

4/15/19, Romans lesson 12

Romans 2  
Romans 2:1-16

2:17ff shows us that this letter is addressed primarily to Jews at Rome.

The term Jew can be very confusing.

- \* It can mean the people of the tribe of Judah, as was Christ.
- \* It can mean any member of the ancient nation of Israel, as was Christ.
- \* It can mean all who lived in the land of Judah where Jerusalem and the temple were located, as did Christ.
- \* It can mean those who followed the Jews' religion, as did Paul, a Benjamite, before he was converted, which Christ did not.

Since 70 A.D., the word Jew means those who follow the Jews' religion, Judaism.

**Galatians 1:13** *For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.*

The context of the word will normally tell its meaning, but the big conflict throughout the New Testament was with the Jews who followed the Jews' religion, Judaism, or the "tradition of the elders."

The Jews who withstood Christ, and ultimately put him to death were the followers of the Jews' religion.

The holy books of the Judaic religion were and are the Babylonian Talmud, and the Torah. The Torah consists of the 5 written books of Moses **and** the oral Torah. Judaism teachers that God gave further oral instructions to Moses, which he secretly passed on to Israel's religious leaders. Christ soundly condemned those oral laws as the "traditions of the elders."

Christ identified Judaism as demonic, as did Paul and John.

**John 8:44** *Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

We will develop this a little more about the name Jew when we get to 2:28.

A few words to bring us up to chapter 2.

Chapter 1 shows the evil inclinations of the natural man. Vv. 18, 21 & 28 clearly tell us that the natural man works to suppress the knowledge of God that was placed in him at creation. That knowledge also surrounds him everywhere in God's creation, from the heavens above to the smallest bug under his feet.

As man studies the things of creation, he is studying the mind of God. There are miraculous hidden secrets to be found for man's benefit in everything around him; things that man is studying to see if he can duplicate it. Such as cold light as is found in the lowly lightening bug.

Fallen man's natural propensity is to suppress God, and the natural results take place as recorded in Romans 1. Man's natural desire to suppress the knowledge of God can only be changed by the Grace of God through Faith in Christ.

Paul shows us that he is presenting nothing new. Rather, he is explaining how the entire Old Testament pointed to and was fulfilled in Jesus Christ. At least 18 times, he quotes the Old Testament with *it is written*.

Paul calls all nations to obedience to the word of God, for obedience is the fruit of faith—*the just shall live by faith*, Romans 1:17.

1:5 *By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:*

Romans 1:17, *the just shall live by faith* is totally misused by many. They say, "The just shall live in eternity with God, because he has faith."

**That is**, "I have eternal life, because I have faith in God."

That is a total misuse of Paul's words in 1:17. **What he is saying is those who have been justified by faith, will live a life of faithfulness and righteousness.**

Another point before we move into Chapter 2:

**Romans 1:30**, the natural man hates God. As he acts on that hatred, we see the evils defined in 1:25-31 develop in his life.

**Proverbs 8:36** *But he that sinneth against me wrongeth his own soul: all they that hate me love death.*

Those who hate God and his created order love death. They bring upon themselves the justly deserved reward for their rebellion against God, 1:27.

We shall see that faith does not exempt us from the law, but establish in us a new love for his law. His saving grace gives his people the desire and power to fulfill the righteous of the law-word of God.

Moving along:

We should remember some things to properly understand scripture.

- 1) what is the historical context of the situation of the authors. From what time in history are they speaking?
- 2) what is the scriptural context of the verse, and that context may need to be stretched out to the entire word of God.
- 3) who is the author speaking to, and what is his circumstance?
- 4) what specific situation he is dealing with? Many times, the author is addressing a question that has arisen or that might arise. Paul commonly addresses questions that will arise.
- 5) what is the application of that passage for our day?

A well-known example:

John 13:27 *And after the sop Satan entered into him. Then said Jesus unto him, **That thou doest, do quickly.***

Matthew 27:5 *And he cast down the pieces of silver in the temple, and departed, and went and **hanged himself.***

Luke 10:37 *And he said, He that shewed mercy on him. Then said Jesus unto him, **Go, and do thou likewise.***

Christ is speaking to a specific individual about a specific situation, so it does not apply to us. However there are profitable lessons to be learned from the situation.

Everything in the written law-word of God is profitable, but it must remain in its context to be true:

**2 Timothy 3:16** *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*

**1 Corinthians 10:11** *Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.*

D.L. Moody introduced a method of bible study called “Bible Reading.” That method finds a bunch of verses that might present a certain theme, strings them together with no thought of their context.

“Topical teaching” can lead to some strange and unsound doctrine.

We will with Romans according to the context. Chapter 2 is addressed specifically to the Israelite Jews. Though he is addressing the Jews, what he says is very much for all men of all time.

### **Romans 2:1-16.**

**1:5**, tells us that Paul is dealing with the heart. He is speaking to the Jews, **Israelites**, who were proud of their identity as the nation chosen by God. They were self-exalted because the law had been given to their nation when they came out of Egypt. They looked down on all those outside of their nation, the Gentiles, because they were outside of the chosen people.

He is dealing with those who were proud of their status as Israelites, **Jews**. He is showing them that even as they look down on the Gentiles as filthy beast, they are just as bad. In fact, they were more accountable to God because they were given the written law when they came out of Egypt

He points out that in their judgment of the Gentiles, they are guilty of the same sins.

### **2:1-5, Therefore...**

The Jews were exalted in their own eyes, and they considered the Gentiles wicked and abandoned by God. In condemning the Gentiles, they considered themselves superior on the ground that they were special in God's eyes because the law had been given to them.

So, Paul addresses the Jews, proving they are no less guilty of the things of chapter 1 than are the Gentiles. They needed the same salvation as the Gentiles need.

In chapter 1, Paul pointed out that the Gentiles are without excuse. And now he tells the Jews that because of the greater light they were given through the law, they are more accountable than the Gentiles. They also are clearly without excuse, even more than the Gentiles were without excuse.

**O man**. Rather than singling out the Jews, he uses a general statement to include them.

Paul says, “What makes you think you will escape the judgment that you know will result from your evil deeds? The Lord sees the heart, and he knows you are just as guilty as are the Gentiles.”

Paul was speaking to the Jews, but it applies equally to all mankind, especially to those who claim to be his people.

**Three reasons Christians will be more accountable before God than what these Jews are:**

**First, Romans 1, he has the natural law** written in his heart as do all men.

**Second, 2 Corinthians 3:3** *Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.*

See Isaiah 29:9ff, Jeremiah 31:33, Ezekiel 11:19, 36:25-27, Hebrews 8:10, 10:16.

**he has the gospel law** written in the fleshy tables of his heart.

**Third, 2 Peter 3:16** *As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.*

**He has the written law** in his hand, in book form. Just as Paul strongly condemns the Israelites for their sin because they were given the Law on the Mount, even stronger condemnation belongs to us for we have the written law of God in our hands.

**Romans 10:8** *But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; Deuteronomy 30:14* *But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.*

There can be no mistaking the law of God, for it is preserved for us in a completely understandable form, yet many Christians disregard it.

**Not in HO.**

**There is an interesting passage in Isaiah 29:10** *For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. 11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: 12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.*

Men do not read and understand God's word because they do not want to understand.

**Judgeth...** The Jews considered the Gentiles lower than the dogs that watched the sheep, and excluded from God's favor. In Acts 10 and 11, we see that the Gentiles were considered evil beasts, and were subject to harsh condemnation by the Jews for their evil actions, as defined in

chapter 1.

Paul tells the Jews here that their condemnation of the Gentiles applies to them, for they do the same thing.

Let us look at the words of Christ concerning Judgment

Christ addressed the same issue that Paul covers in Romans 1 & 2.

**John 7:23** *If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? 24 Judge not according to the appearance, but judge righteous judgment.*

The context of John 7 is the Jews accusing Jesus of breaking the Law because he healed on the Jewish Sabbath. He tells the Jews that they violate the law by circumcising on the Sabbath, and then they accuse him of violating the law by healing a man.

Jesus was speaking to the Jews who were sitting in judgement over him as they accused him of violating the Jewish Sabbath. However, they were not judging righteous judgment according to the law. The law clearly permitted healing on the Jewish Sabbath.

Christ and Paul condemn the Jews of condemning others for violating God's law when they are doing the same thing.

**Speaking to his disciples, Jesus Christ said:**

**MATTHEW 7:1-6**

**V. 1, *Judge not, that ye be not judged.***

**This saying is one of most misused and abused passages in Scripture. Peter's words in 2 Peter 3:16** certainly applies, for "they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

Though Christ was speaking to the Jews, it applies to his people of all time:

**7:2** *For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.*

**The saying is, What goes around comes around. God has a way of allowing us to reap what we sow. Mercy reaps mercy. Harshness reaps harshness. Forgiveness reaps forgiveness.**

**7:3** *And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam*

*that is in thine own eye?*

**Those quoting “Judge not...” it wrest it from its context, in order to justify themselves as they “follow their own vain imaginations.”**

**Psalms 56:5** *Every day they wrest my words: all their thoughts are against me for evil.*

**7:4** *Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?*

**Watch closely: The harshest condemnation of one against another is many times the very thing to which the “judge” is captive.**

**7:5** *Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.*

**We must clean up our own life before we are qualified to help others clean up their lives. Notice what we go through to conquer a sin can be used to help others conquer sins in their own lives.**

**Hebrews 3:13** *But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.*

**Hebrews 10:24** *And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*

**Exhort:** 2c) to console, to encourage and strengthen by consolation, to comfort

2c1) to receive consolation, be comforted

2d) to encourage, strengthen

2e) exhorting and comforting and encouraging

2f) to instruct, teach

Rather than judging, we must learn to exhort others who are caught in the trap we were or maybe still are in.

(Matthew 7:6, don’t preach to those who mock the word of God.)

End of Romans lesson 12, 4/15/19