## 

## 

## 

## 

## 

## 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.

Christians should make righteous judgment.

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

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.

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.

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.

This refers to the Jews who had received the Law of Moses.

Possession of the Law will not save the Gentiles.

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.

God created man with a conscience which is a natural sense of right and wrong.

God has only one standard of morality. There is not one law for the Jew and another law for the Gentiles.

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.

The law of conscience sits in judgment of all men.

Since all men have broken the moral law; all men are condemned.

The only remedy for man is justification by faith.

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

Men will be judged by Jesus Christ. - Jn.5:27

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.