through faith.

Glory, honour, and peace are the rewards of every man who lives righteously regardless of his nationality (v. 10). These verses set forth Paul's answer to the question regarding God's exemption of Jews from punishment because of favouritism. Their requirements before God are the same as for Gentiles. God does not favour one nation above another (v. 11).

God's impartial judgement (vv. 12-16)

Paul continued to emphasize the fact that Gentiles stand on the same level as Jews in the sight of God. Although the Jews have been privileged to receive God's special revelation, the Law, they are not exempted from judgement. They will be judged according to the standard which has been given to them. Since they have received the Law, they are required to live according to its precepts. If they reject or break the commandments, they will be condemned by those commandments (v. 12). The standard by which the Gentiles are judged is not as high as that of the Jews (v. 12). That which has been made known to them through nature sets the standard of required righteousness for their lives. The fact that they fail to live up to that standard results in their perishing even though they do not have the Law.

Righteousness requires performance according to the revealed moral standard (v. 13). If a person lives up to the requirement, he will be declared right or just when he stands before God in judgement (v. 13).

Although the Gentiles did not have special revelation, they revealed in their tribal or national laws that God had imprinted His moral requirements within their natures (v. 14). Since they did not have the Ten Commandments, the moral code adopted by their tribe became the standard for their moral conduct (v. 14). That code revealed that God has placed within man's nature, in his heart and in his conscience, a moral structure to guide him in righteous living. Conscience means co-knowledge by the side of the original knowledge which leads to the act. Man's conscience reacts when he fails to do what he knows is right. This second knowledge is depicted as confronting the original knowledge, "accusing or else excusing one another" (v. 15).

Why do people in some cultures make idols of wood or stone and worship the work of their own

*The hope of Jew and Gentile, both sinful, is the gift of God's \_\_\_\_\_ through \_\_\_\_\_.*

*(grace, faith)*

*The basis of God's judgement for both Jews and Gentiles is the \_\_\_\_\_ of \_\_\_\_\_ which they have received.*

*(standard, righteousness)*

*Within man's nature, the co-knowledge by the side of original knowledge which leads man in his actions is called \_\_\_\_\_.*

*Is this statement true or false?*

*The function of conscience is to accuse man when he fails to live according to original knowledge. \_\_\_\_\_*

*(conscience, true)*

hands? It should be obvious to them that the objects which they create are less than themselves and, therefore, unworthy of worship. Why do leaders of tribal groups pass laws and rules regulating the conduct of the people; yet, the leaders break the rules themselves? The answers to these questions are the same as to those regarding our own society. When it is obvious that a great God is Creator of our world and ourselves, why do the majority of men refuse to worship and serve Him? Why do people who are exposed to Christian teachings condemn others for failing to uphold these teachings but commit the same wrongs themselves? Paul gave the answer that sinful man's foolish heart is darkened. Sin is basically man's selfish attitude and actions. Man is both rational and irrational. He does wrong because he desires to do so and then uses his rationality to justify his misdeeds. Man's conscience reminds him of his inconsistencies, but it is smothered by his desire to sin. Man rationalizes to justify his desires and actions. Paul warned that man's inconsistencies and pretensions will be exposed in the Day of Judgement (v. 16). The inner secrets of man's heart, his motives and desires, will be brought to light. He might deceive his fellow-man with inconsistent actions and rationalizations, but he does not deceive God.

*Even though man knows what is right, he desires to do \_\_\_\_\_ and uses his \_\_\_\_\_ to justify his misdeeds.*

*(wrong, rationality)*

The conscience does not establish the standard of righteousness, but it does remind man when he transgresses that standard. The conscience is sharpened in proportion to the moral level of one's environment. A person from one society may see nothing wrong with an activity which is strongly condemned in another; therefore, his conscience will not condemn him for committing that particular act. The Spirit of God uses the conscience of the Christian to guide him in right living. As the Bible is read, the Spirit convicts the Christian of wrong attitudes and actions.

*An influence on the conscience is the moral level of one's \_\_\_\_\_.*

*(environment)*

The failure of the Jewish way of righteousness (vv. 17-29)

The Jewish nation had been given God's Law. The Rabbis had defined 613 laws in the Bible; however, the essence of the Law is contained in the Ten Commandments. Each Law had attached to it many rules which defined its application to specific situations. These rules were handed down from one generation to another by oral transmission. The Pharisees were zealous to keep them perfectly. When a particular Law interfered with their self-interest, they found ways of circumventing it.

The Pharisees believed that acceptance by God depended on their keeping the Law perfectly. Because of their possession of it, they considered themselves to be more righteous than other nations. This attitude resulted in spiritual pride. They believed that God favoured them above other nations

because of their efforts to keep even the minor rules defining the Law: "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God" (v. 17).

The Law set forth God's will concerning moral conduct and worship (v. 18). Possession of it gave to the Jews an advantage over the Gentiles in knowing what was right and essential, but also brought greater responsibility for righteous living. They were convinced that they were guides or instructors of the Gentiles who did not have the Law and walked in blindness or darkness (v. 19). God's revelation at Mount Sinai made the Jews authorities in matters of right and wrong. They corrected those who lived foolishly and they taught the uninstructed (v. 20). The words 'blind', 'darkness', 'foolish', and 'children' applied to the Gentiles and implied the superiority of the Jews who were 'guides', 'light', 'correctors', and 'teachers'.

Paul did not deny that the Jews were given special privileges. In Judaism he had been a Pharisee who was zealous for the Law. Paul did not disclaim the value of the Law, nor did he belittle efforts to keep it. He was aware of the pretensions and hypocrisies of the Pharisees who claimed to keep it. The problem existed not in righteousness established by keeping the Law but in unrighteousness for failing to keep it. While teaching Gentiles not to steal, Paul pointed out that the Jewish teachers were guilty themselves of stealing (v. 21). Condemning others for transgressing the Law while only pretending to keep it themselves left them short of God's glory. As Jews mingled among Gentiles, they were guilty of adultery although they taught against it. They vigorously condemned idolatry but were guilty of temple-robbing (v. 22). Their boast in the Law was not consistent with their actions; therefore, they brought dishonour to God (v. 23). Jewish teachings caused Gentiles to associate the Jewish religion and the worship of Yahweh with high moral standards. Jewish failures to live by their Law reflected not only on their own character but on their God and religion. Their immoral and unjust actions caused the name of God to be blasphemed and criticized (v. 24).

It may be argued that the weaknesses and failures of the adherents of a religion should not reflect on the quality and standard of that religion and the nature of its god. Nevertheless, those outside of religious faith judge the value of religion and the character of God by the lives of the devotees. The non-believers' concept of God is formed by impressions which are reflected through the lives of believers.

Write "advantage" or "disadvantage" in front of the phrase which shows the position of the Jews as opposed to Gentiles with reference to the Law.

\_\_\_\_\_ Knowledge of what was right and essential.

\_\_\_\_\_ Greater responsibility for righteous living.

(advantage, disadvantage)

Fill in the blanks in the following statements with the words teachings and actions.

1. Jewish \_\_\_\_\_ caused Gentiles to blaspheme and criticize the name of God.
2. Jewish \_\_\_\_\_ caused Gentiles to associate the Jewish religion with high moral standards.

(actions, teachings)

Judaizers had insisted that Gentiles must be circumcised in order to be saved. Circumcision was the symbol of the covenant relation between God and Israel. God's covenant responsibility was to bless Israel and be her God. Israel's responsibility was to worship only Yahweh and live according to His will. God's will was expressed in the Commandments. Paul insisted that observance of the ritual of circumcision which symbolized the covenant agreement did not establish it. Each party involved in the Covenant must carry out his responsibility. If the Jews transgressed the Law, they were not upholding their part of the Covenant; therefore, circumcision which symbolized its establishment had no meaning (v. 25). Paul argued that a person who actually kept the requirements of the Covenant by observing the Law was established in a covenant relationship to God even though he had not been circumcised (v. 26). A covenant agreement is effective only if each party fulfils his responsibility. Righteous living instead of symbolic ceremonies or pretension is required of man.

Paul again struck at the pride of the Jews which grew out of their special privilege of possessing the Law (v. 27). Possessing it was meaningless if it was not observed and obeyed. Being a Jew allowed no special privileges for breaking the Commandments nor merits or exemptions on the Day of Judgement. Uncircumcised Gentiles whose lives were in harmony with their moral code would be used as an example to justify the condemnation of Jews who transgressed their Law (v. 27).

Because they were chosen of God and had received special revelation, Jewish pride resulted in the conclusion that they were accepted by God whereas other nationalities were rejected. Although God had entered into covenant relation with Abraham and his descendants (the Jewish nation), being a blood descendant of Abraham did not guarantee salvation (v. 28). Neither was circumcision, an outward symbol in the flesh, sufficient to make man accepted by God (v. 28). The true descendant of Abraham was one who followed him in righteousness through faith (v. 29). External rituals are not sufficient to secure one's acceptance by God. God looks on the heart and the attitude rather than on superficial religious performance.

Jewish Objections

Romans 3:1-8

Do not Jews have advantages? (vv. 1-2)

Paul had emphasized that salvation is not by the Law (2:17-24). Jews considered their relationship to God to be established through the Covenant which

*Circumcision had no meaning when the Jews transgressed the \_\_\_\_\_.*

*(Law)*

*True heirs to the Covenant with Abraham are those who follow him in \_\_\_\_\_ through \_\_\_\_\_.*

*(righteousness, faith)*

required the keeping of the Law. If the Law and circumcision did not bring salvation what were their purposes? Does Paul's theology deny the Jews are God's specially chosen people?

Paul answered that to be entrusted with the oracles of God (the Old Testament) was a definite advantage (v.2). Old Testament Scriptures gave the opportunity of knowing the will and nature of God. Although the possession of Scripture is an advantage, it does not make one superior to others.

Not all are unfaithful (vv. 3-4)

Possibly some Jews would concede that what Paul had said about breaking the Law was true of some but not of all. Some Jews by their unbelief were forfeiting God's promise. Would their unfaithfulness nullify God's faithfulness? Even though only a remnant believed, this did not cancel God's faithfulness. He will remain true and faithful to His promise even though all men become liars. Paul appealed to Scripture (Psalm 51:4) to support his statement that God is faithful even when confronted with the sin of man.

Our wickedness shows the righteousness of God (vv. 5-8)

The third Jewish objection suggests that Paul's theology made the wrath of God unjust. If man's sin makes God's righteousness clearer, God benefits from man's sin and is unjust in inflicting punishment (v.5). Is not sin good if it magnifies God? Paul had heard Rabbis present such arguments in the synagogues. He pointed out that this line of argument was from a human viewpoint and was far from the truth (vv.5-6). The Rabbis accepted the doctrine that God is the Judge of the world. If this human line of argument is correct, God has no right to judge the world (v.6). Judgement must be based on righteousness or it ceases to be judgement: "Shall not the Judge of all the earth do right?" (Gen. 18:25). Justification by God's grace appropriated by man through faith is not inconsistent with the righteousness of God.

Paul's second question focuses on man as sinner instead of God as Judge. The question is essentially the same as the previous one. The Judaizers had accused Paul of being a sinner worthy of condemnation. Their logic would suggest that the glory of God abounded as a result of Paul's sin. If his life magnified the truth of God, Jewish theology held that he would be blessed of God instead of judged. Yet the Jews concluded that Paul continued to be judged as a sinner (v.7). According to their own theology,

*The Jews objected to Paul's arguments because they believed they had advantages since they believed they were God's specially*

\_\_\_\_\_.

*(Compare your answer with the text.)*

*The Jews also objected, saying that not all were \_\_\_\_\_.*

*(unfaithful)*

*The Jews objected further to Paul's theology, saying he taught that man's wickedness shows the \_\_\_\_\_ of God.*

*(righteousness)*

it would not be logical for Paul as a sinner worthy of condemnation to bring glory to God's truthfulness.

Paul had been accused of advocating evil in order that good might come (v.8). This charge was a misunderstanding of his teaching that righteousness cannot be accomplished through the works of the Law but is received through faith. One who takes the position of doing evil that good may come is condemned justly for his evil.

The Universality of Sin

Romans 3:9-20

Paul used six quotations from the Psalms and Isaiah to support his teachings. The Jews recognized Old Testament Scripture as authoritative. Paul used the quotations without regard to their context in order to strengthen his doctrine that man is morally bankrupt and guilty before God.

Paul had shown in Chapters 1 and 2 that both Jews and Gentiles were under sin. The Jews did not excel the Gentiles in righteousness. Paul quoted Psalm 14:1-3 to support his position that none is righteous. These verses were written to Jews and could not be interpreted to apply only to Gentiles. Through the Scripture (Law) the Jews had the advantage over the Gentiles in knowing what is right, but their behaviour was no better.

Paul spoke of sin in the singular as a power controlling man (v.9). The Jews had the Law to point them to righteousness, but the power of sin resulted in none doing good. Their organs of speech were used to destroy the reputations of others (v.13). Falsehood and slander are deadly. Instead of loving their neighbours, they were willing to murder at the slightest provocation (v.15). They did not pursue peace but brought destruction and misery to those who lined their ways (vv.16-17). They had no fear of God (v.18). The Jews could not deny that these Scriptures applied to them since they were under the Law (v.19). The Law proved the sinfulness of the Jews and supported Paul's argument that they, along with the Gentiles, would be brought under the judgement of God. The Old Testament contained not only laws which pointed man to righteousness but also teachings which showed that no flesh is justified in the sight of God because none is righteous by keeping the Law. The Law serves to make man aware of his sin (v.20).

Paul's quoting from Psalms and Isaiah made his teaching \_\_\_\_\_. The Jews could not deny that these Scriptures applied to \_\_\_\_\_.  
(Compare your answer with the text.)

In speaking of the power of sin, Paul used some opposites of righteous characteristics. List them.

loving neighbours -- \_\_\_\_\_  
peace -- \_\_\_\_\_  
worthy speech -- \_\_\_\_\_

(murder, destruction and misery, falsehood and slander)

## Summary

Paul's doctrine of sin is set forth in Romans 1:18-3:20. His important teachings are:

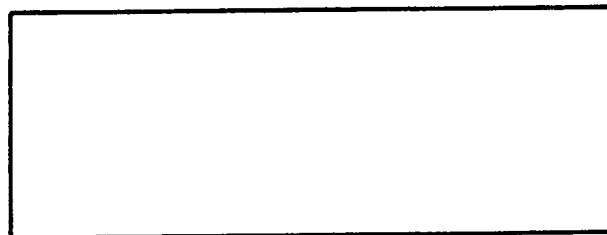
1. All Gentiles are sinners. Their sinfulness is revealed by their idolatry and immoral relations.
2. Even though Gentiles have not received special revelation from God, they are responsible for doing wrong because they have transgressed the moral standard they know. They can not have perfect knowledge of God apart from Old Testament revelation, but they can know something about Him through nature. Natural revelation is not adequate for salvation, but it is sufficient to leave man responsible for his sins.
3. The Jews have sinned as well as the Gentiles. Boasting of righteousness but not practising it does not make one right with God.
4. Evidence of Jewish sinfulness is based on their actions which contradict their teachings from the Old Testament.
5. The Law tells man what to do to be righteous, but it does not have the power to enable him to be righteous; therefore, no one is justified by the works of the Law. The power of sin over man's life results in the sinfulness of all. Yet, man is accountable to God for his sin.
6. All men are condemned justly whether they have a knowledge of Christianity and the Old Testament or not. They have some knowledge of God, either through nature (Rom. 1:18ff.), the Old Testament (Rom. 2:1ff.), or conscience (Rom. 2:14ff.). All are condemned because none lives up to the knowledge he has: "There is none that understandeth, there is none that seeketh after God" (3:11).
7. Because all sin, righteousness is not man's accomplishment through keeping the Law but it is God's accomplishment through an act of His mercy.

A "thumbnail sketch" of Paul's doctrine of sin would be:

1. All Gentiles are \_\_\_\_\_.
2. Gentiles are responsible for doing \_\_\_\_\_.
3. Jews are \_\_\_\_\_ also.
4. Actions of Jews contradict Old Testament \_\_\_\_\_.
5. No one is justified by the works of the \_\_\_\_\_.
6. All are condemned because none lives up to the \_\_\_\_\_ he has.
7. Righteousness is accomplished through an act of God's \_\_\_\_\_.

(sinners, wrong, sinners, teachings, Law, knowledge, mercy)

8. All men are responsible for their sin and they are justly condemned because they have not lived up to the standard of right which they know regardless how limited their knowledge of right may be.



Home Study Exercise

Basic activity (Levels 1, 2, and 3). After reading the study guide text, answer the following questions.

1. What is faith? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. How are the words 'faith' and 'believe' related? \_\_\_\_\_  
\_\_\_\_\_
3. Distinguish between ungodliness and unrighteousness. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. What can man know about God through nature? \_\_\_\_\_
5. On what basis were the Gentiles condemned? \_\_\_\_\_  
\_\_\_\_\_
6. What does sinful man actually do when he creates idols? \_\_\_\_\_  
\_\_\_\_\_
7. Why do pagans who have not heard the Gospel of grace deserve death? \_\_\_\_\_  
\_\_\_\_\_
8. Why did the Jewish judgement of Gentiles make the Jews inexcusable? \_\_\_\_\_  
\_\_\_\_\_
9. What do Paul's three questions reveal about the Judaizers? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
10. Why could not the Law save the Jews? \_\_\_\_\_  
\_\_\_\_\_

11. What is the basis of judgement for both Jews and Gentiles? \_\_\_\_\_  
\_\_\_\_\_
12. What is conscience and how does it function? \_\_\_\_\_  
\_\_\_\_\_
13. Why does man fail to do what he knows is right? \_\_\_\_\_  
\_\_\_\_\_
14. What advantage and disadvantage did the Law give to the Jews? \_\_\_\_\_  
\_\_\_\_\_
15. Explain: "For the name of God is blasphemed among the Gentiles through you" (2:24).  
\_\_\_\_\_  
\_\_\_\_\_
16. What was required for Jewish circumcision to be valid? \_\_\_\_\_
17. Who are the true heirs to the Covenant with Abraham? \_\_\_\_\_  
\_\_\_\_\_
18. Name three objections of the Jews to Paul's arguments. \_\_\_\_\_  
\_\_\_\_\_
19. Give two reasons Paul used quotations from Psalms and Isaiah even though he disregarded their context. \_\_\_\_\_  
\_\_\_\_\_
20. Give a brief summary of Paul's doctrine of sin as set forth in Romans 1:18-20. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Supplementary activity (Level 2):

1. Read pages 30-44 in The Epistle to the Romans by Hunter.
2. What does Hunter say about God's wrath?
3. How does Hunter classify the sins of the Gentiles?
4. Explain: "these, having not the law, are a law unto themselves" (2:14).
5. Give the answers Paul gave to the Jewish objections.

Advanced activity (Level 3):

1. Read pages 77-99 in The Epistle of Paul to the Romans by Bruce.
2. What is "forensic righteousness"?
3. What is meant by "diatribe"?
4. Did Paul teach salvation by works in 2:7?
5. Give the answers Paul gave to the Jewish objections.

Seminar Discussion

1. Will Jews or Gentiles be judged more severely?
2. Is conscience the source of the knowledge of right and wrong? What is the relation of conscience to a knowledge of right and wrong?
3. Is God just in condemning Gentiles who have never heard the Gospel of grace?
4. Why does the person who judges others condemn himself?
5. What was the purpose of circumcision?
6. What was the purpose of the Law?