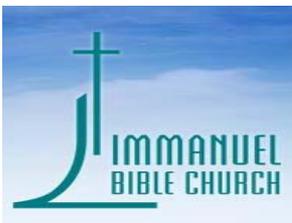


For I am not ashamed of the Gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

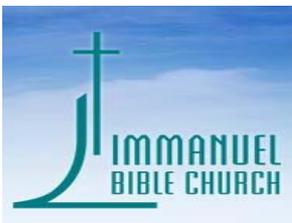
Romans 1:16-17



Announcements



- **Welcome to the MOB!** Website: www.ibcmob.net
- [Core Strength, Tuesdays, 6:00 AM, *The Acts of the Apostles*](#)
- [Season of Service Projects, 4 Ways to Serve \(Service Areas\), November 4, 2017, 8:00 / 9:00 / 10:00 AM – 12:00 noon](#)
- [Parenting Seminar: Raising Sexually Healthy Kids, IBC, November 11, 2017, 9:30 AM - 3:30 PM](#)
- [Couples Dessert Night at IBC, Featuring comedian and musician Mark Cable, Saturday, November 18, 7:00 PM](#)
- [Thanksgiving Food Drive for Families in Need, Boxes are due in IBC Atrium, Sunday, Nov 19, 8:00 AM - 12:00 noon](#)



Romans Outline



Focus	Revelation of God's Righteousness			Vindication of God's Righteousness			Application of God's Righteousness	
	Reference	1:1 – 3:20	3:21 – 5:21	6:1 – 8:39	9:1-29	9:30 – 10:21	11:1-36	12:1 – 13:14
Division	 Need for God's Righteousness	Imputation of God's Righteousness	Demonstration of God's Righteousness	Israel's Past: Election	Israel's Present: Rejection	Israel's Future: Restoration	Christian Duties	Christian Liberties
Topic	Sin	Salvation	Sanctification	Sovereignty			Service	
	Doctrinal						Behavioral	
Location & Time	Probably written in Corinth (Greece) around 57 AD							



Last Meeting



Romans 1:18-32

God's Wrath Against Sinners

Main Point: Because men exchange the truth about God for a lie, and worship and serve the creature rather than the Creator, God gives men over to their base desires.



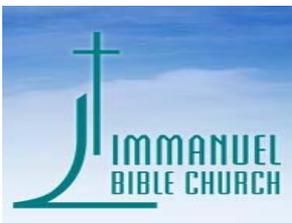
Memory Verse



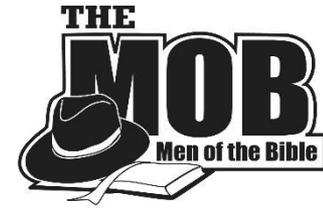
Hebrews 10:1 (NASB)

For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near.

Hebrews 10:1 (NASB)



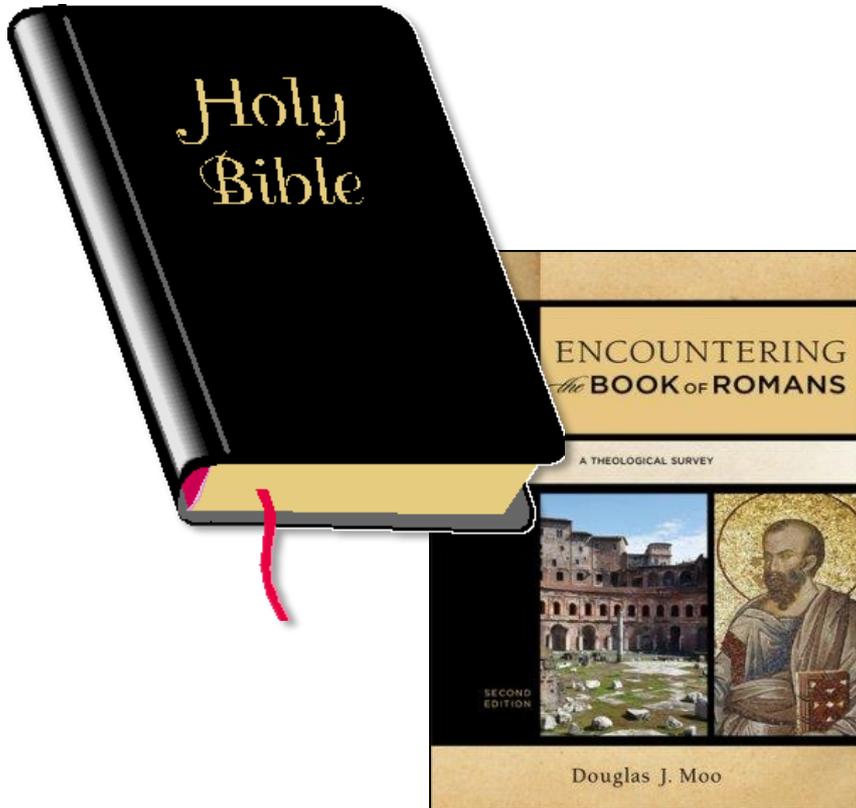
Resources



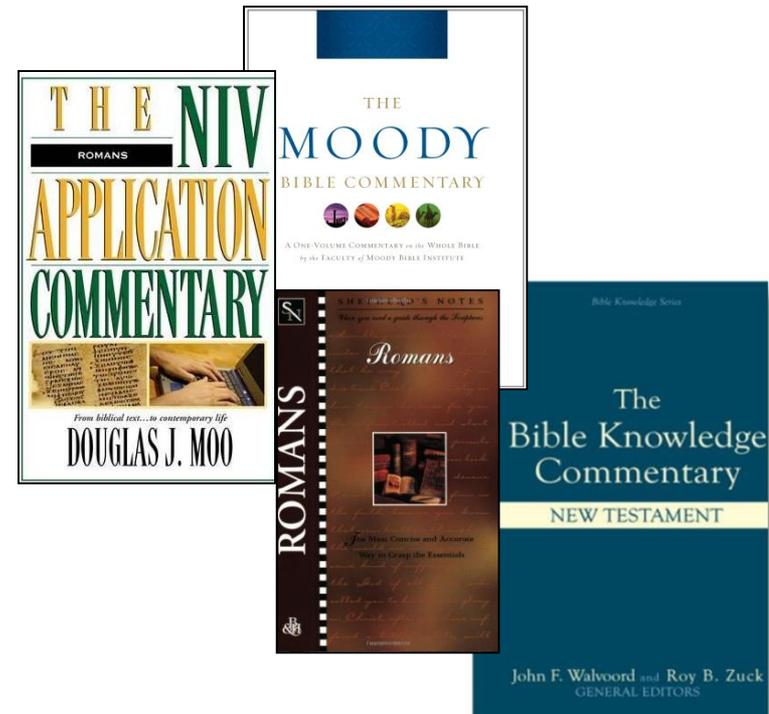
<http://www.ibcmob.net/resources.html>

<http://biblegateway.com>

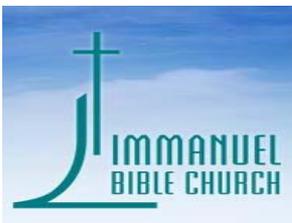
<http://biblehub.com> (includes Strong's Definitions)



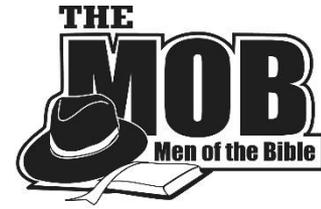
Supporting References (Dave's)



MOB Reference Material



This Meeting



Key Thought

“The Jews had no better standing in God’s sight, even though they had received God’s special revelation through the Law of Moses. Although they knew the will of God expressed in the Law, they had not kept the law.”
– *Shepherd’s Notes, p.21*

Read

– [Romans 2:1-29](#)

Supplemental Reading

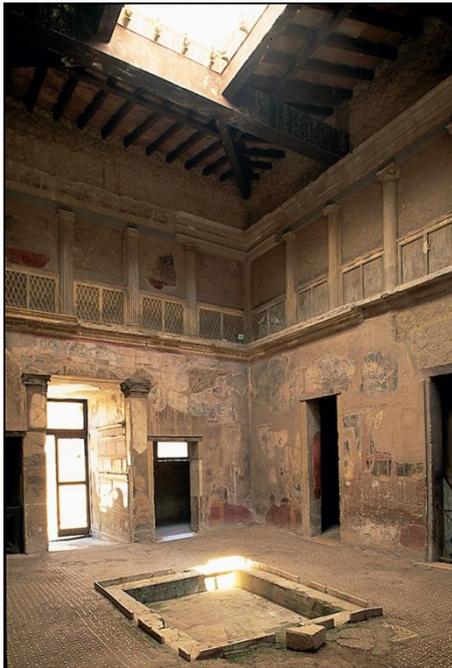
– *Encountering Romans*,
Chapter 5, pages 45-53

Encountering the Book of Romans

Chapter 5: “Jews Are ‘Without Excuse’”

- Jewish Sin and God’s Impartial Judgment
 - Jews are as guilty as Gentiles
 - God’s Impartial Judgment
- Jews, Gentiles, and the Law
- Jewish Sin and the Covenant

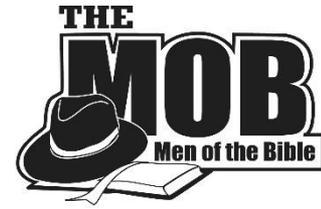
Reading of the Letter of Paul in the Church(es) in Rome



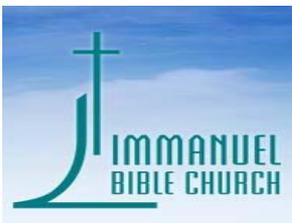
- 3 - 5 (or more) known house churches in Rome
 - cf. [Romans 16:5,14,15](#)
- Churches in Rome at the time were a mix of (more) Gentile and (less) Jewish believers
- Letters from the Apostles were likely read aloud during meetings / services
- [Chapter 2](#) certainly transitions from the calling out the “they” to firmly addressing the “you”
 - Most commentators see this as addressing the Gentile-type sins (last week) and the Jewish-type failings (this week)
- Perhaps Paul gave instructions to the carrier of his letter about the reading, perhaps it was evident in the text itself...



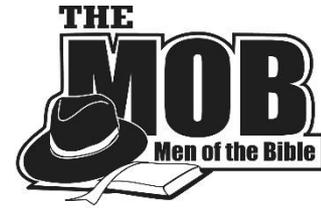
Romans 2:1-29 (ESV)



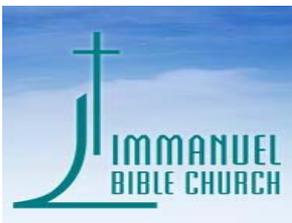
¹ Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. ² We know that the judgment of God rightly falls on those who practice such things. ³ Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? ⁴ Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? ⁵ But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.



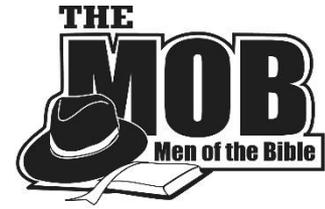
Romans 2:1-29 (ESV)



⁶ He will render to each one according to his works: ⁷ to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; ⁸ but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. ⁹ There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, ¹⁰ but glory and honor and peace for everyone who does good, the Jew first and also the Greek. ¹¹ For God shows no partiality.



Romans 2:1-29 (ESV)



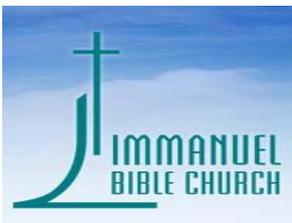
¹² For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. ¹³ For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. ¹⁴ For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. ¹⁵ They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them ¹⁶ on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.



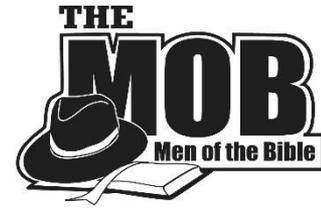
Romans 2:1-29 (ESV)



¹⁷ But if you call yourself a Jew and rely on the law and boast in God
¹⁸ and know his will and approve what is excellent, because you are
instructed from the law; ¹⁹ and if you are sure that you yourself are a
guide to the blind, a light to those who are in darkness, ²⁰ an
instructor of the foolish, a teacher of children, having in the law the
embodiment of knowledge and truth— ²¹ you then who teach
others, do you not teach yourself? While you preach against
stealing, do you steal? ²² You who say that one must not commit
adultery, do you commit adultery? You who abhor idols, do you rob
temples? ²³ You who boast in the law dishonor God by breaking the
law. ²⁴ For, as it is written, “The name of God is blasphemed among
the Gentiles because of you.”



Romans 2:1-29 (ESV)



²⁵ For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. ²⁶ So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? ²⁷ Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. ²⁸ For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. ²⁹ But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

Sermon on the Mount (Matthew 5 – 7)

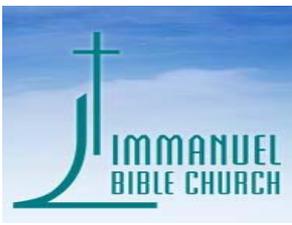
Jesus said that he came to fulfill the law; adhering to it meant doing so with the heart. Examples of His new teachings included:

- Murder
- Adultery
- Giving
- Prayer
- Judging Others

Parable of the Pharisee and Tax Collector (Luke 18:9-14)

“God, I thank you that I am not like other men – robbers, evildoers, adulterers – or even like this tax collector...”





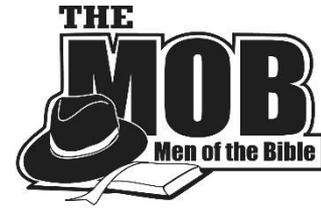
Romans 2:1-5



- Observation: Paul uses accusatory terms to address Jewish issues after the previous indictments in Chapter 1:
 - ...you have no excuse...
 - ...passing judgment on another you condemn yourself...
 - ...Do you suppose...
 - ...yet do them yourself...
 - ...you presume...
 - ...hard and impenitent heart...
- Interpretation:
 - The Jewish Romans are as guilty as the Gentiles
 - Don't show contempt for God's patience – you, too, are the beneficiaries
- Supporting passages:
 - [Matthew 7:1-2](#) [Isaiah 30:18](#) [2 Peter 3:9](#)



Romans 2:6-11



- Observation: Paul reinforces God's justice and impartiality
...each one according to his works...
...God shows no partiality...
- Interpretation:
 - First: "The argument is designed to puncture the Jewish assumption of superiority." –Moo, *Encountering Romans*, p.48
 - Second: "Works"??
 - Perfect works and a sinless life is the condition for eternal life... but that doesn't mean it's attainable by oneself
 - Romans 3:20, "For by works of the law no human being will be justified in His sight."
 - Matthew 19:26, "With man this is impossible, but with God all things are possible."
- Supporting Passages:

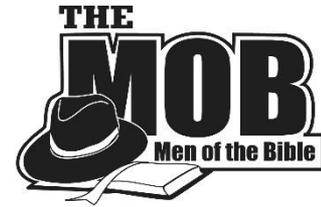
[Acts 10:34](#)

[2 Thessalonians 2:12](#)

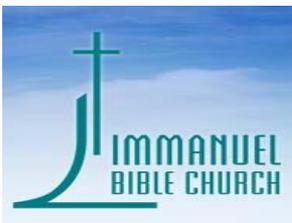
[1 Peter 4:17](#)



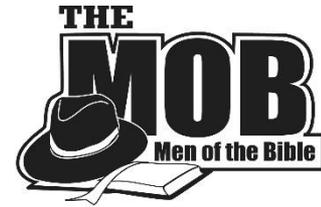
Romans 2:12-16



- Observation: Paul explains his points about “the law” for both Gentiles and Jews
 - “For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law.”
- Interpretation
 - The Jews had the formal, special, unique “law” of God through the Torah given to Moses...and yet they cannot keep it
 - The Gentiles would not be held to the law that was not theirs formally... but still fall short of meeting their own standards
 - All are called to not just hear, but to do, because Christ will judge all
- Supporting Passages:
 - [Acts 10:35-43](#) [James 1:22-23](#) [Ecclesiastes 12:14](#)

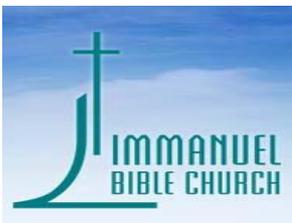


Romans 2:25-29



- Observation: Paul tells his audience that circumcision – the defining mark of Jewishness – is a matter of the heart
 - “But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter.”
 - Greek γράμματι (gramma): the written code, the bare literal sense
 - Greek πνεύματι (pneuma): spiritual import, spiritual significance
- Interpretation
 - “Real circumcision was the work of the Spirit. It did not come through the mechanical observance of the written code. Authentic circumcision was the cutting away of the old sinful nature.”

– Shepherd’s Notes, p.22
- Supporting Passages
 - [Deuteronomy 10:16](#) [Jeremiah 4:4](#) [Philippians 3:3](#)



Caution



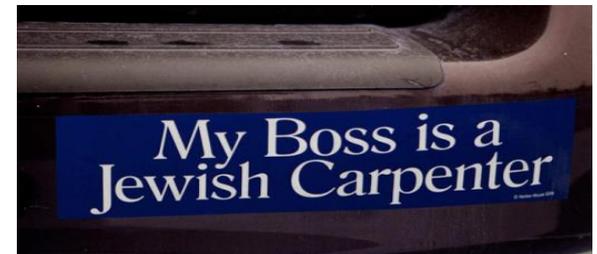
- Condemnation of the Jews in Romans (or anywhere else in the Bible) is **NOT** license to hate a particular race
- Paul (the Apostle) addressed the distinction in the first century so that the proper understanding could be made by Jews and Gentiles – this was a major point of defining doctrine

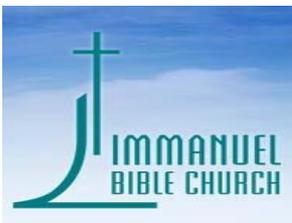
Anti-Semitism: The irrational hatred of the Jewish nation or people

Anti-Judaism: Opposition to the Jewish religion as the ultimate valid expression of the truth

– D.A. Hagner, *Anti-Semitism and Early Christianity*, 1993

- Jesus, all the disciples, Paul, and a part of the original audience/congregation of the Letter to the Romans... all Jewish





Next Meeting



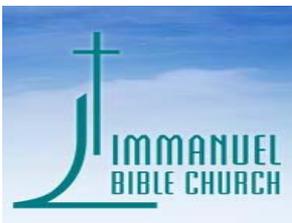
Romans and the Reformation

Guest Speaker, Dr. Nigel Azer

Read: [Romans 1:16-17](#)

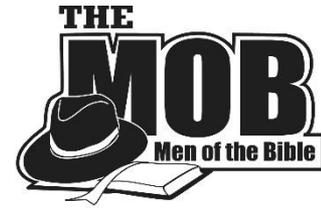
Listen to:

- Justification Sermon, Tom Joyce, January 10, 2016
 - <https://immanuelbible.church/ministries/sermons/message/justification>
- Reformation Day Sermon, Jesse Johnson, October 27, 2013
 - <https://immanuelbible.church/ministries/sermons/message/reformation-day>



Romans 2:1-29

Discussion & Application

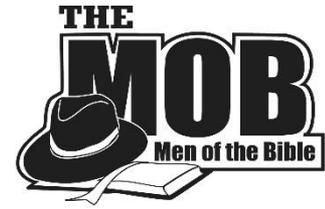


Based on your reading of this week's verses in Romans...

1. What makes God's judgments righteous? What do his judgments tell us about Him?
2. What advantages did the Jews enjoy? Why did Paul list them?
3. What were the inconsistencies of the Jews? Why did Paul present these?
4. What is significant about a circumcision of the heart? What does it accomplish that observance of the Law cannot?
5. Why did Jews in Paul's day think that their sin would not count against them in the judgment?
6. How can we understand Paul's claim that a person might inherit eternal life by doing good?
7. Are there contemporary parallels to the tendency of the Jews in Paul's day to think of their inherited birthright as a basis for salvation?



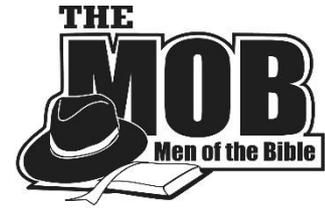
Closing



- Questions?
- Comments?
- Closing Prayer



Bibliography



- ✓ Köstenberger, Andreas J., L. Scott Kellum, and Charles L. Quarles. The Cradle, the Cross, and the Crown. Nashville: B & H Academic, 2009.
- ✓ Gould, Dana, editor. Shepherd's Notes: Romans. Nashville, B&H Publishing Group, 1998.
- ✓ Moo, Douglas J. The NIV Application Commentary: Romans. Grand Rapids, MI: Zondervan, 2000.
- ✓ Moo, Douglas J. Encountering the Book of Romans: A Theological Survey. 2nd Ed, Grand Rapids, MI: Baker Academic, 2014.