

A Walk Through Romans

Judgment of the Hebrew – Rom 2:17-3:8

Vertical Life Church

Introduction

- Paul has first addressed the Guilt of the Heathen
- Next he addressed the Guilt of the Hypocrite
- Now he turns his sights on the Guilt of the Hebrew

Religious Orthodoxy Examined (2:17-24)

- Access to the truth (2:17-20)
 - Confirmation of the truth (17-18)
 - Confidence in the truth (19-20)
 - Can lead to a Contemptuous nature (v20)

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 - Can lead to a Contemptuous nature (v20)
- Accountability to the Truth (2:21-24)
 - Accountable for Spiritual Insincerity (21)
 - Accountable for Ignoring the truth (22)
 - Accountable for Dishonoring God (23-24)(e.g. Gen 12:10-20; 2 Sam 12:14)

Religious Ordinances Examined (2:25-29)

- Limited value of outward acts (25-27)
- Limitless value of inward change (28-29) (Deu 10:16; 30:6; Jer 4:4)

Religious Objections Examined (3:1-8)

- 3:1 *OBJECTOR*: If all you have said in 2:17-29 is true, then what is the advantage of being a Jew and what profit is there from circumcision?
- 3:2 *PAUL*: The Jews have had many special privileges. The most important is that they were entrusted with the oracles of God. The OT Scriptures were given to Jews to write and to preserve, but how have the people of Israel responded to this tremendous privilege? On the whole, they have demonstrated an appalling lack of faith.

Religious Objections Examined (3:1-8)

- 3:3 *OBJECTOR*: Well, granted that not all Jews have believed, but does this mean that God will go back on His promises? After all, He did choose Israel as His people and He made definite covenants with them. Can the unbelief of some cause God to break His word?
- 3:4 *PAUL*: Certainly not! Whenever there is a question whether God or man is right, always proceed on the basis that God is right and every man is a liar. This is what David said, in effect, in Psa 51:4 : “The complete truthfulness of all You say must be defended, and You must be vindicated every time You are called into question by sinful man.” Our sins only serve to confirm the truthfulness of God's words

Religious Objections Examined (3:1-8)

- 3:5 *OBJECTOR*: If that's the case, why does God condemn us? If our unrighteousness causes the righteousness of God to shine more gloriously, how can God visit us with wrath? (Paul notes here that in quoting these words, he is using a typically human argument.)
- 3:6 *PAUL*: Such an argument is unworthy of serious consideration. If there were any possibility of God's being unrighteous, then how could He be fit to judge the world? Yet we all admit that He *will* judge the world.

Religious Objections Examined (3:1-8)

- **3:7 OBJECTOR:** But if my sin brings glory to God, if my lie vindicates His truth, if He causes man's wrath to praise Him, then how can He consistently find fault with me as a sinner?
- **3:8** Why wouldn't it be logical to say—
- **PAUL:** Let me interrupt to say that some people actually accuse us Christians of using this argument, but it is a slander.
- **OBJECTOR:** Why wouldn't it be logical to say, “Let us do evil, that good may come”?
- **PAUL:** All I can say is that the condemnation of people who talk like that is well-deserved.