**Teen Bible Class**

January 29, 2012

# Romans: Lesson 1: Introduction to Romans

The Epistle of Romans is a treasure of truth that needs to be understood by the Saints of God. Romans contains excellent explanations of many Christian doctrines.

## Setting of Romans

### The Roman Empire was in power at the time Writing

### There were many Jews in Rome at the time of writing

### The Christian Church in Rome was already established

We will note that Peter did not found the Roman church as advocated by the Roman Catholics.

## Authorship of Romans

#### Paul claimed to have written it. 1:1 *Paul,…*

#### Romans’ style is the same found in I and II Corinthians and especially Galatians. Paul’s style and the style of Romans is intensely “personal.” To read Paul’s epistles is almost the same as hearing his voice. Paul wrote like he talked.

## Recipients of Romans

### The recipients were the Roman Christians. 1:7; 15

### It seems to point to a predominately Gentile Roman church.

## Time & Place, Occasion, & Purpose of Romans

### **TIME & PLACE** -written from Corinth around 57-58 AD.

### **OCCASION** -Paul’s introduction to the Roman Christians

### **PURPOSE** – Romans is a theological treatise of the meaning of the Gospel.

**KEY VERSES OF ROMANS:** 1:16,17

**Romans in a Nutshell:**  Romans is concerned with **explanation of the Gospel of Christ**.

### Person of the Gospel - Jesus Christ

### Power of the Gospel - Power of God

### Purpose of the Gospel - Salvation

### Possession of the Gospel - Everyone that Believes

### Product of the Gospel - The just shall live by faith

## Key Words of Romans

### **epistle** - a letter or message.

### **treatise** – a formal and systematic writing on a subject

### **apostle**– one sent forth; messenger.

### **faith** – assurance or conviction in the truthfulness of God; firm reliance on Christ and constancy in such profession; the system of the Gospel itself 4:20

### **law** - regulations given by God on how man must conduct himself; especially those given through Moses 6:14

### **grace** – unmerited favor; 11:6

### **mercy**–undeserved kindness; to have compassion on 9:18

### **justification**– an act wherein God looks on a person just as if they had never sinned 5:1

### **righteousness**– refers to the character of God; the ability to act like God acts 3:5

### **impute, reckon** – to put to someone’s credit; to take inventory 4:8; 6:11

### **reconciled** – to restore to a state of harmony; to solve a difference: to agree 5:10

### **atonement** – restoration of Divine favor by the blood of Jesus.5:11

### **redemption** – a complete state of release or deliverance from slavery of sin 3:24

### **salvation** – to rescue or deliver; a miracle of God’s spirit by which a person who believe in Christ and repents of sin is given new life and is born again 10:10

### **Gospel** – the joyous proclaiming of God’s redemption through Jesus on our behalf (literally: “good news”) 1:15

Paul’s Introduction to Romans - Ch. 1:1-17

### **Paul’s Salutation** 1:1-7

#### **His Position, vs. 1, 5**

### *Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God*

Paul gives his *credentials*:

##### *Paul*

Paul was born Saul about 1 AD in Tarsus. Saul is a Hebrew name meaning “demanded; prayed for.” Paul is a Latin name meaning “small; little.” The changing of Saul’s name to Paul is not explained in the Scripture but is simply and matter-of-factly stated in Acts 13:9. There is an undeniable connection between Paul’s Gentile name and his strongly Gentile ministry. (I Timothy 2:7)

Saul’s hometown of Tarsus was a great center of learning in the ancient world likened to the cities of Athens and Alexandria, but Saul was raised in Jerusalem under the tutelage of the great teacher Gamaliel, a Pharisee and a member of the Sanhedrin. (Acts 22:3) Gamaliel was a doctor of the Jewish law. (Acts 5:34) It was under the mastery of this great rabbi that Paul was infused with a great zeal for Jewish Law which led to his persecution of Christians. Saul eventually became a member of the Sanhedrin and was also a Pharisee. Saul’s training also made him an expert on Jewish Law. He was well-equipped to answer later on his Christian ministry any accusation or question of the Jews.

Tarsus was particularly favored by the Roman Empire. Jewish citizens of Tarsus could receive Roman citizenship. Saul of Tarsus was a Roman citizen. The privileges of Roman citizenship included the right to vote, the right to have a legal trial, the right to appeal lower court decision at the higher court levels and in cases of alleged treason the right to be tried in Rome. A Roman citizen could not be tortured, whipped or condemned to death unless convicted of treason. In Acts 22, Paul’s Roman citizenship prevented his death and even a scourging.

##### *A Servant of Jesus Christ*

Paul, a free-born Roman citizen chooses to identify himself as a *doulos* or “bond-servant” of Jesus Christ. A “bond-servant” is *one bound to another by honorable ties for life.* The New American Standard Bible Greek Lexicon includes the following statement in its definition of “doulos”: “*devoted to another to the disregard of one's own interests.*”

The writers of the New Testament used the title “servant” often as a name by which they expected to be known. Christ commanded His disciples in Mark 10:44, *“And whosoever of you will be the chiefest, shall be servant of all.”* Paul’s writing of Romans was with great authority not because of his credentials, but because of His Master Whose ambassador he was. Paul made his plea known based on Christ’s Lordship and the blessing of the Believer’s voluntary service to Him. Paul’s heart and spirit rang in trueness with John the Baptist’s declaration and was a world apart from the theologians and “Doctors of Divinity” who strive for masteries. John the Baptist declared speaking of Christ in John 3:30, *“He must increase, but I must decrease.”* The heart of a true servant exalts its Lord and not itself.

A teacher asked, “How can you tell if you have a servant attitude?” “By the way you react when you are treated like one,” was the reply. As a servant of the master, you must be willing to take all that the Master has taken (John 15:18; 17:14). Sometimes we might have to wash windows, or even someone’s feet. Christ wants more than just words (John 13:5-17). If you want to be great in the Kingdom, learn to be the servant of all!

Paul is a slave to the “savior” (not the “king”). He tells us more in chapter 12.

##### *Called to be an Apostle*

An apostle is one who has been SENT FORTH as a messenger or representative of and fully authorized by the sender—a delegate or ambassador. (Acts 9:3-9, 15-22, 28) Paul’s calling was not earthly. He was not even a candidate in the vote taken in Acts 1, but Paul’s calling and sending forth as an apostle came from Christ. (1:5) Paul emphasizes that he was called to be an Apostle; this calling was by God and not by man.

Galatians 1:1—*Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)*

##### *Separated Unto the Gospel of God*

###### “Separated” – Paul’s ordination is given in Acts 13:1-4.

###### “Unto the Gospel of God” Paul was a “preacher of the Gospel”. He was a separated messenger with a special Message. The Gospel is a mystery (Mark 4:11; I Tim. 3:9,16; Col. 2:2; 4:3; Eph. 1:9) and a Divine revelation. (Acts 9).

Absolute consecration is spoken of in these words. Paul was set apart to preach one message and only one message. Paul did not declare a message that exalted himself nor did he do a work to further his position in the eyes of men. Paul declares that his purpose in life was the Gospel of God, and so should this be our purpose as ministers of the Gospel.

#### **His Message, vs. 1-5**

Paul’s message is the Gospel. The Gospel does not originate from Paul and is wholly concerned with Jesus Christ: our Lord, seed of David*,* Son of God, resurrected.

##### Preached by His Apostles vs. 1,5

##### Promised “by his prophets” vs. 2 (Isa. 53:11; Jer. 23:6; 33:16)

##### Made of the Seed of David vs. 3

##### Revealed through the Holy Ghost vs. 4

NOTE: The Gospel does not rest on the *incarnation*, but on the *resurrection* of Christ.

#### **His Readers, vs.6-7**

##### *The called of Jesus Christ:*

Those connected to Jesus are connected with Him by His calling. The called Paul is writing to does not simply mean those invited, but means those invited have come.

##### *All that be in Rome, Beloved of God,*

Sinners should believe that God loves them; but , saints should know they are the “beloved of God”. The unsaved are never called “God’s Beloved.”

##### *Called to be saints:*

The family of God comprises of saints called out of the world by God’s grace to be His own people. (I Cor. 1:2) Saints are those who are set apart for worship and praise.

Another word key to understanding the meaning of “*saints*” is “*sanctified*.”Saints are directly opposed to sin. Saints are those who allow holiness to become a reality in their lives. True righteousness is a phenomenon of the will. True righteousness always produces outward action and inward results. Every form of sin must be put out of the heart. As moral agents our intellect must disapprove of sin. By an act of the will, saints *renounce* ALL sin; by the miracle of God’s grace, saints *overcome* ALL sin.

Notice the italics in this clause. The Greek word translated “called” is interpreted to mean “invited” but it also could be used to express “made, constituted.” We could properly render this clause “*made* saints.”

##### *Grace to you and peace from God our Father, and the Lord Jesus Christ.*

This is a common greeting of Paul in his epistles. The title “Jesus Christ our Lord” or “Lord Jesus Christ” is used ten times in Romans. Jesus is the personal name as Savior. Matt. 1:21. Christ is “God’s anointed one” Lord denotes He is Lord of all things in heaven and earth (Acts 10:36). Jesus Christ our Lord is the Master of every situation!

### **Paul’s Readiness** (to Visit, Impart & Preach) 1:8 -15

Verses 8-15 express Paul’s personal feelings for the Roman saints.

#### Paul is thankful for the faith of the Roman saints and so prays for them. Vs. 8,9

The *whole world* is in reference to the domain of the Roman Empire which often referred to itself as the *whole world*. It was Augustus who made the decree at the birth of Christ that the whole world should be taxed, which was in reference to the dominions of Rome. The faith of the saints in Rome was spoken of throughout the entire Empire.

#### He has a great desire to visit the Roman saints and impart spiritual gifts unto them because of his motive to see the church established. Vs. 10,11,12

Paul realized the value of building up the church in the capital city of the Roman Empire. He was thankful that there were saints in Rome and desired to visit them to strengthen the church there which would have impact on the whole Empire.

Paul did not push others down to exalt himself a little higher, but he sought and worked for there to be MUTUAL faith, equal experience, in and with God. Paul knew that God had called him that others would follow in the same path of faith. (Rom.1:6; I Cor. 3:21-23)

#### Paul had been hindered from going to Rome. Vs. 13,14,15

### *Was let hitherto-* v.13 The use of this word let means to hinder or to prevent. He had planned to go, but he had been hindered. He had a desire to visit them to reap fruit among them.

Paul would one day go to Rome as a prisoner to stand before the Roman leaders and proclaim the Gospel of Jesus Christ to the Jews and the Gentiles. The book of Acts tells us that Paul dwelt two years in Rome; it is believed that he was under house arrest during this time of being in Rome. He would again return to Rome as a prisoner in AD 67 where he was beheaded under the persecution of Nero.

Paul had great desire to preach the Gospel in Rome. He uses the word debtor in reference to himself to show that he is committed to preach to all men.- V. 14 (“opheiletes” obliged - transgress against God if he did not go.) He was a debtor to the sinner to tell him about Christ. To preach to all classes – Greeks; Barbarians…

* “Greeks” is used to refer to the wise Gentiles who have been educated in Greek culture and philosophy.
* “Barbarians” is used to refer to those outside of the Greek culture, that would not have been educated. It was usually applied to foreigners, who Paul also describes as being unwise referring to their lack of education. This phrase then has reference to the entire Gentile world.

It matters not Greek, Jew, Barbarian, wise, or unwise, Paul, is ready to preach to them. Paul was indebted to Greek and Jew, there was no difference because the Gospel makes no difference, but is for both the Greek and Jew.

[SEE: <http://www.biblebelievers.org.au/jew.htm> (origin of the name JEW)]

Paul proclaimed *as much as in me is,* *I am ready to preach the gospel to you that are at Rome also*.-V. 15 This means he was ready to go and preach with all that was within him; well knowing that he would face opposition to the Gospel message.

Paul demonstrated the spirit of a True Prophet –Ambassador – Oracle-Messenger of God: “**I am ready to preach the gospel to you.”** We see Paul has a genuine pastor’s heart, as well. (1:11-17; 9:1-3; 15:23-24)

### **Paul’s Theme: The Gospel** 1:16-17

Verses 16 & 17 are the key verses of this epistle and are a summary of the epistle. [MEMORIZE THEM]:

Romans 1:16-17—*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. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*

#### The Gospel is the power of God unto Salvation.

##### All who believe can be changed by the power of God.

The Scripture declares that the Gospel of Christ is to everyone that believes.

The Calvinists falsely teach that only the elect chosen by God can be saved. The Gospel is not for only a certain company of predestined souls, but for whosoever will come and drink of the waters of life. Whosoever believes in Jesus shall have everlasting life. – Jn. 3:16 All men have the capability of believing, but all men will not choose to believe in Jesus and accept the provision of redemption through His blood.

##### Salvation is a work of God.

Man can do nothing to save himself; he was born in sin with no human means of hope. Man could not be good enough to satisfy the law of God. He is guilty and condemned to hell. There is no price that man could pay to purchase his Salvation. Salvation is a work of God given by grace and received by faith in Jesus Christ. Many complicate the simplicity of the Gospel and cannot accept that sinful man can be made new and transformed by the power of God as he reaches out in faith to the nail scarred hands of Jesus.

##### It is essential to preach the Word of God.

Paul is ready to preach to whosoever unashamed because he knows beyond all doubt that the GOSPEL OF CHRIST is the POWER of God unto salvation to the Jew first and also to the Greek. There is salvation by no other, but in that holy name, Jesus. (Acts 4:12) Paul’s last message to Timothy was: **PREACH THE WORD.** There is life in the Word. It is the truth of the Word that will make men free.

#### The Gospel reveals the righteousness of God from faith to faith.

##### Righteousness comes from God.

###### Man has no righteousness of his own.

Isaiah 64:6—*But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*

###### The righteousness of Christ is put to the account of the sinner.

This is what is meant by imputed righteousness. Impute is a KJV word that means *to set to the account of*. ILLUSTRATION: A man who has no money in the bank needs someone else to put money into his account. *And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness:*-James 2:23 Abraham had the righteousness of God put to his account. (Rom. 4:3) God views the repentant through the blood of Christ.

###### Righteousness is received by faith at Salvation.

There is a difference between imputed righteousness and imparted righteousness. To impart means to put into. God places His righteousness in man at Salvation. There is a change of nature that accompanies the new birth.

Philippians 3:9—*And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*

##### From faith to faith indicates a progression of faith to receive more revelation of the righteousness of God.

The expression from faith to faith is referring to an increase of faith; showing growth from the initial faith of salvation to a greater faith in God that comes with Christian growth. The Scripture tells us that every man is given the measure of faith. – Rom. 12:3. All men have the ability to believe, yet all do not exercise their faith to believe in Jesus Christ. The apostles asked the Lord to increase their faith. - Lk. 17:5. Faith is increased as it is put into practice. With Christian maturity comes an increase in faith. The righteousness of God is revealed from faith to faith through the Gospel.

##### The Righteousness of God is progressive in the life of Christians.

The revelation of God’s character and nature is not something apart and separate from the Gospel, but is bound up in the Gospel that we as hearers may LIVE. This life and righteousness is not received all at once, but is revealed to us from faith to faith. As we obey and do as we have received, God gives us more and this continual progression in righteousness is the path of life of the JUST. The key to maintaining our experience with God is progression. Paul declares in Hebrews 6:1, “Let us go on.”

II Corinthians 5:21—*For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

#### The just shall live by faith.

##### Paul builds the theme of the Epistle on the foundation of Scripture.

*As it is written* is in reference to Hab. 2:4 from where this statement is quoted.

##### The just are those who have been justified by God through faith.

The just refers to those who have been set in a right relationship with God through the atonement provided by Jesus Christ. Those who are saved are the *just* or those who have been *justified*.

##### There must be a continuance of faith in order to continue living the Christian life.

###### The Christian is kept by the power of God.

The just remain so by the keeping power of God. In this world of sin, the Christian needs the preserving power of God to keep him on the straightway that leads unto life. Jesus said that no man could pluck the sheep out of His hand.- Jn.10:28 This does not mean that God ever takes away the choice of man. Christians must choose to serve God, to live is an everyday experience (The just shall live) that requires a continual receiving of God’s power by faith.

###### The path of the just leads to full maturity in Christ.

Proverbs 4:18—*But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

Psalms 119:105—*Thy word is a lamp unto my feet, and a light unto my path.*

Light represents truth which guides the Christian on his journey. The further we walk on the path the more truth that is received. God reveals more truth as we obey the truth that has already been received. The life of the just is to continue by faith to mature in Christ and receive the fullness of our inheritance as believers.

###### The Christian lives his life by faith in Christ.

Galatians 2:20—*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

# DIVISION 1: DOCTRINAL

## All are Guilty and Under Sin - Ch. 1:18-32 & 2:1-29

3:9—*… we have before proved both Jews and Gentiles, that they are all under sin;*

### All mankind needs to be justified through Jesus or the wrath of God will be revealed against it. – 1:18

Jesus is the only way to salvation and those who do not chose to accept the provision of Christ are condemned.

John 3:18—*… he that believeth not is condemned already…*

#### The wrath of God is revealed against all ungodliness and unrighteousness of men. Those who are not justified by faith will receive the wrath of God. *Those who hold the truth in unrighteousness*. This refers to those who know the truth, but do not live by it. They possess knowledge of the truth yet live in unrighteousness. The revelation of God’s wrath is upon those that hold the truth in unrighteousness.

### Gentile Guilt – 1:19-32

(Sinners Without the Law are Deserving of God’s Wrath)

The conclusion of this chapter continues on describing this people who are guilty and worthy of the wrath of God. They are without excuse.

#### They knew God 1:19-23

##### God has manifested Himself to them (v.19)

Someone has said: “a fool in not an idiot, but one who has intellect and abuses it.”

“The fear of the Lord is the beginning of wisdom.” (Prov. 1:7; 9:10; 15:33; Psa. 111:110; & Job 28:28)

##### Creation itself clearly declares the things of God (v.20)

The Scripture tells us God has revealed Himself to man through His creation. So even those who did not receive the Law or have never heard the Gospel have been given a revelation of God through nature therefore they are without excuse.

##### They once knew God but did not glorify Him as God (v.21).

Graven images are the result of rejecting truth and not glorifying God. Man has worshipped the creature more than the creator. Because of this God gave them over to vile affections. Vile means disgrace, reproach, or shame.

Stifler says: “Man knew God and refused to worship Him. Idolatry followed as a physiological necessity.” How did man change the glory of God?

* Mortal man - Apollo of the Greeks.
* Birds - Eagle of the Romans.
* Four-footed beasts - Bulls of the Egyptians.
* Creeping things - serpent of the Assyrians.

The word “change” means to forsake one thing for another, to change one thing into another. ( Psalm 106:20).

#### God gave them up, and turned them over. 1:24-32

Stifler says: “Whatever morality there is in the world is due, not to human nature but to the restraining power of God.”

The great good they once had is now turned to great corruption. Their corruption and guilt is clear and the judgment is set. “…They which commit such things are worthy of death...”

Wherefore God gave them up not passively but actually. Because they forsook God He gave them up! Three times we read that “God gave them up.”

##### To uncleanness, lusts of their own hearts. Vs. 24-25

##### To a reprobate mind, things not convenient. Vs. 26-28

Those who did not retain God in their knowledge are given over to a reprobate mind. These had knowledge of God, but rejected that knowledge. Reprobate means one who is rejected or cast away. God gave them over to a reprobate mind; a vain empty mind, worthless, good for nothing devoid of all true knowledge and judgment; incapable of approving what is truly good, or of disapproving that which is evil; a mind that has lost all conscience of things, and is disapproved of by God, and all good men: - Gill Bible Exposition There is a point when God will cut off a man that rejects the conviction of the Holy Ghost.

Homosexuality is plainly denounced as sin. The Scripture is quite clear in the description of this wicked sin. This sin will invoke the wrath of God.This sin is result of rejecting God.

Romans 1:26-27— *For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.*

##### To being filled with all unrighteousness. 1:29-31

**all unrighteousness**, fornication, wickedness, covetousness, maliciousness-(**vicious**) full of envy, murder, debate, deceit, malignity, whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection,, implacable-(***never satisfied)*** unmerciful

### Jewish/Religious Guilt – 2:1-29

(Sinners Within the Law are Deserving of God’s Wrath)

Romans chapter two talks about the guilty Jew or the guilty religious person. The Jew refused to obey The Light of Revelation. In this chapter we see the Jew condemning others, just as the Pharisees did. This chapter also talks about the circumcision of the heart, which is most important.

#### GOD IS NO RESPECTER OF PERSONS 2:1-16

The opening word of the chapter: *therefore* connects this chapter to the first chapter. Those who could judge between right and wrong would have been totally in agreement with the condemnation of the heathen in Chapter 1. Those who considered themselves morally good whether Jew or Gentile could easily condemn the heathen, but here Paul charges the religious hypocrites that they have condemned themselves.

Paul is addressing those who were self righteous.

##### Those who judge others and do the same things have condemned themselves. – **Vs. 1**

Moral man justifies himself saying he is not as bad as others. The man that condemns another for breaking the law and himself as well breaks the law is without a defense. This man condemns himself with the words he condemns another.

###### To judge rightly is to make a decision or an evaluation based on the facts at hand. Judgment as a principle is not wrong.

* 1. Christians should make righteous judgment.

John 7:24—*Judge not according to the appearance, but judge righteous judgment.*

* 1. It is the hypocrite who is warned of judging.

###### Those who judge others consider themselves to be morally good.

Those who judge and do the same thing are condemned by their own judgment. This is the definition of a hypocrite. For example if someone sees someone steal something and then evaluates that it is wrong to steal they have made a judgment that stealing is wrong. The man that condemns another for breaking the law while at the same time he as well breaks the law is without a defense. This man condemns himself with the words he intends to condemn another. We see here the inconsistency of human judgment and man’s biased decision-making, but in verse two it is declared that God’s judgment is according to truth against not just this group or that group, but against those that commit “such things.” God’s judgment is according to truth, unbiased, and absolute. A man may feel self-confident and sure of his own place at the time he judges another, but without a doubt he is without a defense--inexcusable--when the judgment of God comes.

##### The Principles of God’s Judgment – **Vs.2- 13**

###### God’s judgment is true. v. 2

We see the inconsistency of human judgment and man’s biased decision-making, but in verse two it is declared that God’s judgment is according to truth, against not just this group or that group, but against those that commit “such things.”

God’s judgment is according to truth, unbiased, and absolute. A man may feel self-confident and sure of his own place at the time he judges another, but without a doubt he is without a defense--inexcusable--when the judgment of God comes.

###### God’s judgment is impartial. v. 3-11

v. 4 “**The goodness of God leads men to repentance**.” Men too often respond so vainfully to the mercy of God. When God does not bring instantaneous judgment men often imagine they have escaped and have “gotten away” with it, but in so doing they despise God’s goodness, forbearance, and longsuffering patience. They are without a flicker of understanding that the reprieve they enjoy is the goodness of God to lead them to and provide space for REPENTANCE. God is not interested in simply destroying men in anger, but His desire is that men would be saved and that could mean for some by as it were fire.

Paul clearly explains that while the hard and impenitent heart imagines vainly that he has escaped, instead of taking advantage of the mercy and goodness of God he to the opposite effect stores up, treasures up, against himself the wrath of God.

In a time when pardon is provided, the hard hearted and impenitent store up only more wrath and condemnation. They heap up treasures of destruction over a promise of treasures of righteousness. God is not blind and neither has He gone soft. God is longsuffering, but He also will judge righteously EVERY man according to HIS DEEDS.

The righteous judgment of God will reward the obedient with eternal life, but will judge the disobedient with tribulation and anguish. (Ro.2:7, **9**; 5:21; 6:17, 23)-1:30; 10:21

Romans 2:6—*Who will render to every man according to his deeds:*

Romans 2:11— *For there is no respect of persons with God.*

This means that God is totally impartial in all His dealings with men including His judgment.

###### Those who have sinned without the Law will perish without it. -Vs. 12

Paul presents a truth in verse twelve, those that have not the law will die without the law, but the law will judge those that have sinned in the law. It is not enough to know about the law, but you must DO it.

* 1. Ignorance of the Law will not save the Gentile.

### This refers to the Gentiles who had not received the Law of Moses. Even though they did not have Moses’ law all men have been given the testimony of creation and have the law of God, revealed by the conscience of man, written on the heart. Paul has already shown that all men are condemned and in need of Salvation.

* 1. Those who have sinned in the Law will be judged by the Law.

He stands in this place of great self-confidence and self righteousness because he KNOWS the law, but **THERE IS NO** RIGHTEOUSNESS IN just KNOWING THE LAW.

Paul speaks directly to emphasize his point, “Thou that preachest a man should not steal, dost thou steal?”

Paul is clearly presenting that just as the Gentile is guilty because he DOES NOT the law and not that because he has not the law, as the Jews do, so also are the Jews not pardoned from their guilt because they have and know the law, but they as well are judged for not DOING the law.

Their testimony is evil, they boast, KNOWING the law, but dishonor God, BREAKING the law.

* 1. This refers to the Jews who had received the Law of Moses.
  2. Possession of the Law will not save the Gentiles.
  3. The Jews will be judged by the Law that was given to them.

###### Obedience is a requirement for justification.- Vs. 13

The hearers of the law are not just before God, but the doers of the law shall be justified.

Paul is condemning the hypocrisy of the Jews. This verse must be understood within its context, for 3:20 declares by the deeds of the law shall no flesh be justified in the sight of God. God does not justify those who perform the works of the law, but to those who through faith accept the provision that has been afforded them whether under the Old or New covenant.

Because the Jews had not obeyed the Law they will be condemned by the law. Many of the Jews had heard the law read in the synagogue, yet they did not obey what they had heard.

Obeying the law required the sacrificing of animals. The law included provision for the atonement of sins through the blood of an animal. We understand these sacrifices were a shadow of Jesus death upon the cross which were only accepted by God as a figure of Him who was to come and pay the price in full for the sins of all humanity. Man has only been justified by the blood of Jesus Christ. Under the Old Covenant the Jew could be justified if he obeyed the law which included animal sacrifice for sin. The works of the law have never justified man.

Justification is now only provided by faith in Jesus Christ. Christ is the fulfillment of the law. Under the New Covenant of Grace men can only be justified through Jesus Christ. The sacrifices of the law looked forward to redemption through Christ’s blood and justification which is by faith. So today the only way man can obey God is to accept the atonement of Jesus Christ.

Galatians 3:24—*Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*

##### T he Law of God is written on the hearts of men. - **Vs. 14-16**

###### The Gentiles can by *nature* do that which is contained in the law.

Does verse 12 mean that a Gentile cannot be justified because he has not been given the law that he may obey it as the Jews have? No, absolutely not. The Gentile may do by nature the things contained in the law without ever having it because God has placed in every man a conscience whereas long as men guard it and keep it are a law unto themselves in the proper and true sense of the phrase. This law is written in their HEARTS and their conscience bears witness to it.

Paul is confronting the excuses of man, to answer the question: how can God judge the Gentiles who did not have the Law? God will judge a man based on the truth that has been afforded to him. Gentiles who sin will perish, but the Law of Moses will not be used as a standard of judgment against them. All men still had the law of their conscience and the testimony of creation. The sinner is under condemnation with or without Moses’ law.

The court of the Jew consisted of the law, a judge, and a witness. So too the Gentile has the law on his heart, his conscience as a judge, and the witness of his thoughts accusing or excusing him.

* 1. God created man with a conscience which is a natural sense of right and wrong.
  2. God has only one standard of morality. There is not one law for the Jew and another law for the Gentiles.
  3. This is in reference to the previous verse which states God requires obedience to the law. This obedience was not only attainable by the Jews; Paul is showing that all men have God’s law written on their hearts both Jew and Gentile. It is the doers of this law who will be justified.

###### All men are accountable to the moral law of God.

* 1. The law of conscience sits in judgment of all men.
  2. Since all men have broken the moral law; all men are condemned.
  3. The only remedy for man is justification by faith.

###### God will judge the secrets of men. - V. 16

* 1. Men will be judged by Jesus Christ. - Jn.5:27
  2. Paul’s Gospel is not the standard of God’s judgment. “My Gospel” refers to the teaching and preaching of Paul. The righteous judgment of God is an essential ingredient of the Gospel Paul preached.

#### THE UNFAITHFUL JEW IS UNDER CONDEMNATION – Vs. 17-25

##### The Jews rested in the Law. Vs. 17-18

###### The Jews claimed to be exempt from condemnation based on heritage.

When Jesus condemned the Jews, they replied: *We be Abrahams seed;* Jesus responded: *if ye were Abraham’s children, ye would do the works of Abraham.—*Jn. 8:33-39 The Jews believed they would receive eternal life on the merit of being a Jew and the covenant of circumcision. The old Rabbinical writings state that no circumcised man will be lost. The Jews had a tradition that Abraham stood at the gates of hell to insure that no circumcised man was ever cast there.

###### Knowledge of the law cannot save the Jew.

The Jew that boasts in the law believes he is a guide for the blind, but is blind himself. That is, he believes he knows the way, and no one else does. He stands in this place of great self-confidence because he KNOWS the law, but THERE IS NO RIGHTEOUSNESS IN KNOWING THE LAW. Paul speaks directly to emphasize his point, “Thou that preachest a man should not steal, dost thou steal?” Paul is clearly presenting that just as the Gentile is guilty because he DOES NOT the law and not that because he has not the law as the Jews do, so also are the Jews not pardoned from their guilt because they have and know the law, but they as well are judged for not DOING the law. Their self-confidence is fool hearty for they are the blind leading the blind.

##### The Jews believed they were superior to the Gentiles. Vs. 19-25

###### The Gentiles were considered blind and ignorant.

Thus the questions concerning the guiding of the blind and instructing the babes. Paul is confronting the Jewish mindset of the time. Paul was disarming the objections of the Jew to show his condemnation and need of true justification which is through faith.

###### Paul questions the faithfulness of the Jews to the Law.

He was driving his message to the conscience of the Jew. You who tell others not to sin: do you sin? You boast in the law yet dishonor God by breaking the law.

##### The True “Jew” is one that is so INWARDLY (heart, spirit) Vs. 26-29.

###### Circumcision was a sign of the cutting away of the flesh.

###### The uncircumcised Gentile who obeyed God’s law had more profit than the circumcised Jew who disobeyed it.

###### Circumcision is of the heart.

The issue for justification is not over if a man was born Jew or Gentile, whether he has been circumcised or not, or if he has the law or not, but has his HEART been circumcised? Has the hardness, impenitence, and sin been cut out of his heart? Paul concludes a true Jew is one who has faith inwardly, whose heart has been changed, and not one who merely follows outward ceremonies in the flesh. Every Jew needs to add to his physical circumcision a circumcision of the heart through repentance and a changed life.