

26-0315sc Transcript

26-0315sc - *The Book of Romans, Steve Cain*

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26-0315 - The Book of Romans 2:1-24

Transcript (0:04 - 38:54), Teacher: Steve Cain

(0:04) We're reading from the New International Version. We're looking at Paul's writings in Romans. (0:13) We're in the second chapter, and I believe that the first chapter (0:20) is Paul setting us up and giving us the framework for understanding the balance of the book.

(0:32) And so, as we reflect upon it, we'll try to reflect back through it. (0:37) And before we go, let's have a word of prayer. (0:41) Father, we come to you at this time very glad to be able to be here, (0:47) to join with our brothers and sisters to study your Word.

(0:52) We're so grateful for your complimenting us with your Word, knowing full well that we can understand (1:03) and comprehend it. We ask for your willingness in helping us with the understanding, and (1:14) I can't think of the word that I was looking for, but anyway, (1:18) we ask your blessings upon us and our study, and that we will be rewarded by your study (1:24) and by your Word. We're looking at Paul's writings in Romans, and we ask your blessings in this (1:34) in Jesus' name we pray.

Amen. As I was telling, I just came off something I've never experienced (1:47) before. I had a three-day fast, and this morning I broke it.

So, I'm still under the influence of it, (1:58) so please bear with me on this. But the understanding is that if you read the first (2:09) chapter, we know that God's wrath is kindled by individuals not wanting to know Him, (2:20) and because they don't want to know Him, they're exchanging His truth for a lie. (2:27) But because of them not wanting to know Him and not wanting to hear His, (2:34) what oftentimes is referred to as, commandments, (2:44) their lives will definitely go against that, and they will develop these particular attributes that (3:01) will follow rejecting God's way of life.

And so, it says that they will have, (3:10) I'm looking at first chapter, and starting with verse 24, their sinful desires, their hearts to (3:17) sexual impurity, for the degrading of their bodies with one another, and they will exchange (3:24) the truth about God for a lie, and worship and serve created things rather than the Creator, (3:31) who is forever praised. Amen. And because of this, God has given them over to shameful lusts.

(3:37) Even their women exchanged natural sexual relations for unnatural ones. In the same way, (3:44) the men are abandoned natural relationships with women and were inflamed with lust for

one another. (3:52) Men committed shameful acts with other men and received in themselves the due penalty for their (3:58) error.

Furthermore, just as they did not think it worthwhile to retain the knowledge of God, (4:04) so God gave them over to a depraved mind, so that they do what ought not to be done, (4:11) and they have become filled with every kind of wickedness, evil, greed, and depravity. (4:18) They are full of envy, murder, strife, deceit, malice, and they are gossips, slanderers, (4:25) God-haters, insolent, arrogant, and boastful, and they invent ways of doing evil. (4:33) They display their parents, or disobey their parents, and they have no understanding, (4:40) no fidelity, no love, no mercy, and although they know God's righteous decree that those who do (4:47) such things deserve death, they not only continue to do these very things, but also approve of those (4:55) who practice them.

So apparently, the individuals who reject God and reject His knowledge and do (5:04) not want to know anything about Him, they do know, and they do understand. And in the first (5:13) part of that chapter, it points out that they can't help but know that there is a God, (5:23) but they're rejecting it, and they're purposely rejecting it, and because they are purposely (5:28) rejecting it, they acquire these particular attributes. Now, the individuals may not (5:38) develop all of them, because we know that homosexuality is just limited to certain (5:46) types of people, drunkenness and unfaithfulness is just for certain people, (5:55) that they just develop it, but others become arrogant, slanderers, gossips, God-haters, (6:03) insolent, arrogant, and you can see that.

And so when we're looking at the world, we can see (6:11) and know who's rejecting God, and who's rejecting the knowledge of God. (6:18) So, and the other thing that we're looking at now is poems writing a letter to Roman, the church in (6:26) Rome. And in the church, we can see that there is a conglomeration of individuals, some who were (6:36) raised as Jews, and others who were raised in various other religions, and that's the reason (6:46) why they're called Gentiles.

And they have adopted other gods, idolatry, and various other (6:55) life forms, and so that's the reason why Jews refer to them as Gentiles, because they're not one of (7:03) them. And that's what a Gentile is, anyone who is not a Jew. And so, as we reflect upon that, (7:12) Paul's looking at the church, and the church is made up of individuals who have renounced their (7:21) particular faith to become Christians.

They have renounced their particular faith to let Jesus be (7:28) their high priest, and let Jesus be the one who reconciles them to God. So Paul is writing to (7:38) a church that has a conglomeration of a homogenized type of people. And so what we have is the Jews (7:50) looking over and criticizing the Gentiles and the way they're living, and the reason why they're (7:55) criticizing the way they are, is because they were raised to believe in the God of Abraham, Isaac, (8:01) and Jacob.

And because they believed in the God of Abraham, Isaac, and Jacob, (8:07) we see that God has given them the way he wants them to live. They've recognized the fact that (8:18) he's the one and only true God. We have the Gentiles who were not raised that way.

(8:26) And if you read Psalms 147, it points out that God has treated the Jews in a way that (8:35) no other nation was created. And so the Jews have every reason to believe that they are special, (8:45) where they think of themselves as being more special than the Gentiles. And coming out of (8:54) the Jewish faith, we know that the Jews would have nothing to do with the Gentiles.

(9:03) They're biased. They're prejudiced. The Jews are.

And they were raised that way, so (9:11) it's going to be difficult for them to overcome that. Prejudice is very difficult. And so he's (9:22) trying to help them drop that prejudice against the Gentiles.

But we also know (9:29) that the Gentiles need encouragement. The Gentiles need to be (9:36) given every reason to believe that they are worthy of being together. And so Paul is trying to (9:45) point out to them that if they can just forget those particular things and become Christians, (9:57) and to drop everything that they had, and to become Christians and adopt Jesus' teachings.

(10:03) And so that's the reason why they're Christians, is because they believe in Jesus, and that Jesus (10:11) is the sacrifice and the atonement for their sins. And so the Gentiles needed forgiveness of their (10:19) sins, but the Jews, those who were raised in the Jewish faith, probably don't really believe (10:27) they really needed Jesus. But they do.

And so when Paul is writing, (10:41) trying to think in Acts, when he's talking to Peter and the others, he tells them, and I think (10:50) this is in chapter 10 or 11, where he has come together. He's just got through his ministry (11:02) to the Gentiles, and he's come to explain his position on teaching the Gentiles and (11:09) converting Gentiles. He has to convince the Apostles that are in Jerusalem, that both of them, (11:21) and that the Jews, and he's pointing out the Jews, that they needed to be saved (11:27) in the same manner in which the Gentiles were saved.

And you follow that? He's telling them, (11:37) hey Jews, you need the same forgiveness that the Gentiles are receiving. (11:44) And the reason he's pointing that out is because the Jews, through their upbringing, they believe (11:53) in the importance of circumcision. But he's going to point out that circumcision is of (12:02) no value if you're not following the law.

And so if the Gentiles, (12:13) because of the way they're raised and everything, if they're obeying the law (12:18) and living like one under the law, their heart is just as circumcised as the Jews, (12:25) and so they need to have circumcision. So when we're looking at the faith, (12:33) Colin has to point out to them, and in this first part of Chapter 2, I believe he is directing (12:41) his commentary to the Church and the brothers who were raised in the Jewish faith, (12:53) that they need to realize and bring themselves down and humble themselves to deal with the (13:02) Gentiles who are coming out. And I liken it to the fact that it can still exist in the brotherhood.

(13:14) So, we're members of the Church for several years, perhaps. I myself became a member of (13:26) the Church when I was 12 years old, and I have no reason to question my baptism. I have no reason (13:37) to question my relationship with Jesus and God.

And so I was raised this way, so I have knowledge (13:46) and I have experiences that perhaps individuals who became Christians when they were 18 or 20 (13:55) and have been Christians for several years, and so they have come to an understanding (14:01) what the Church is all about. And we get new people coming in, and they're coming—a lot of times (14:10) they're coming in out of the world never having even known or read a part of the Bible, (14:18) and you're asking them to know how to turn to Philippians Chapter 5. (14:24) If there is five chapters in Philippians, I don't know. I have to look it up.

But anyway, (14:31) they don't know what you're talking about. And to challenge their dress, they come in (14:39) with shorts on. They come in with all kinds of things, and we have to teach them knowing.

(14:49) So, here they are. They're looking at us, and we know exactly how to conduct ourselves, (14:55) but they don't. And we have to teach them how to conduct themselves.

So in the meantime, (15:03) are we going to be condemning them, judging them, and saying, (15:10) you need to do this, and how are they receiving our instruction? They need encouragement. (15:18) They need to be uplifted. And we need to understand the position where they are, (15:25) and we need to understand how to teach them and to bring them that way.

Can you imagine what (15:31) their children are experiencing? If they have children and they join our children in their (15:37) Bible class, those children are not used to living this way. Their children are not used (15:44) to understanding where the Bible is and then. Like their parents don't have the foggiest idea (15:50) of what's going on, and so the teacher is doing the same thing to them, and they walk out of (15:57) that class, and they're saying, I don't know what's going on.

So they get discouraged when (16:06) you think. So we don't want to discourage them from being this way. So Paul's addressing (16:15) the church and telling those who were raised as Jews who know how to conduct themselves in the (16:23) church, and that's what Paul writes Timothy, is he's telling Timothy to teach them how they ought (16:33) to behave in the church.

So we're looking at ourselves, and we need to know how to behave (16:42) in the church. So he's asking us not to be critical of our brothers who are just new (16:51) in the faith, and not to be critical of them, period. And so he's talking about judging, (17:00) and so when we're looking at judging, as I pointed out last week, (17:06) when we look at judging, what is judging for? What is the purpose of judging? (17:12) The purpose of judging is to tell a person how far or how advanced they have come become.

(17:20) When we looked at the Olympics, I don't know if any of you really followed the Olympics, (17:27) but my wife and I looked at skating, and those skaters, as they're out there skating and doing (17:34) jumps and everything, they have terms for the various jumps that they do, and I'm saying to my (17:41) wife, how do they know what jump they're making? How do they know that? But they do, and if you (17:54) listen to the commentary, and the commentary is following these people, the couples or the (18:00) individuals around the skating rink, they're saying, they flawed there, or oh, wasn't that (18:07) beautiful? And where are they coming from? They're judging, and so when the skater gets done, (18:17) he walks up and sits down and waits for the judges to determine how he did. (18:23) Now, to judge must say to him whether he's perfect or not, and if he's perfect, (18:35) he's righteous, but if he's not perfect, he's being condemned. Even though he doesn't get a 10, (18:48) 10 is perfect.

If he gets an 8 or a 9, he's condemned because he's not perfect. (18:57) So what does the Bible do? The Bible is designed, the law is designed to determine whether a person's (19:05) perfect or not. The Bible looks at an individual and says, oh, they're living good, (19:15) but they're not quite right yet.

So if they're not quite right yet, and he only gives them an 8, (19:22) he's condemned them. They're condemned, and so why do we judge? What is the purpose of judging? (19:35) We're being asked, don't judge. If you're going to judge anybody, judge yourself and compare yourself (19:41) with God.

Compare yourself with Jesus. Who is given a 10? Who was given a 10? Jesus, (19:54) and the Holy Spirit verified that. The Holy Spirit verified to God that Jesus was a 10.

(20:02) The Holy Spirit judges us, and he says, you've got some room to grow yet, (20:09) but when Jesus gets done and he provides the sacrifice, he declares us to be righteous, (20:16) and so when God looks at us and he says, I see nothing but the blood of Christ, (20:24) because when we're Christians, we're declared to be a 10 in God's sight because Jesus' blood (20:31) continues to cleanse us, but we know in our own hearts of hearts, we've got some room to grow, (20:41) and so they're giving us that room to grow. But what's the purpose of judging? (20:48) The purpose of judging is to declare whether or not a person is righteous or not. So I've gone to (21:02) My name is Joy.

I need to take one of those memories. (21:13) I've gone to the 4-H judging, and they bring in a cow, or they bring in a pig, or they bring in (21:20) a sheep, and the judge goes around, and he's judging, isn't he? And he knows what a certain (21:29) breed is supposed to be like, and he knows what a 10 is, and so he's looking around, and he (21:38) doesn't see a pig doing exactly what it is. He's too fat or he's too lean.

He looks at a cow. (21:45) He looks at a sheep, and he's judging, and so at the end, he declares who's the best of the show. (21:55) That's all he's doing is the best of the show.

He's not telling us that that person or that sheep or (22:00) that animal is a perfect animal. Whether it be a dog, I see those dog shows all the time, (22:09) and so they watch the dogs prance around. They watch the dog as he stands.

They watch the dog (22:15) who obeys commands, and so the judge declares who's the best of the show, not perfect. So (22:28) why judge? That's what judging is about. So when we look at an individual and judge them, (22:38) we're demeaning them.

As Paul would say, we're all in the same boat. That's what he's going to (22:51) point out in chapter 3. We're all in the same boat. We have all sinned and fallen short of (22:58) the glory of God, and that we all need Jesus' salvation.

So that's what he's pointing out. (23:06) So let's take a look at chapter 2. I've got 15 minutes. (23:13) Any questions or any comments? Anything that you'd like to add to this? So he looks out.

(23:22) You therefore have no excuse, you who pass judgment on someone else, for at whatever (23:29) point you judge another, you are condemning yourself. And why is that the case? It's not (23:35) saying that you are guilty of what they're doing, but you are guilty of breaking the law yourself, (23:41) and you are not perfect yourself. So therefore you have no excuse, you who pass judgment on (23:48) someone else, for at whatever point you judge another, you are condemning yourself, because (23:54) you who pass judgment do the same things.

In other words, you're breaking the law just as (24:01) they are breaking the law. Now we know that God's judgment against those who do such things (24:08) is based on truth. In other words, God is the one who has set up what is perfection.

(24:18) And so he knows what is true. So when you, a mere man, being passed, you, (24:26) a mere human being, and I have to follow my comments and breakdown of the sentences here, (24:35) you, who are a mere human being, pass judgments on them and yet do the same things, (24:44) breaking the law. Do you think you will escape God's judgment? Or do you show contempt for the (24:53) riches of his kindness, forbearance, patience, not realizing that God's kindness is intended to (25:02) lead you to repentance? In other words, look at why God is judging, and we know what God wants, (25:15) but he's dealing with us out of patience.

He's dealing with us out of kindness, (25:26) and the reason he's dealing with us with patience and kindness is because he wants to encourage us (25:32) to repent. What are we going to repent? We're going to repent of the way we look at God. (25:40) We're going to repent that God has and is, and that he does have authority over us, (25:46) and he has the right to declare the lifestyle that he wants for us.

(25:52) And so if we're breaking that lifestyle, breaking and living a different lifestyle, (25:57) he's asking us to repent from that and accept and adopt his lifestyle. He wants us to adopt, (26:05) that's what repentance is about. Giving away the sinfulness, the unlawfulness, and accept (26:18) and return back to his way and accept his way.

That's what repentance is about. So we're going (26:27) to repent about our attitude towards God, and we're going to accept him as God, and then we're (26:33) going to repent from our lifestyle that we've adopted as sinners, and we're going to try our (26:39) level best to live up to God's standards. Any questions? So that's what he's asking us to do.

(26:48) And so, but because, verse 5, but because of your stubbornness and your unrepentant heart, (27:00) you are storing up wrath against yourself for the day of God's wrath, (27:06) when his righteous judgment will be revealed. God will repay each person according to what they (27:14) have done. To those who, by persistence in doing good, seek glory, honor, and immortality, (27:23) he will give eternal life.

But for those who are self-seeking and who reject the truth (27:31) and follow evil, there will be wrath and anger. There will be trouble and distress for every (27:40) human being who does evil, first for the Jew, then for the Gentile. But glory, honor, and peace (27:48) for everyone who does good, first for the Jew, then for the Gentile.

For God does not show (27:56) favoritism. So is he saying that he's going to save everybody because they're looking for those? (28:04) He'll save those who are seeking glory, honor, and immortality? He will give eternal life? (28:17) No. He's talking about an attitude.

What is your attitude? Do you want to be God-fearing? Do you (28:26) want to be living up to what God wants you to live? That's what he's going to be judging. That's what (28:32) he means by those who, by persistence in doing good, seek glory, honor, and immortality, he will (28:40) give eternal life. Because if you're doing that, what will it end up? It will end up you (28:47) recognizing God's grace in your life and his wanting to reconcile you to him through Jesus, (28:58) and you will become a Christian.

And he's saying if that attitude continues on, (29:04) then he's going to bless you. He will bless anybody who is continuing in that particular (29:13) attitude. But if you are rejecting that particular attitude and seeking self-glory, (29:22) self-seeking, who reject the truth and follow evil, there will be wrath and anger.

And what (29:29) kind of attitude is that? That is the attitude of saying, I don't believe God. I'm not going to (29:35) accept God's offer of reconciliation. I'm not going to accept that.

And if you become a Christian just (29:44) because you want to become, you recognize that he blesses Christians, and you continue in your (29:51) Christian walk of life with this particular attitude, he knows that, too. And so you're not (30:01) living the way God wants you to live. Any questions about that? Any comments? Am I interpreting it (30:08) right? So he's going to reject us,

and so there will be trouble and distress for every human (30:19) being who does evil, first for the Jew and then for the Gentile.

But glory, honor, and peace for (30:26) everyone who does good, first for the Jew and then for the Gentile, for God does not show favoritism. (30:36) Got a couple minutes yet, so we can finish this chapter out. No, that's not finishing the chapter.

(30:51) So he goes on, verse 12. All who sin apart from the law will also perish apart from the law, (30:59) and all who sin under the law will be judged by the law. For it is not those who hear the law (31:08) who are righteous in God's sight, but it is those who obey the law who will be declared righteous.

(31:17) Indeed, when Gentiles who do not have the law do by nature things required by the law, (31:24) they are a law for themselves, even though they do not have the law. (31:31) They show that the requirements of the law are written on their hearts, (31:36) their consciences also bearing witness, and their thoughts sometimes accusing them, (31:43) and at other times even defending them. This will take place on the day when God judges (31:49) people's secrets through Jesus Christ, as my gospel declares.

Now, let's continue on verse 17. (32:01) Now you, if you call yourself a Jew, if you rely on the law and boast in God, (32:08) if you know his will and approve of what is superior because you are instructed by the law, (32:15) if you are convinced that you are a guide for the blind, a light for those who are in the dark, (32:23) an instructor of the foolish, a teacher of the little children, because you have in the law (32:29) the embodiment of knowledge and truth, you then who teach others, do you not teach yourself? (32:39) You who preach against stealing, do you steal? You who say that people should not commit adultery, (32:47) do you commit adultery? You who abhor idols, do you rob temples? You who boast in the law, (32:56) do you dishonor God by breaking the law? As it is written, God's name is blasphemed (33:03) among the Gentiles because of you. Blaspheming is something that (33:12) people look at and they pay attention to.

I don't know how many times in my walk of life, (33:20) I'm 84, almost to be 85, and I've seen and heard the church, and I've heard the (33:33) people outside the church. The reason why they're not coming and part of our fellowship (33:40) is because they recognize blasphemy. When they recognize the fact that they are (33:54) blaspheming, what is blasphemy? Anybody? What is blasphemy? Speaking against God? (34:05) In this particular case, what is he talking about? In this context, what are they saying (34:14) about blasphemy? (34:17) Blasphemy against God.

(34:19) Oh? Yes. (34:20) It's a specific problem that he's addressing, the hypocrisy of a person condemning, a person who's condemning someone (34:33) that is a person who's self-righteous, and his guy is righteous, condemning someone else (34:45) while he also does the same thing. (34:50) Exactly.

(34:50) It's hypocritical. And people see that and they say, well, kind of a guy (35:00) wants you to do with this person. (35:02) Exactly.

And in particular, hypocrisy. What is the word? Where does hypocrisy come from? (35:10) What is the word hypocrisy? It has background. (35:15) Play acting.

(35:16) Play acting. It comes out of the old theater back in Jesus' day when they had acting instead of (35:27) relying on facial expressions and so on. If they wanted you to be evil, they had a mask,

(35:34) and they would put a mask on, and they would say hypocrisy is a term that they use for actors.

(35:43) Being someone you aren't, being something that you are acting to be, that's where the term (35:51) hypocrisy comes from. Being something that you aren't or pretending to be something that you aren't. (35:59) And so in this particular case, and I've seen hypocrisy, maybe being guilty of it myself, (36:10) but here's a person who says, I hate lying.

And he demonstrates his lying by saying he won't have (36:19) anything to do with those people, but what does he do? He has a tendency to be the bigger liar. (36:28) And so the person says, that's hypocrisy. Hypocrisy then is saying the person outside of faith (36:39) says, I'm not coming there because there's hypocrisy.

What is he saying about the church? (36:45) They're teaching one thing, but they don't really believe it because they do the very thing (36:52) that they are condemning. And so I'm not going up there, they're just nothing but hypocrites there. (36:59) Have you heard that? They're hypocrites.

So what are they accusing the church? (37:06) They're accusing the church of teaching one thing, but in their own lifestyle, (37:13) they're not living it. And so that's what Paul is pointing out. (37:19) If you're going to judge, judge yourself.

Don't judge other people. But if you're going to do that, (37:27) then this is what you need to partake in. So he's pointing out to them, it is written, (37:36) God's name is blasphemed among the Gentiles because of you, because you are blaspheming.

(37:44) You are hypocrisy. And so our time has come to an end. So we'll pick up with circumcision.

Do a (37:54) little study on circumcision. If you have a chain reference Bible, look at the chain reference (38:02) Bible. We'll talk about circumcision, and I will give you a place to turn to.

And in that particular (38:11) case, follow it on. Here are some of the chapters, some of the verses you might want to look at, (38:19) and we'll look at it in detail next week. Deuteronomy 10, 16.

Deuteronomy 30, verse 6. (38:30) Jeremiah 4, verse 4. And Colossians 2, verse 11. I don't know if you wrote that down or not, (38:41) but we'll be referring to that next week. Okay.

So our time is up. Thank you so much.