

Romans

Romans 2:17-29

Special Application of the Principles of
Judgement to the Jews

Divine Judgment Against ALL Humanity

- Jews point to Abraham as their defense against judgement...



- Gentiles (Greeks and others) point to the fact that they aren't under "the Law" or that they aren't like the "barbarians"



Application of the Principles of Judgment to the Jews

- The PROUD BOAST of the Jew
 - 1 – You call yourself a Jew
 - 2 – You rely upon the Law
 - 3 – Boast of God
 - 4 – Know His will
 - 5 – Distinguish the things that matter
 - 6 – Being instructed from the Law
 - 7 – Are confident that you yourself are a guide to people who are blind, a light to those in darkness, a corrector of the foolish, a teacher of the immature
 - 8 - possessing in the Law the embodiment of knowledge and of the truth—

Application of the Principles of Judgment to the Jews

- Indictment and Conviction of the Jew
 - “you who loathe idols”
 - greek – *bdelusso* - “properly to turn one’s self away from on account of the stench; metaphorically to abhor, to detest”
 - “do you rob temples”
 - greek – *hierosuleo* – “to be a temple robber” Acts 19:37, in light of Deut 7:25
 - “just as it is written”
 - Isaiah 52:5
 - Ezekiel 36:21-23

Application of the Principles of Judgment to the Jews

- The Profit of Circumcision

- Eph 2:11 – Opposite of Jewish pride

- [Eph 2:11](#) Therefore remember that previously you, the Gentiles in the flesh, who are called “Uncircumcision” by the so-called “Circumcision” *which is* performed in the flesh by human hands—

- I Sam 17:26,36 – Slur flung out by David

- [1Sa 17:26](#) Then David said to the men who were standing by him, “What will be done for the man who kills this Philistine and rids Israel of the disgrace? For who is this uncircumcised Philistine, that he has *dared to* defy the armies of the living God?”
 - [1Sa 17:36](#) “Your servant has killed both the lion and the bear; and this uncircumcised Philistine will be like one of them, since he has defied the armies of the living God.”

Application of the Principles of Judgment to the Jews

- The Profit of Circumcision

- “just as it is written”

- Gen 17:1—14

- Circumcision – the covenant relationship with God

- Romans 3:1f

- Among those who had the law

- Phil 3:2

- Circumcision becomes nothing but mutilation

- Uncircumcised law keeper

- God would not hold it against him
 - Uncircumcised would judge (condemn) circumcised Law breaker

Application of the Principles of Judgment to the Jews

- The REAL Jew
 - More than an accident of birth or removal of flesh
 - The real descendant of Abraham is the one who has Abraham's faith and does his works
 - John 8:39f, Rom 9:6-8, Gal 3:6-9;5:6; 6:15f
 - Circumcision of the heart – Deut 10:16, Jer 4:4, Col 2:11-12
 - His praise is not from people, but from God
 - A play on words with the Word Jew
 - Judah – from which Jew is derived – means praise
 - Gen 29:35, 49:8
 - John 5:44, 12:42
 - Letter vs. Spirit
 - 2 Cor 3:2-8
 - Jer 31:31-34
 - Heb 8:6-13

Vindication of the Faithfulness and Righteousness of God

- Question Anticipated and Answered:
 - What is the advantage of being a Jew?
 - Primary advantage
 - Entrusted with the actual words of God
 - Other advantages listed in 9:4f
 - Adoption as sons
 - The glory
 - The covenants
 - The giving of the Law
 - The temple service
 - The promises
 - The descendants of Christ in the flesh

Vindication of the Faithfulness and Righteousness of God

- Question Anticipated and Answered:
 - If some did not believe...
 - That **Christ was the promised Messaiah**
 - Their unbelief did not prevent God from being faithful to HIS PROMISE
 - Far from it!
 - Faithlessness of God's chosen people did not affect HIS faithfulness
 - Even if ALL mankind disbelieves God, it will not stop God's faithfulness
 - David reminds us God is blameless in our sin and His judgment of it
 - Psalms 51:4
 - 2 Sam 12:1-14

Vindication of the Faithfulness and Righteousness of God

- Question Anticipated and Answered:
 - Inference from Paul's answer: God is unrighteous to punish sin
 - Shall we conclude God is unrighteous because He punishes our sins?
 - Paul takes this opportunity to declare that WAS NOT HIS ARGUMENT
 - Paul has and will more fully demonstrate that would be a human perspective not his or God's
 - Consequences of this flawed reasoning
 - It renders righteous judgment of the world impossible
 - It puts a premium on evil resulting in the justly condemned doctrine:
 - ***"Let's do evil that good may come of it"***
 - Any reasoning leading to that conclusion is wrong, even if we can't see why
 - Paul says "Their condemnation is deserved"

Next week

- Conclusion of this argument (3:9-20)
- Introduction to the "Way of Salvation" (3:21-4:25)