

PAUL'S ARGUMENT TO THE JEWS

I. EXPRESS OR DIRECT STATEMENTS INDICATING WHO IS BEING ADDRESSED.

A. *The Direct Address Of Jews (2:17).*

B. *The Direct Address Of Those Who Know The Law (Jews) (7:1).*

1. This Verse Comes in the Middle of Paul Dealing With the 2nd of Four Objections or Question.
 - a) Question / Objection #1 — 6:1-14.
 - b) *Question / Objection #2 — 6:15-7:6.*
 - c) Question / Objection #3 — 7:7-12.
 - d) Question / Objection #4 — 7:13-25.
2. All Four of These Objections or Questions Are Addressing Issues Only Jews Would Have—Leading Us To Conclude Paul Is Addressing Jews.
 - a) Question / Objection #1
 - b) *Question / Objection #2 — 6:15-7:6.*
 - c) Question / Objection #3 — 7:7-12.
 - d) Question / Objection #4 — 7:13-25.

C. *The Direct Address Of Gentiles (11:13).*

1. Here, Like in 2:17, Paul Says Who He Is Addressing — “I Speak to You Gentiles.”
2. Also Like in 2:17, It Is Very Likely That Paul Does Not Being Addressing the Gentiles Precisely at V. 13, but Actually Two Verses Before in V. 11.

II. THE USE OF “JEW...GENTILE/GREEK” LANGUAGE.

A. *There Are 7 Verses Where Paul Uses This “Jew...Gentile/Greek” Language — 1:16; 2:9, 10; 3:9, 29; 9:24; 10:12.*

B. *Those Verses Which Make A Distinction.*

	Preposition	Distinction / Priority	Preposition	Equal treatment
1:16	For (to)	The Jew First	For (to)	And also...the Greek.
2:9	Of		Of	
2:10	To (for)		To (for)	

1. There Are 3 Verses or 2 Passages — 1:16; 2:9, 10.
2. This Verses Use Very Similar Wording — “for/of/to the Jew First and Also for/of/to the Greek.”
3. In Each Case the Distinction Between Jew and Greek Is the Order or Priority of the Jew, They Are First.
 - a) In 1:16 the Jew is first in salvation.
 - b) In 2:9 the Jew is first judgment.
 - c) In 2:10 the Jew is first in blessings.
4. But We Also Find That While There Is a Distinction in Order and Priority, There Is an Equality in Treatment.
 - a) Both Jews and Greek get salvation, judgment, and blessings.
5. Conclusion
 - a) *While Both Jews and Greek Are Treated the Same Way by God, There Is Still a Distinction Maintained Between Them.*
 - b) *Furthermore, Paul Maintains This Equality and Distinction During the Time of the Church.*

C. *Those Verses Which Make Equal.*

1. There Are 4 Verse Which Emphasize Equality (3:9; 3:29; 9:24; 10:12).
2. There Is Equality in:
 - a) Both Jews and Greek being charged under sin (3:9).
 - b) God being the God of both Jews and Greek (3:29).
 - c) Both Jews and Greek being invited to take part in God's mercy (9:24).
 - d) Both Jews and Greeks are invited to respond to the Lord (10:12).

III. THE ARGUMENT OF THE LETTER — PAUL'S FLOW OF THOUGHT.

A. *Paul's Argument About The Sinfulness Of All Mankind. (1:18-3:20)*

1. Paul's Argument Runs From General to Particular; From Humanity to the Jew.
2. Paul's Argument Focuses on 3 Persons, or, 3 Kinds of People:
 - a) *Men Who Suppress the Truth in Unrighteousness (1:18-32).*
 - b) *The Hypocritical Judge/Judgmental Person (2:1-16).*
 - c) *The Jew (2:17-29).*
3. **Paul's Argument Culminates Along the Following Lines:**
 - a) *Jews Have an Advantage Over Other People, but Not When It Comes to Being Under the Wrath of God (3:1-4).*
 - b) *Both Jews and Greeks Are Charged by God Being Under Sin (3:9).*
 - c) *Paul End This Argument by Stating That "and All the World May Be Come Guilty Before God" (3:19).*

B. *Paul's Argument About The Provision Of Righteousness. (3:21-31)*

1. Again, Even in This Context Where the Righteousness From God Is Provided to all, We Still Find That the Focus of What Paul Says Is on the Jews.
2. Paul Mentions the "Law" 7 Times (3:21, 27, 28, 31).
3. He Mentions the "Messiah".
4. In 3:25 Where Paul Speaks of the Sacrifice of the Messiah He Uses Terms That Are Very Jewish in Their Imagery.
5. In 3:27-31 It Is Pointed Out That the Law or Doing the Works of the Law Have Nothing To Do With Obtaining This Righteousness From God Which Is Provided Through the Sacrificial Death of Jesus Christ.
6. Conclusion

C. *The Reception Of Righteousness Is By Faith. (4:1-25)*

1. Abraham our Father. (4:1)
2. The Scripture Says... (4:3)
3. David Also Describes (4:6)
4. Circumcision (4:9ff)
5. The Promise...Was Not...Through the Law (4:13ff)
6. Conclusion

D. *The Universality Of Sin And Redemption (5:12-21)*

1. The Universality of Sin Is Seen in the Act of the One Man Adam. (5:12, 14)
2. The Universality of Redemption Is Seen in the Antithesis of Adam, Jesus Christ. (5:15)
3. While the Universality of These Things Is Certainly Stressed, It Does Not Eliminate Some Sense of the Jewishness of This Passage.
4. Conclusion

E. *Questions / Objections Related To The Mosaic Law (6:1-8:39)*

1. 4 Questions / Objections and a Conclusion. (6-7, 8)
2. Question / Objection #1 (6:1-14)
3. Question / Objection #2 (6:15-7:6)
4. Question / Objection #3 (7:7-12)
5. Question / Objection #4 (7:13-25)
6. The Solution or Answer to the Sin Problem (8:1-39)

F. *God's Plan For Israel Stands And Is Critical For God's Plan For The World (9:1-11:36).*

IV. PAUL USE OF THE OLD TESTAMENT.

A. *This Letter Is Full Of Quotations And Allusions To The Old Testament.*

- B. Paul First Quotation From The Old Testament Comes In The Beginning Of The Letter (1:17), "As It Is Written, 'The Just Shall Live By Faith.'" (Hos 2:4)*
- C. The Second Quotation Of The Ot Is In 2:24, And From This Point Onward Paul's Use Of The Ot Picks Up.*
- D. The Ot Quotations By Paul Have To Be Dealt With.*

V. CHALLENGES

- A. There are certain verse with challenge this suggestion: 1:16; 2:9, 10; 3:9, 29; 9:24; 10:12; 11:11