

006 Romans 2:17-3:20 in Edward Rangel

Pre-Service Loop

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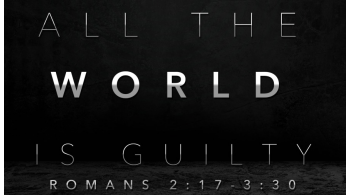
Warm-up

0 slides in 0 items • 0s

Service

32 slides in 23 items

Romans



Pronouns

- "They" Gentiles
 - Gave up God for their own religion (idolatry)
- "You" Church
 - Church are no better if you do the same (gossip, adultery, etc)
- "We" Jews

"They" Gentiles

"You" Church

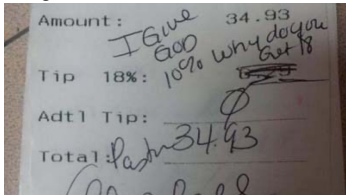
"We" Jews

Paul includes himself in this group

Many feel they have diplomatic immunity and are bit guilty - everyone else us guilty, but not me.

Jewish rabbi once said that to live in Palestine is to be saved eternally.

Image Slideshow



Pronouns

"We" Jews

- Paul includes himself in this group
- We are "Par excellence," Inverted superiority, superior race
- We are the superior race
- We are better
- We are the chose race

In Roman Empire:

Exempted from paying certain temple taxes because it violated their conscience (Apostolic who refused to leave 20% tip and wrote on receipt...)

Exempted from serving in the military because they would not fight on the Sabbath (young boy in boarding school)

Given more legal liberties than average Roman citizen

This caused resentment, hatred and bitterness - didn't help the Jew's case at all when he would say their race was better, cleaner, chosen, superior and had the true God.

Paul was a proud Jew just like his contemporaries, he understood well that pride.

What Were The Jews So Proud?

WHY SO PROUD?

ROMANS 2:17-20

Romans 2:17-20

17 But if you bear the name "Jew" and rely upon the Law and boast in God,

Romans 2:17-20

2 Things they Were Proud About

2 Things they Were Proud About

1. The Law
2. Circumcision

The Law

Given the Law

- Not even the Patriarchs had the Law (Dt. 5:3; 4:7-8; Rom. 2:17)
- To the gentiles:
God>>creation>>conscience>>people
- To the Jews: God>>Jews
- This is why "WE" are special!

Given the Law

Not even the Patriarchs had the Law (Dt. 5:3; 4:7-8; Rom. 2:17)

To the gentiles: God>>creation>>conscience>>people

To the Jews: God>>Jews

This is why "WE" are special!

"We are in a position to correct the whole world, be a light to the whole world, even to condemn the entire world!"

Titles

Gave themselves Titles:

- Guide to the blind
- Light to those in darkness
- Embodiment of knowledge and truth
- Corrector of the foolish
- Teacher of the immature

Gave themselves Titles:

Guide to the blind

Light to those in darkness

Embodiment of knowledge and truth

Corrector of the foolish

Teacher of the immature

"We have a peculiar relationship with God that places us above everyone else. We are in the know, and if you want to be in the know you have to come to us. We may let you in."

What's Wrong with this Attitude?

What's Wrong with this Attitude?

Hypocrites

When you are a hypocrite people will hate and despise you and what you CLAIM to represent.

Romans 2:21-23

21 you, therefore, who teach another, do you **not teach yourself?** You who preach that one shall not steal, **do you steal?**

Romans 2:21-23

I guess it would be alright to boast some about the commandments and God, etc., but live and practice what you preach.

Little girl asked her mother whose preaching led her to Christ. Mother said, "Mammaw's preaching." Girl said she did not know Mammaw was a preacher. Mother said, "Not from any church pulpit, but by how she lived every day, loved, served and practiced her religion."

Dr. Pawson Quote

"There are some preachers who should never be out of the pulpit, and bad livers who should never be behind it." Dr. David Pawson

If you don't practice what you preach then people will not listen to what you say, but they will despise you for what you are.

When a gentile sins, it is bad enough yet expected, but when a Jew sins, it is worse because people will blame the God of the Jews.

Romans 2:24

24 For "THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU," just as it is written.

Romans 2:24

2 Peter 2:2

2 Many will follow their sensuality, and because of them the way of the truth will be maligned;

2 Peter 2:2

Worse yet, Christians doing the same because when Christians sin, then it is bad for us because we malign Christ.

Proud of their Badge: Circumcision

PROUD OF THEIR BADGE:
CIRCUMCISION
ROM 2 25-29

Romans 2:25-29

25 For indeed circumcision is of value if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision.

Romans 2:25-29

Circumcision

Proud of their Badge: Circumcision

- Rite that stamped them as God's people
- Wore the badge - but it was a hollow mockery
- Gentile was better off when he was moral without the badge

There are people who will wear a badge but are fake

Dirty police, mockery of the badge

Politicians who make a mockery of their oath

Christians who make a mockery of their commitment to God

Jews knew not to commit adultery but did it anyway

Jews knew not to steal but stole, even from their own parents!

Circumcision

Christians wear a badge:

- Baptism is a symbol of Christ death and resurrection (Romans 6)
- Lord's Supper is a symbol of Christ's sacrifice
- Going through the motions means nothing, obedience, the heart and holiness is what God wants

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Romans 2:29

29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

Romans 2:29

What makes a real Jew is not physical circumcision

What makes a real Jew is not human praise

What makes a real Jew is true obedience from the heart and praise from God.

Now Time for the Hecklers!

NOW TIME FOR THE
HECKLERS!
ROMANS 3

Paul assumes that his audience would not like what he was saying and would have some objections.

Works consulted

References

Arnold, C. E. (2002). *Zondervan illustrated Bible backgrounds commentary. Volume 3, Romans to Philemon*. Grand Rapids (Mich.): Zondervan. C. "Written code" translates a Greek word that means "letter" (gramma). In later Christian theology, Paul's contrast between "letter" and "spirit" was applied to the interpretation of the Old Testament. Christians, it was argued, needed to penetrate behind the "letter" of the words of the Old Testament in order to be able to understand its true, "spiritual," meaning. We preserve this same metaphor when we speak of obeying the "spirit" of the law..

Black, A., & Black, M. C. (1998). *1 & 2 Peter*. Joplin, MO: College Press Pub.

Cottrell, J. (1996). *Romans* (Vol. 1). Joplin, MO: College Press Pub. Co.

Davids, P. H. (2006). *The letters of 2 Peter and Jude*. Grand Rapids, MI: William B. Eerdmans Pub. Co.

Flavius Josephus, & Whiston, W. (1988). *Works The works of Josephus : complete and unabridged*. Peabody, Mass.: Hendrickson.

Green, M. (1987). *2 Peter and Jude: an introduction and commentary* (Vol. 18). Downers Grove, IL: InterVarsity Press.

Kim, J. E. (2017). *Romans: Nothing but Grace*. (D. Bomar, A. Stocker, D. Thevenaz, & J. Wilcox, Eds.). Bellingham, WA: Lexham Press; Bible Study Magazine. Although the Jews had the privilege of receiving the law (3:2), the Gentiles have the law, too—a law “written on their hearts” (2:15). All people will be judged according to whether they obey the law they have received. Paul understands his Jewish audience’s feeling of privilege and addresses it. Does knowledge of the law help the Jews be more obedient? Does not having the law make the Gentiles act more rebelliously?

Lenski, R. C. H. (1966). *The interpretation of the epistles of St. Peter, St. John and St. Jude*. Minneapolis, MN: Augsburg Publishing House.

Pawson, D. (2013). *A Commentary on Romans*. United Kingdom: Anchor Recordings Limited.

PBS. (2019). *The Roman Empire: in the First Century*. The Roman Empire. Jews In Roman Times I PBS. Retrieved March 23, 2021, from Pbs.org website: <https://www.pbs.org/empires/romans/empire/jews.html> Protected by Rome and allowed to continue their religion, everything was fine until rebellion in Judaea led to a major change in the practice of their faith.

Wright, T. (2004). *Paul for Everyone: Romans Part 1: Chapters 1-8*. London: Society for Promoting Christian Knowledge. From time to time one of the big supermarket chains decides to try to pass off its own products as though they were made by one of the regular manufacturers. I remember one store a while ago which sold breakfast cereal with a packet design that, until you got close up and read exactly what it said, would have deceived you into thinking it was the real thing. It happens sometimes with soft drinks, too, and other big sellers. What counts at that point, for the discerning buyer, is not the price, not the outward look of the thing, but what’s inside the packet. Labels can mislead. Sometimes they are designed to do exactly that. Paul’s point in this paragraph is that labels, and even names, can indeed deceive. He goes deeper than simply the deception practised by clever marketing. Sometimes the product itself turns out to be not what it seems. The ‘product’, in this case, is the chosen people of God, Israel, here addressed as a singular person, ‘you’. The outward label, the badge of Jewish identity for males, is circumcision. Paul assumes his readers know this, so he can pass automatically, here and elsewhere, from a discussion of Jewish identity in one sentence to a mention of circumcision in the next. His point is that the badge of circumcision, and even the name ‘Jew’ which belongs to the ethnic family of Israel, can deceive. Sometimes what’s going on inside the package doesn’t match the badge, and the name, on the outside. When that happens, the badge means the opposite of what it says. If a Jew breaks the law, his circumcision becomes, in effect, uncircumcision—not that he ceases to be physically circumcised (though some Jews, determined to assimilate into the Gentile world, tried to have the marks of circumcision removed), but that his real standing before God is the same as that of an uncircumcised Gentile. This wasn’t a new idea. The prophet Jeremiah (9:26) had said exactly the same thing half a millennium earlier. This point is striking enough (and a lot of Jews in Paul’s world would have resisted it), but there is more. The outside/inside reversal works in the other direction as well. Supposing, he says, someone who isn’t circumcised (a Gentile, in other words) keeps the law’s requirements, what then? Paul boldly draws the conclusion: it is as though they are circumcised. What’s more, they will then be in the position, over against the circumcised person who breaks the law, that the Jew in verses 17–20 supposed himself to be in. They can sit in judgment over the lawbreakers. But who are these Gentiles who ‘keep the requirements of the law’, and who even ‘fulfil the law’ despite being uncircumcised? Paul knows perfectly well how odd that last sentence must sound to any well-educated Jew. Circumcision was one of the law’s commandments; how then can an uncircumcised person be ‘fulfilling the law’? (The same point occurs in 1 Corinthians 7:19, and I suspect that on both occasions Paul intended it to sound darkly funny.) The answer comes through the biblical echoes in verses 28 and 29. Paul is referring, not to any Gentile who happens to make a special moral effort, but to those who have God’s law written on their hearts by the spirit. When we check across to other passages where he says more or less the same thing (as he does, for instance, in 2 Corinthians 3:1–6) it is clear that he is talking about Gentiles who have become Christians. In line with the prophecies of Jeremiah 31 and Ezekiel 36, and for that matter with the explosive spiritual experience of all the early Christians, Paul believed that through Jesus the Messiah Israel’s God had renewed the covenant, and was now welcoming into that new family all those, irrespective of ethnic background and hence of outward badges like circumcision, who believed the gospel. He is here sketching in, very briefly, the much fuller picture of Christian life, of the renewal of the heart by God’s spirit, to which he will return in passages like chapters 8 and 12. This leads him to a very sharp point indeed, which has been as controversial in our own day as it no doubt was when Paul first wrote it. He declares that the label on the package is irrelevant, and that when you find the real thing in a package with a different label you should call the real thing by the right name even if it comes from somewhere else. He takes the holy and wonderful word ‘Jew’ itself, and declares that when God works by the spirit in a Gentile heart to produce the true fulfilment of the law, that Gentile is to be called ‘Jew’, even though he or she was not born into a Jewish family. This radical shift in meaning for the ancient name of God’s people continues to haunt this letter, as we shall see, right through to one of its most climactic moments, several chapters away as yet. What is true of the name is true of the badge. The circumcision that matters is the circumcision of the heart, that strange internal

operation spoken of originally by Israel's scriptures themselves (Deuteronomy 10:16; 30:6; Jeremiah 4:4). The prophets had spoken (Jeremiah 31:33; 32:39-40; Ezekiel 11:19; 36:26-27) of God's new work in people's hearts; this, it seems, is what Paul has in mind. He is talking, in traditional Jewish language, about the renewal of the covenant, and claiming that it has taken place in and through God's spirit. He has not mentioned Jesus in this passage, but it is clear that he understands this new covenant to be the direct result of God's action through his Messiah. One more note, an interesting indication of the way Paul's mind worked. Having described 'the Jew' and 'the circumcised person' in terms not of ethnic background and physical marking but of the state of the heart, he declares that such a person gets 'praise' not from other human beings but from God. The point is this. The Hebrew name 'Judah', from which the word 'Jew' derives, actually means 'praise' (see Genesis 29:35; 49:8). Despite the fact that Paul is writing in Greek, where the point doesn't work, he is thinking in Hebrew. If it's 'praise' you want, he says—if you want the name that says you can lift up your head and claim your special dignity—then don't look for it from other human beings, by boasting of your ethnic status as 'Jew'. Get it from God, when God writes his law on your heart by the spirit.

What's the Point of Being a Jew?



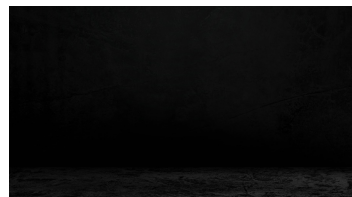
Romans



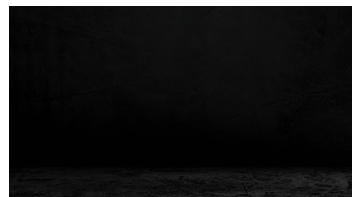
Post-Service Loop

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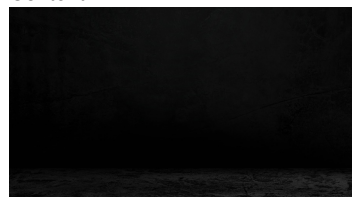
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2



Content



Bible

