

ROMANS 1:18-3:39 | THE CASE REJECTED

Supplemental Resource: Romans Graphically Presented, pgs. 5-6

ROMANS 2:2-16 | GOD'S WORK UNDER LAW

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ROMANS 2:12-16 | THE JEW AND THE GENTILE IN JUDGMENT

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VERSE 12 – BLACK

Since verse 2 we have seen *God's Work Under Law*. During the age of the law, those who **sinned without law shall also perish without law**. That is, **without law** there is no remedy except to **perish**. This would align with Paul's teaching in Ephesians 2:12, that those outside of Israel have **no hope**, they are **without God in the world**. Those within Israel who **have sinned in the law** and did so during the age of law **shall be judged by the law**. This matches what Jesus said in John 5:45.

For those who desire to apply this directly to the Christian life in the age of grace, one must ask how, in any sense applicable today, a person who **sinned in the law shall be judged by the law**? Yet this is precisely what Paul says. The only way to reconcile this with our dispensation is to *not apply it to our dispensation*.

VERSE 13 - BLACK

The plain sense of these words goes against what most preachers teach today, because most preachers mix dispensations. Here, Paul is not (and cannot be) talking about the age of grace, but he is clearly talking about how a person **shall be justified** under the age of law. Most of Christianity insists that this verse was simply *never true*, but because they cannot say such a thing, they use linguistic gymnastics to make **justified** mean something other than what it means (though by Romans 5:1 they will go back to literal). Others will say something like, **the doers of the law shall be justified, but there are no actual doers of the Law**. This is the same lame argument given by Calvinists for the "whosoever will" passages and is unacceptably deceptive. Paul gives no indication whatsoever that there are no **doers of the law**, and, in fact, claims himself to be righteous according to the law in Philippians 3:6.

From the beginning, the law was presented as something that *worked for those who worked it*.

VERSES 14-15 - BLACK

These verses align with the first part of verse 12, concerning those who **sinned without law** and **shall also perish without law**. This group is here made plain, **the Gentiles, which have not the law** (v. 14). The reason they **perish without law** (v. 12) is because they *make it up as they go*, taking *the average of what they've heard about the law*.

The structure of verses 12-15 is as follows:

A - Those without law (12a)

B - Those with law (12b)

B' - Those with law (13)

A' - Those without law (14-15).

VERSE 16 – BLACK

Verse 16 completes verse 12. The great challenge is the phrase, **according to my Gospel**. Neither the judgment of secrets *nor* the Judge Himself (**Jesus Christ**) was not known prior to Paul. See Matthew 12:36 for the former and John 5:22 for the later. Therefore, in this instance we cannot take the words **according to my Gospel** to mean that this is *exclusive to my Gospel* but rather that it is *in accord* with the Pauline Gospel. That is, the future judgment is not *removed* with the Pauline Gospel even though those in the age of grace are not subject to such judgment (for they are righteous in Christ).

ROMANS 2:17-3:2 | THE CHALLENGE OF THE JEW

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VERSE 17-20 – BLACK

These verses constitute one sentence and one thought, and thus will be taken as a whole.

In these verses, we find confirmation that the book of Romans is delivered to a Jewish audience. The description of the Jew in these verses is meant to be positive in every way. The things described in these verses are exactly that which a good Jew *should* have been doing. They were to *rest in the law* and *make boast of God*, etc.

The Jews had the μόρφωσις [morphosis] **of knowledge and of the truth in the law**. The word *morphosis* signifies that the **knowledge** and **truth** is actually present in the Law, it is not the *mere appearance* but the *substance itself* (compare Phil. 2:6 and Psalm 19:7-9). The Jews indeed had **knowledge** of God's expectations and **the truth** about a right relationship with God, and these were contained **in the law**.

VERSES 21-24 – BLACK

Paul now comes to his issues with Judaism. Namely, the Jew had the law but did not always keep it. Paul now comes to his issues with Judaism. Namely, the Jew had the law but did not always keep it. The heart of the matter was that such duplicity caused **the name of God** to be **blasphemed among the Gentiles** (v. 24). This is **as it is written** (v. 24), likely a general reference to the repeated prophetic condemnations of Israel when she failed to live faithfully.

VERSE 25 – BLACK

For Paul to say that **circumcision verily profiteth** is in contradiction with Pauline arguments for Gentiles, but this is not for Gentiles, but for Jews who are law-keepers. Paul's argument is that *law obedience* must go along with *circumcision*.

VERSES 26-27 – BLACK

Once again, Paul, who later so strongly argues against the value of keeping the Law, here argues that the one who keeps **the righteousness of the law** will be **counted for circumcision**. That is, an uncircumcised man can be *counted among the circumcision* by becoming circumcised, according to the law. And if an uncircumcised man was to come into the law and fulfill it, he would be much more honorable than the circumcised man who **doth transgress the law**.

In other words, it is not the birthright of the circumcision to inherit the promises, but such promises are inherited *by works*.

VERSES 28-29 – BLACK

This is not an argument that circumcision of the flesh was not necessary, but rather than it was only *part* of what was necessary. A spiritual reality must support the physical reality.

VERSES 3:1-2- BLACK

Paul speaks briefly of the **advantage** of being a Jew, and says that such **profit is much in every way**.

Unto the Jews **were committed the oracles of God**. This **advantage** is so great that Paul puts this **chiefly**, using the word πρῶτος [protos], which means "first."

Compare Deuteronomy 4:7-8.

The non-Jewish world owes a debt of gratitude to the Jewish people for their diligence in receiving, respecting, and preserving the **oracles of God**.