Religious but Lost!

Romans 2:17-29

- In Romans 2:1-16 we learned the standards by which God will judge each person when we stand before Him.
- He will judge: I) by the <u>Truth</u> (vs. I-5); 2) by our <u>Works</u> (vs. 6-10), and
 3) by the principle of <u>Impartiality</u> (vs. II-16).

 His judgment, fair to all, is based on the light each person has received (12-15), and He will examine the motives ("secrets") of each person (16).

- In today's passage we are looking at the <u>religious person</u> who is trusting in his religious <u>background</u>, <u>training</u>, and religious <u>activities</u> to save him.
- There is probably no one harder to help spiritually than a religious person.

- The religious person mentioned in these verses is Jewish.
- Paul shows that neither <u>correct</u>
 <u>belief</u> nor <u>religious rituals</u> will save a person.

Correct belief presupposes **ACCESS** to the truth.

- Paul mentions three ways the Jews had access to the truth.
- I. They were **connected** with the truth by birth (2:17a)
 - "Indeed you are called a Jew,"

- The Jews had the religious privileges that came by birth within the covenant nation of God.
 - The prophets were Jewish.
 - The Scriptures were written by Jews.
 - Jesus was a Jew.

- I. They were **connected** with the truth by birth (2:17a).
- 2. They were **confirmed** in the truth by training (2:17b-18).
- "and rest on the law, and make your boast in God, ¹⁸ and know *His* will, and approve the things that are excellent, being instructed out of the law,

- "and rest on the law," they were trusting in their possession of the law to show their favored position with God.
- "and make your boast in God" the Jews took great pride in their monotheism and in their role as God's chosen people.

- ¹⁸ "and <u>know His will</u>," the revealed will of God as given in Scripture.
- "and approve the things that are excellent," they agreed with God's viewpoint in the Law.
- being instructed out of the law, they were taught the law.

- I. They were <u>connected</u> with the truth by birth (2:17a).
- 2. They were **confirmed** in the truth by training (2:17b-18).
- They were <u>confident</u> of the truth because of their privileges (2:19-20)

and are confident that you yourself are a guide to the blind, a light to those who are in darkness,

²⁰ <u>an instructor</u> of the foolish, <u>a</u> <u>teacher</u> of babes, having the form of knowledge and truth in the law.

ACCESS to God's truth (the Law – the Pentateuch) brought to the Jewish people many privileges!

- CONNECTED with the truth by birth;
- **CONFIRMED** in the truth by teaching;
- CONFIDENT of the truth <u>because of training</u>.

ACCESS to God's truth (the Law – the Pentateuch) brings with it – ACCOUNTABILITY to the Truth (2:21-24)

 Religious privileges, as priceless as they are, will not save you

- Religious privileges will only compound the judgment on you if you do not assume the responsibility that comes with privilege.
- Luke 12:48 "For everyone to whom much is given, from him much will be required."

- Because of their spiritual privileges, having access to the truth, they were accountable to the truth.
- This left the privileged Jewish people guilty of two serious sins:
- I. They are charged with SPIRITUAL INSINCERITY (21-23)

²¹ You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?

²² You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples?

- ²³ You who make your boast in the law, do you dishonor God through breaking the law?
- By knowing the truth and being able to tell others how to live, but failing to exemplify it in themselves, they are guilty of insincerity.

- I. They are charged with SPIRITUAL INSINCERITY (21-23)
- 2. They are charged with SPIRITUAL INSENSITIVITY (24)
- A "nice" sinner who makes no pretense of being a Christian, is better than a unsaved "professed" Christian!

²⁴ For "the name of God is blasphemed among the Gentiles because of you," as it is written.

- What impact is your life making on those around you?
- Remember, <u>correct belief</u>, knowing God's truth, will not save you unless you also live in accordance with the truth.

The religious person usually feels
that he has a special standing before
God not only because he has
correct beliefs, but also because he
has participated in certain religious
rituals he believes are important.

- In Romans 2:25-27 Paul mentions one religious ritual: circumcision.
- By application, it could also have been baptism, the Lord's supper, or any other religious practice.

- The value of a religious ritual is directly related to two things:
- I. The Law that God has given (v 25)
- ²⁵ For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision.

- A religious practice is meaningful only if it is truly the outward expression of an INWARD EXPERIENCE.
- If it is not expressing true love and devotion to God inwardly, the outward expression may be kept, but it has no value with God.

- The value of a religious ritual is directly related to two things:
- I. The Law that God has given (v 25)
- 2. The <u>Light</u> that a person has (26-27)

²⁶ Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision?

²⁷ And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law?

 If a religious person disobeys the clear teaching of the Word of God, in effect, that person cancels everything for which a divinely given ritual stands.

 On the other hand, a person, who has never received or practiced an outward ritual of his faith due to lack of knowledge or training, if his heart is right with God, he is really enjoying all that the ritual stands for.

The value of a religious ritual is controlled by the **condition** of a person's heart (2:28-29).

²⁸ For he is <u>not</u> a Jew who *is one* <u>outwardly</u>, nor *is* circumcision that which *is* outward in the flesh;

²⁹ but *he is* a Jew who *is one* inwardly; and circumcision *is that* of the heart, in the Spirit, not in the letter; whose praise *is* not from men but from God.

- Paul tells us who is a "Jew" in the sense that he/she is a true follower of God like Abraham and therefore right in the eyes of God.
- It is the person who has had their heart "circumcised" – put their faith in Jesus and is "born again."

- What ultimately matters to God is what is true about our "heart."
- Has there been a deep, thorough, inward work of the Spirit in our hearts to change us?

- The <u>real</u> Christian, like the <u>real</u> Jew, from God's point-of-view depends on what has happened <u>inwardly</u>, not just outwardly.
- The practice of religious rituals has value only as it reflects an inward reality!

Conclusion

- Today we looked at the <u>religious</u>
 <u>person</u> who is trusting in his religious <u>background</u>, <u>training</u>, and religious <u>activities</u> to save him.
- There is probably no one harder to help spiritually than a religious person who is not truly born again.

- We have seen that that neither correct belief nor religious rituals will save a person.
- We are saved <u>only</u> by God's grace through faith in Jesus Christ. (Eph. 2:8)
- If we are saved, our lives will show it by our obedient biblical lifestyle!

Religious but Lost!

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