

Romans 2:1-29 The Guilt of Both Jew and Gentile: Yet Another Kind of Jew

Elder Jeff Winfrey, Pastor
Dawson Springs Primitive Baptist Church
101 East Walnut Street
Dawson Springs, KY 42408
www.dspbc.com

Review

Romans 1:1-8—Called of Jesus Christ and called to be saints

Rom 1:6 Among whom are ye also the called of Jesus Christ:

Rom 1:7 To all that be in Rome, beloved of God, called *to be* saints...

Romans 1:9-17—Legendary faith that needed to be established, comforted and lived

Rom 1:8 ...your faith is spoken of throughout the whole world.

Rom 1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

Rom 1:12 That is, that I may be comforted together with you by the mutual faith both of you and me.

Rom 1:17 ...The just shall live by faith.

Romans 1:16-17—The good news of God's power to save and God's righteousness

Rom 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Rom 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

The good news is the power of God to save

In the good news the righteousness of God (even Jesus) is revealed

One who is just (righteous, right, approved of God) will live his life by faith

—believing in the power of God to save

—and believing in the righteousness of God (even Jesus Christ).

So the logical question that arises is:

“Why do we need the power of God unto salvation and the righteousness of God?”

The answer lies in the next 64 verses that describe the sinfulness of all mankind.

Romans 1:18-2:3—The sin of holding down truth

Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Holding down truth about God Himself

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

Holding down truth about right and wrong

Rom 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Holding down truth about the sinfulness of self

Rom 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

Romans 2:1-29—Key lessons of Romans 2

A. God's condemnation of the self-righteous who think sin does not apply to them

B. By nature (by self) there is no such thing as a good Jew or Gentile

C. Being a Jew by nature (circumcised in flesh by man) does not make a man good

- D. Being a Jew by spirit (circumcised in heart by God) is what matters
E. If there is any good in Jew or Gentile—It is of God

The Sinfulness of the Self-Righteous Jews Yet Two Different Kinds of Jews

I. The self-righteous hypocrite who thinks God's judgment does not apply to him

Rom 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

Rom 2:2 But we are sure that the judgment of God is according to truth against them which commit such things.

Rom 2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Mat 7:1 Judge not, that ye be not judged.

Mat 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.

II. Two ways to look at Romans 2:4—Both of which are true

Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

A. Condemnation: In that men ignore God's goodness that leads to repentance

Luk 13:7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

Luk 13:8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:

B. Or a flicker of hope—A repentance that is of God—God leads from bad to good

Luk 15:4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

Luk 15:5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

Luk 15:6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

Luk 15:7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Rom 1:6 Among whom are ye also the called of Jesus Christ:

Rom 2:28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

Rom 2:29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

III. Impenitence that provokes God's wrath

Rom 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Rom 2:6 Who will render to every man according to his deeds:

Rom 9:22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

IV. Two ways to look at Romans 2:7—Both of which are true

Rom 2:6 Who will render to every man according to his deeds:

Rom 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

A. Hypothetical—There is no such thing as any who continually seeks after God

Rom 3:11 ...there is none that seeketh after God.

Jas 2:10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

B. Or a flicker of hope to those who from the heart strive to do well

Mat 25:20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

Mat 25:21 His lord said unto him, Well done, *thou* good and faithful servant...

Luk 12:37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

2Ti 4:7 I have fought a good fight, I have finished *my* course, I have kept the faith:

2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

V. God's indignation and wrath certainly awaits some

Rom 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Rom 2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

Rev 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

VI. Two ways to look at Romans 2:10—Both of which are true

Rom 2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

A. Hypothetical—There is no such thing as any that works good

Rom 3:12 ...there is none that doeth good, no, not one.

Ecc 7:20 For *there is* not a just man upon earth, that doeth good, and sinneth not.

B. Or a flicker of hope to those who from the heart try to work good

Act 10:35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

Mat 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Mat 25:35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Mat 25:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

VII. God's judgment against sin is the same for Jew and Gentile

Rom 2:11 For there is no respect of persons with God.

Rom 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

Act 10:34 Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

VIII. Two ways to look at Romans 2:13-15—Both of which are true

Rom 2:13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

Rom 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

Rom 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another:)

A. Hypothetical—There is no such thing as any who is a doer of the law

1. Rom 2:13: There is none who is justified by doing the law

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

2. Rom 2:14-15: There are dictates of conscience—Universal taboos in all hearts

Rom 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

B. Or a flicker of hope: Some are changed when God writes His law in the heart

Heb 8:10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Heb 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

2Co 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.

IX. God judges even the secret sins—Yet this in some way is good news

Rom 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Luk 8:17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

Joh 21:17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee...

1Co 4:5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

X. The hypocrisy and pride of the Jews (or any self-righteous religionist)

Rom 2:17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

Rom 2:18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

Rom 2:19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

Rom 2:20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

Rom 2:21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

Rom 2:22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

Rom 2:23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

XI. Hypocrisy that brings dishonor to God and causes blasphemy in others

Rom 2:24 For the name of God is blasphemed among the Gentiles through you, as it is written.

2Sa 12:14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

XII. Two ways to look at Romans 2:25-27—Both of which are true

Rom 2:25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

Rom 2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

Rom 2:27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

A. Hypothetical—There is no such thing as a Jew or a Gentile that keeps the law

Gal 5:3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

Rom 3:9 ...for we have before proved both Jews and Gentiles, that they are all under sin

B. Or some who bear the mark of being God's people by trying to keep the law

1. Those who bear the mark (outward evidence) of being God's people

—Yet if they break the law—They lose their mark

Rom 2:25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

2. Those who bear not the mark (outward evidence) of being God's people

—Yet if they keep the law—They become marked as God's people

Rom 2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

3. The outwardly unmarked who keep the law

—Bring condemnation upon the marked—Who do not keep the law

Rom 2:27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

XIII. A sovereign act of God that gives hope to a sinner

Rom 2:28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

Rom 2:29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

Gal 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Php 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Col 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Deu 30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

Eze 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Eze 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

Rom 1:6 Among whom are ye also the called of Jesus Christ:

Rom 1:7 To all that be in Rome, beloved of God, called *to be* saints...