

ROMANS 2

In 1st ch. Paul had repr. state of Gentiles to be as bad as Jews were ready to pronounce it.

In 2nd & 3rd ch. he shows state of Jews bad too, sin aggravated by advantages, and sets about to prove God will have equal terms of justice for both, not use partiality as Jew supposed He would use in their favor.

Shows Jews equally guilty, needed benefit of same salvation.

Jews had greater light, yet did same sins Jews accused Gentiles, excused themselves on grounds they had law & oracles of God, & were avored people.

Ch. 1:20 states Gentiles were without exc. in their sins, Jews even more without exc.

✓ 91
INEXCUSABLE- not for judging, but for sins O MAN- did not name Jews expressly, would have excited opposition, approaches subject gradually, in such a way they must make the application to themselves, impossible for them to evade.

DOEST SAME THINGS- Perhaps not precisely nor to same extent. (not guilty of idolotry)

Character of Jews- "evil & adulterous generation", "Generation of vipers" "wicked", "inful", "proud, haughty, hypocritical".

We see picture of human nature:

1. Prone to be severe judges of others.
2. Often guilty of sins they are most zealous of condemning in others. (Men who brought adulterous woman to Christ) (Sin of David against Uriah) (Common practice for Roman masters to commit sins for

which they punished their slaves with death (Mote and beam in eyes).

3. Or zeal against one sin may be salve to man's conscience for committing another.

V 2- WE ARE SURE- Not only believed by men generally that God punishes sins, but everywhere taught in scriptures.

4 ACC. TO TRUTH- Tho hypocrite might gain praise of men, God searches heart and punishes both secret and open sins. May be externally moral, evil in hearts. Matt. 5:28 Our character embraces our desires and intentions as well as acts.

V 3- Jews had an imperfect sense of justice yet condemned those who practiced such things, how much more would God, with his perfect sense of justice condemn them. Sentiment prevailed that as long as they adhered to outward rites & ceremonies, God would not judge them with same severity as Gentiles.

In all ages there have been people who felt that those who professed to be people of God had peculiar license to sin, that God would not be as strict with them.

Ex. of family
Bible teaches most aggravated sins are committed by professed followers of God. Ex.: Laodiceans. *neither cold nor hot.*

V 4- DESPISETH - did not make proper use of God's goodness. Bec. God did not come forth in judgment & cut them off, they but continued to bless, they assumed He did not regard them as sinners.

RICHES- superfluity, refers to
GOODNESS- kindness

✓ FORBEARANCE- Restraining indignation or displeasure against sin.

3 LONG SUFFERING- Slowness to anger. Goes long without punishing. Does not punish at instant committed, but spares men year to year, giving time to repent.

WE ABUSE GOD'S GOODNESS BY INFERRING HE DOES NOT INTEND TO PUNISH SIN. Eccl. 8:11.

● LEADETH THEE; God leads men, not drives them like beasts. Jer. 31:3. 2 Pet. 3:9

REPENTANCE; change of mind, purpose & life.

● not mere sorrow, but turning from.

How lead? shows evil of sins against such a kind & merciful being.

Should prick conscience to see how God continues to bless while we sin against Him

His mercies constant- sun, rain, nature, food, raiment, home, friends, liberty, in gospel. Appeals thro all these for thanksgiving.

From this we learn that most effective preaching is that which tells of goodness of God.

● Also, how stubborn sin is: it can resist all appeals of God's goodness & mercy.

V 5- HARDNESS; insensible to appeals made.

- HEART not affected by goodness.

● TREASUREST UP- means to lay by in place of security for future use, or TO ACCUMU*

LATE OR INCREASE-

We lay up good treasures, never used up.

● or treasures of wrath, which will never be exhausted or diminish.

DAY OF WRATH- AND REVELATION- God's righteous judgment revealed. His wrath is not like ours; heat & passion, perhaps not just

We see THE PUNISHMENT IS FUTURE- Contrary to those who teach, all punishment is in this life.

See folly of laying up treasure of wrath instead of good treasures.

V 6- RENDER TO EVERY MAN - Jew as well as Gentile.

ACC. TO DEEDS- Not external only, but acts of mind, motives, principles. "Character" - REWARDED ACC. TO DEEDS, NOT "FOR"- Saved on merits of Christ. Next verse shows principle on which God rewards.

V 7- PATIENT CONTINUEANCE- perseverance, not one single act. Rev. 2:10; Matt. 10:22, Heb. 10:38,39.

Perseverance shows that goodness is their character, their rule of action.

SEEK FOR- (Endeavoring to find that lost sheep lost, boy Jesus lost) also denotes act of earnestly striving, put forth best efforts. "Seek first kingdom of heaven" "strive to enter in strait gate"

Earnest, intense desire, willing to forsake sins, and obey God.

OBJECT OF SEARCH- honor, immortality, eternal life.

Not wrong to have selfish motive in trying to live Christian life. Love for merciful God one motive.

Honor- reward
Immortality- Not subject to decay or death.
Eternal life-

v 8- CONTENTIOUS- Usually denotes controversies among men. Here denotes a disposition toward God, rebellious, opposing. refusal to submit to His laws.

This sin applied to Jews, often called rebellious people.

DONOT OBEY TRUTH- divine will, whether by light of nature or revelation. Applied to both Jews & Gentiles.

OBEY UNRIGHTEOUSNESS- servants of sin.

INDIGNATION- internal emotion.

WRATH- External manifestation of indignation

V 9- TRIBULATION- Pressure of calamities upon soul as just reward of sin.

ANGUISH- Literally, narrowness of place.

Anxiety & distress of mind of person pressed on every side by afflictions, punishments, nowhere to turn for relief.

UPON EVERY SOUL- Punishment not to body, in this life, but on soul in future state.

OF JEW FIRST- He had been favored with lite and knowledge, in strict accordance with teaching of prophets.

~~EXERCISE~~ V 10- GLORY, HONOR, PEACE.

These things donot come in this life, either punishment or reward. Worldly glory & honor are commonly attended with trouble, not so heavenly.

V 11- NO RESPECT OF PERSONS- on acct. of wealth, rank, influence, personal favor, or from fear, as might be true of earthly judges.

Does not mean he makes all equal in talent, health, wealth, privilege, strength, beauty but that God will not be influenced by these to show partiality.

v 12- AS MANY AS HAVE SINNED- transgression of rule of conduct, however made known.

WITHOUT LAW- revealed or written law. (Had just stated Gentiles had law of nature)

PERISHED WITHOUT LAW- Will not be judged by law they donot have. Condemned acc. to knowledge & law they have.

SINNED IN THE LAW- Jews HAD revealed will.

Had need of savior as much as Gentiles.

V 13- NOT HEARERS OF LAW ARE JUST-

Jews based hope on having law, had great respect for it outwardly, read it with attention, etc. Paul says they must render actual obedience, not render lip service. Law demanded perfect obedience.

V 14- GENTILES HAVE NOT LAW, DO BY NATURE THINGS OF LAW- Many Gentiles, like Cornelius, living among the Jews, attracted by God of Jews and holiness of his law, rendered homage to it, though they were not under it. In days of Solomon there were 153,600 such persons in Judah.

DO BY NATURE THINGS OF LAW (by light of conscience, reason, tradition, observing dealings of God.) Such as respect to parents, truth, justice, honesty, chastity. Showed they had law to themselves in doing these things, in failing to do them, stood condemned.

V ~~14~~ 15- SHOW WORK OF LAW WRITTEN IN HEARTS- Keeping law while not under it, sho that it is written on hearts, they loved it Not written on stone as to Jews.

CONSCIENCE- judgment of mind respecting right & wrong. Judgment of mind in apprving or dondemning actions.

Conscience may be lightened or unenlightene Not its province to reveal truth, but to express judgment. ?

? Sometimes quoted to prove man can be saved without obeying God. Nothing farther from

truth. Even those not having law must be saved thro doing things contained in law.

(not ceremonial rites) ^{things of law by nature}
Paul's proposition was that if they had some rule of wrong & right, & judged themselves by it, then it was right for God to judge them.

V 16- Goes back to V 12- "perish" ^{V 13-15 parenthetical}
WHEN GOD SHALL JUDGE- Jews by their law, Gentiles by law they had.
Punishment administered by Jesus.

SECRETS- shows heart as well as acts will be judged. We should tremble that our innermost thoughts and desires will be brought out into light to be judged.

ACC. TO GOSPEL- Not all judged by gospel, but it was acc. to the gospel intrusted to him that God would judge the world by Jesus Christ.

V 17- He describes in this & following vss the self-confident, boastful condition of Jews. All families of Jacob had been swallowed up in that of Judah, they were now representatives of Abraham. Descr. of condition found in Micah 3:11. *Rehoboam*
(10 tribes ~~carried~~ into captivity, Judah & Benjamin left. Benjamin was small tribe without importance. Messiah to be of tribe of Judah.)

RESTEST IN LAW- fact that he had law.
MAKEST THY BOAST IN GOD- Had knowledge while others in darkness. Despised others for this. Not grounds for boasting, but gratitude.

Much more common to boast of privileges than to be grateful for them.

V. 18- KNOWEST HIS WILL- knowledge obtained from scriptures distinguished from others. Not the knowing that makes one better, but the doing. *Luke 12:47*

APPROVEST THE THINGS EXCELLENT* claimed they understood and judged that which was best. Prided himself that he had been taught by law to make distinctions as to rites, customs, meats, days, etc.

V 19- CONFIDENT? Jews felt they were so superior to poor blind gentiles who sat in darkness, felt that whoever had knowledge of God must come to them for it.

Corrector of
V 20- FOOLISH- in scriptures, 2 meanings. void of understanding, & wicked. Here, the former.

teacher of
BEBES - ignorant as children.

outline
FORM OF KNOWLEDGE- External appearance, or profession of religion without its reality. In their teaching they retained the outline of the doctrines of O. T. *2 Tim 3:5*

what principle?
V 21- One who teaches others should do himself. Matt 23:3.

We expect teachers of good things to set an example of what he means.

V 22- ADULTERT very common among Jews, showing itself in corrupt practice of permitting divorce without righteous cause.

ABHOR IDOLS & COMMIT SACRILEGE (rob temples) Horror stricken at mention of idols, after Babylonish captivity had not fallen into it.

They committed sacrilege in various ways. (Violating or profaning sacred things) or appropriating to common purposes what has been devoted to religion) *use* or should be.

1. Profaned law of God by setting it aside & substituting human traditions. *service*

2. We rob God when we withhold honor due.

Robbing in higher sense than keeping gold or silver that was sanctified to him.

3. To substitute anything else for God as object of devotion and affections.

4. Read Mal. 1:8, 12-14, 3:8, 9.

5. Temple in N. T. desecrated & profaned. *sin of thieves*

V 23- BOASTEST OF LAW- showed their conviction it was from God. By breaking it, they denied and dishonored God.

A man's practice always does more to disgrace religion than his professing it does it honor.

contempt, lack of reverence before Gentiles
Name of God

V 24- Blasphemed bec. of you- Your conduct leads heathen to reproach God & his religion.

Christians also do this
V 25- Paul uses prophets to show that inspired writers had same words of condemnation. Isa. 52:5, Ezek. 36:18-24, *as it is written --*

Thus far Paul has shown that Jew is sinner like Gentile. Next step is to drive him from his refuge in the rite of circumcision, the outward mark which distinguished him from heathen, & showed him to be descendant of Abraham.

V 25.- CIRCUMCISION - mark of Jews given to bind or consecrate them to service & obedience of God. It pledged them to keep

the law. Now Paul shows that if they donot keep the law, it profited them nothing. He staked more on circ. than on anything else in his history. It was disastrous to his hope to learn that the value of circ. was dependent on his keeping the law. Everything depends on keeping the law. Same principle holds true under gospel. It is a great privilege to born in Christian(?) land, of Chr. parents, trained in religion, attend bible study, etc. Just as Jews privileges were blessing to them. But mere possission of these, without obedience profit nothing, only increase our condemnation.

Just as circ. availed nothing without obedience to law, so our being baptized into Christ avails nothing without a life of devotion to God. *pledges us to*
~~Nextward rites avail~~ *work new life*

Rom 6:4
V 26- If uncirc. keep law, moral law, then righteousness they acquire in keeping it is counted to them for circ., -that is, makes them children of Abr.

Keeping of righteousness set forth in law was thing aimed at, and these ends acc. better by Gentiles who kept the law than by Jews who were circ. but kept it not.

It was different for a Jew dot to be circ. than for a Gentile. In that case Jew broke God's covenant, but not Gentile.

V 27- If uncirc. (Gentiles) who were not under law, fewer advantages, keep it, they condemn circ. who, with better adv, and rite of circ., fail to keep the law.

V 28- JEW- here means the true servant of God who kept the law & walked in the steps of Abraham.

Outwardly- descended from Abraham, circ. observed only the outward form of law. Failed from heart to keep its precepts, to accomplish the separation intended.

^{2 Cor 6:17}
Outward circ. without circ. of heart avails nothing.

V 29- Paul makes an application of these truths to those under the law of Christ.

True Jew, (approved of God,) is one inwardly, with circ. of heart. One who fulfills the design of being separated as a peculiar people.

^{2 Cor 6:17}
True circ. is attended with holiness of heart, with the cutting off not of flesh, but of sins, and having a pure heart. life.

Col. 2:11,12; Phil. 3:3

Praise of God- Main One of main characteristics of Jews of Christ's time, was to secure honor among men, as being scrupulous in performing outward rites of religion

^{Matt 23:23}

True Jew may be ill spoken of by men, but shall have praise of God, who sees heart.

Lessons;

1. Outward rites of religion of no value unless they come from holiness of heart.

2. Mere fact that we are born of pious ancestors will not save us.

3. Mere profession of doctrine, however right, will not save us.

God's estimate of character may be different from man's.

5. The privileges resulting from birth,
revelation of God's will, knowledge of it,
increase the guilt of those whose morality
does not correspond.

Jews & Gentiles considered

Brief review of Ch 1+2

1. Righteousness of God - sin of man.
2. Fearful consequence of
deliberate atheism, accepting
a lie.
3. We cannot judge for they are
sinner too - God only judge
4. His judgment just.
5. Jews were privileged - did
they live up to privileges?
6. Being a Jew an inward
not outward matter.