

# 26-0329sc Transcript

## 26-0329sc - *The Book of Romans*, Steve Cain

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## 26-0329 - The Book of Romans

### Transcript (0:04 - 39:24), Teacher: Steve Cain

(0:04) Continuing on Chapter 2, Chapter 2 is a prerequisite to us understanding Chapter 3. (0:13) And I'd like to start out probably at verse 17. (0:17) But before we do, let's go to our Heavenly Father in prayer. (0:22) Most gracious Heavenly Father, we come to you at this time thanking you for the opportunity to be here.

(0:27) Thank you for the measure of health and safety that we enjoyed being able to enable us to get here. (0:35) And to look forward to studying a portion of your Word, (0:41) which we're so grateful that you complimented our ability to understand and to read. (0:48) We ask that you enable our understanding and insight as we look at the Scriptures, (0:54) that we'll be able to make the right application and come out with correct understanding of things that Paul wants us to know.

(1:06) And he's writing to the church there in Rome. (1:09) So we ask your blessings upon our study. (1:14) We pray these things in Jesus Christ's name.

Amen. (1:20) So remember now, Paul's writing to the church in Rome. (1:25) Rome is made up of all different kinds of people.

(1:29) But the predominant, from what I gather and what I would understand, (1:35) is that because it starts in the Jewish faith and takes those of the Jewish faith to open up their understanding to the Gentiles, (1:47) and we know that they are licensed, if you will, to start converting Gentiles and bringing the Gentiles into the faith. (2:01) And so that sort of builds the Acts. (2:06) It started out in Jerusalem, Samaria, and the other parts of the world.

(2:11) And so we see that up until the time Peter talks to Cornelius and Paul deals with his people, (2:23) the gospel was basically just being spread among the Jewish faith. (2:30) And, of course, Jesus comes out of the Jewish tradition, out of the heritage. (2:37) So you take a look at Jesus' lineage, and it is filled with a heritage from Abraham to Mary and Joseph.

(2:54) So anyway, the predominant members of Rome probably consist of the Christians who came through the Jewish faith. (3:08) And then the balance is made up of the Gentiles, and we know that the Gentiles could be almost anything. (3:18) Barbarians or Greeks or whatever.

(3:23) And they were subject to idolatry, superstitions, and various other things. (3:29) And so they did not know the God of Abraham, Isaac, and Jacob. (3:33) They knew only the gods that they worshipped idolatrically and superstitiously.

(3:39) As Paul would point out in Athens, in Acts 17, where he's getting ready to speak to the Ariacobites. (3:59) And so he's been roaming around, and he sees statues to all gods, and then he also sees a statue to the unknown God. (4:08) And so he's going to speak to them about this God that they ignorantly worship.

(4:13) So, obviously, the Church has those people. (4:22) So it would be very easy for one to be thinking in terms of superiority. (4:34) And if you were raised knowing the God of Abraham, Isaac, and Jacob, and the true and living God, and they didn't, (4:45) you could really easily lord it over them and say, (4:50) ah, this is what you're missing, and so on.

(4:53) And that's what Paul is going to be pointing out to them, is that, (4:58) are they really any better than those who don't have the same heritage as you? (5:06) Are you really that much better off? (5:09) And so he's trying to point out to them that, no. (5:14) Why? (5:16) Because of sin. (5:18) You're all subject to sin.

(5:20) And you're subject to the death penalty. (5:23) And so you're no better off than they. (5:25) You, even though you have the background of worshiping God through the Mozeffa thing, (5:35) all the Mozeffa thing did was to point out to you that you were a sinner.

(5:42) And that's what you need to come away with this. (5:44) You are a sinner. (5:45) They're sinners.

(5:47) You both need God's righteousness, the righteousness that God wants to extend to you. (5:54) And so you both need that. (5:55) And so this is what Paul is trying to, I believe, is what Paul is trying to get across (6:02) in the first two chapters or three chapters.

(6:06) He's directing his comments to the Jewish people and saying to them, (6:11) don't be so uppish. (6:13) You're not that much more better than they are. (6:16) You just know God, the God of Abraham, Isaac, and Jacob.

(6:20) Or they didn't. (6:22) But that's the only difference. (6:26) You're both in need of being saved.

(6:29) And you're both being in need of having your sins forgiven. (6:34) And you need a sacrifice that deals with that sin. (6:38) So it doesn't matter.

(6:41) And he's pointing out to them that just because they're circumcised doesn't mean (6:47) that they're in their coveted relationship. (6:50) As I was growing up, people would say, (6:56) do you think you're the only one that's going to heaven? (7:00) As long as I'm in the Church of Christ, I'm saved. (7:05) But yet, just being in the Church of Christ doesn't mean that I'm saved, (7:12) because I may be doing my religion that the Jews were doing with their religion, (7:20) just doing it to get their card punched and not by faith.

(7:26) And so we need to be reflecting on the value of faith (7:31) and the role that faith plays in our lives. (7:35) Enough of that. (7:37) Let's take a look.

(7:39) Now, verse 17, chapter 2, and we'll go right on into chapter 3, (7:44) because chapter 3 is where we want to be. (7:46) I've already commented, basically, on chapter 2. (7:51) Now you, if you call yourself a Jew, if you rely on the law and boast in God, (7:59) if you know His will and approve of what is superior because you are instructed by the law, (8:06) if you are convinced that you are a guide for the blind, a light for those who are in dark, (8:16) an instructor of the foolish, a teacher of

little children, (8:20) because you have in the law the embodiment of knowledge and truth, (8:26) you then who teach others, do you not teach yourself? (8:34) You see there, he's really nailing it down about them, (8:39) and he's telling them, hey, that's not anything to be proud of. (8:45) You then who teach others, do you not teach yourself? (8:48) You who preach against stealing, do you steal? (8:51) Verse 22, you who say that people should not commit adultery, do you commit adultery? (8:59) You who abhor idols, do you rob temples? (9:04) And you who boast in the law, do you dishonor God by breaking the law? (9:10) As it is written, God's name is blasphemed among the Gentiles because of you.

(9:17) And that's one of the things that always drove home to me when I was growing up (9:22) and people were trying to rebel or reject the churches of Christ, (9:26) they said, you're hypocrites, you know, and that's what he's saying here. (9:32) They're hypocrites, they're blaspheming God, blaspheming. (9:37) God's name is blasphemed among the Gentiles because of you.

(9:42) Then verse 25, he picks up. (9:45) Circumcision, and he's focusing in right on the Christian who's raised as a Jewish person. (9:56) Circumcision has value if you observe the law.

(10:00) But if you break the law, you have become as though you had not been circumcised. (10:07) So then, if those who are not circumcised keep the law's requirements, (10:14) will they not be regarded as though they were circumcised? (10:18) The one who is not circumcised physically and yet obeys the law will condemn you, (10:26) even though you have the written code and circumcision, or a lawbreaker. (10:34) A person is not a Jew who is one outwardly, nor is circumcision merely outward and physical.

(10:44) No, a person is a Jew who is one inwardly, (10:49) and circumcision is circumcision of the heart by the spirit, not by the written code. (10:58) Such a person's praise is not from other people, but from God. (11:05) So he lambasted them, and he's trying to put them in their place.

(11:13) But he's also saying that there is an advantage in your heritage, just something to be proud of. (11:19) But it's not to be lording over anybody. (11:22) It's something that you as a person can be proud of.

(11:25) And so, what advantage, then, is there being a Jew? (11:32) This is chapter 3 now, verse 1. (11:35) What advantage, then, is there being a Jew? (11:38) For what value is there in circumcision? (11:42) Very much, or much in every way. (11:46) First of all, the Jews have been entrusted with the very words of God. (11:52) So he's going to build them up now.

(11:55) You do have the right to be proud of your heritage because of what God has allowed you to experience. (12:05) You have an experience with God that you should be very proud of, (12:10) because God has honored you and given you the opportunity to know him, (12:16) and to be blessed by him, and to have his word given to you. (12:21) And through the prophets, and so on.

(12:25) So, what advantage is there in being a Jew? (12:30) For what value is there in circumcision? (12:33) Much in every way. (12:34) First of all, the Jews have been entrusted with the very words of God. (12:40) What if some were unfaithful? (12:44) Would their unfaithfulness nullify God's faithfulness? (12:48) Not at all.

(12:49) Let God be true, and every human being a liar, as it is written, (12:57) so that you may be proved right when you speak, and prevailed when you judge. (13:03) So what is the logic that they're trying to use? (13:08) We know that where sin is, God's grace is going to reach out to them.

(13:20) And so, the more they, this is the logic now, (13:24) the more they sin, the more God is going to bless them with grace.

(13:33) So, if I'm a real bad sinner, God's grace is going to reach out to me. (13:42) But if I was raised in the church, and I've only known God, (13:49) and I've been baptized when I was 12 years old because it was a form of right that I was obeying, (13:57) does that mean that I'm a perfect person? No. (14:03) So, God's grace is going to reach out to me (14:08) just as much as He's going to reach out to that terrible sinner.

(14:13) Or, Dahmer. Does Dahmer mean anything to you? (14:18) He was terrible, but as far as I know, somewhere along the way, (14:25) he became a Christian, a God-caring person while in prison. (14:29) So, God's grace did not reject him.

(14:35) God's grace is not rejecting anybody. (14:38) God's grace is going to reach out to whoever wants to be saved, (14:45) and acknowledge him as being God. (14:47) So, what if some were unfaithful? (14:52) Will their unfaithfulness nullify God's faithfulness? (14:56) Not at all.

Let God be true, and every human being a liar as it is written. (15:03) So, if I became a Christian and then fell away, does that mean that God is a failure? (15:12) No. He's still there, and He's waiting for us to come back.

(15:20) Would I get out of that mostly? (15:24) If we, putting our place in God, (15:27) if we go out and help somebody, (15:31) and, you know, if we put in good faith, (15:34) we believe what they're saying, and we do what they say, (15:37) and then they jip us, or they turn against us, (15:42) our attitude is, well, we're not going to do that again. (15:48) That's specifically saying that even if you do that, (15:53) that God is not going to keep on offering grace. (15:59) Okay.

We'll let that ride. (16:09) Okay. I hear what you're saying.

Okay. (16:16) What if some were unfaithful? (16:19) Will their unfaithfulness nullify God's faithfulness? (16:24) Not at all. Let God be true, and every human being a liar as it is written, (16:30) so that you may be proved right when you speak, and prevail when you judge.

(16:35) So, if God is going to, well, let's just let it go for a moment. (16:47) Let's go down to verse 5. (16:51) But if our unrighteousness brings about God's righteousness more clearly, (16:57) what shall we say? (16:59) That God is unjust in bringing His wrath on us? (17:04) I am using a human argument. (17:06) Certainly not.

(17:09) If that were so, how could God judge the world? (17:14) Someone might argue, if my falsehood enhances God's truthfulness, (17:21) and so increases His glory, why am I still condemned as a sinner? (17:29) Why not say, as some slanderously claim that we say, (17:33) let us do evil that good may resolve? (17:38) Their condemnation is just. (17:42) So, what Scott is sharing with us is the thought that as we become a Christian, (18:05) God reaches out to us, and He gives us the righteousness that we need through Jesus, (18:13) but if we fall away, according to the Hebrew letter, we have re-crucified Christ, (18:25) and therefore we have no righteousness. (18:30) We have no forgiveness of our sins.

(18:33) We've gone back into the law. (18:35) We've gone back into the world, and we're going to be subject to the law. (18:39) So, does that mean that God is, because He's going to condemn us, (18:46) and He's going to send us to hell because we're no longer under His sight? (18:50) Does that mean

that He is not righteous? (18:55) And no, because it reflects His righteousness.

(19:04) I want to disturb your train of thought. (19:06) Yeah, go ahead. (19:08) But what fits here really well (19:10) is the idea of walking in the light.

(19:14) Because Romans tells us, there is no condemnation for those who love God and obey Him. (19:21) So, John tells us, walk in the light as we walk in the light who were given of us. (19:31) Verse before that says, if you say you love God, (19:37) but walk in darkness.

(19:39) He's not talking about outsiders. (19:42) He's not talking about atheists. (19:44) He's not talking about the lost or walking in darkness.

(19:48) He's talking about those who say they love God. (19:51) Those are people who think they're Christians, at least think they're Christians, (19:55) or are Christians, but walk in darkness. (19:59) So those, there is every crucified Christ.

(20:08) Those who walk in the light and are trying to change, (20:16) those are covered by the blood of Christ. (20:18) There is a difference. (20:20) So those passages, that all fit.

(20:24) Right. (20:25) And so, as far as you're quoting Romans 8, (20:31) there is now therefore no condemnation to them who are in Christ Jesus. (20:36) But they're not in Christ Jesus because they're not walking in the light.

(20:40) And according to the Hebrew letter, they've re-crucified Christ. (20:46) So they're not walking in the light anymore. (20:48) So they're subject to the condemnation.

(20:52) Those walking in darkness. (20:54) Those Christians are subject to condemnation. (20:57) But they say they love God.

(20:59) But if we truly are in Christ, there is no condemnation. (21:04) We're in Christ and walking according to the light. (21:08) Right.

(21:10) This all applies to the Christian. (21:12) This isn't applying to the outsider. (21:15) The outsider is lost.

(21:16) Well, no. (21:16) I realize that. (21:18) He's talking to the Christian who has the Jewish background.

(21:27) There is those who say they love Christ who walk in darkness. (21:34) Right. (21:34) To me, you can see it really easily in Catholicism.

(21:39) I mean, they, the mobster, those in faith is indulgent, and I'm okay. (21:51) Right. (21:51) So you can really see it there.

(21:56) But they're, what's walking in light, what's walking in darkness. (22:03) We need to show ourselves approved by studying, and we need to do it. (22:09) Paul's talking about, that's six or seven, where he's, you know, it's sin in me that's doing these things.

(22:22) And if I approve the law because I don't want to do what I'm doing, or I just said this because I don't want to do that, and I know that's wrong. (22:37) I've shown that the law is right. (22:41) So the person walking in light feels guilty and ashamed with sin, doesn't try to justify their

sin, sees it as it is, and tries to change, even though that may be hard and they may sin.

(23:02) That sin, that's walking in light. (23:08) Walking in darkness, if somebody says, oh, all I have to do is, I'm baptized, I'll just say, I'm sorry, forgive me, and I'm covered. (23:21) That's very good.

(23:22) And you're right. (23:23) Now let's get back to Romans. (23:26) Romans, the subject is circumcision.

(23:30) The subject is circumcision. (23:32) And how is the Jew treating circumcision? (23:35) And how is the Jew treating circumcision? (23:39) The Jew thinks that as long as he's circumcised, he's in the coveted relationship with God. (23:46) But he's not a Jew if he's not keeping the law.

(23:50) He's not a Jew if he hasn't circumcised his heart and allowed his heart to be circumcised. (23:57) So, this is, in essence, exactly what you're saying. (24:04) But he's using the Jewish faith as the example for what we're after.

(24:09) So, for the uncircumcised, the Gentiles, if they're walking in the light, and they themselves then, the Spirit won't use them. (24:29) That's what Paul is saying. (24:32) Yes.

(24:35) He's looking on their hearts. (24:38) He's not looking at their flesh. (24:40) The Jew thinks he's in a coveted relationship because he is circumcised flesh-wise.

(24:48) He's not dealing with his circumcision of the heart. (24:53) And this is one of the reasons why Paul points out that the righteousness that the Jew was seeking, (25:02) they were seeking through the law by words and not by faith. (25:10) And the Gentile has found righteousness, but it wasn't because of circumcision.

(25:17) It was because of faith circumcised of the heart. (25:23) They are children of Abraham. (25:27) And this is the point that we need to always recognize, is when Abraham was circumcised, (25:34) it was not for the purpose of showing that he was saved.

(25:39) It was for the purpose of showing that he believed in God, (25:43) and that he was an example of what God wants to do with the world, (25:51) and not setting aside a specific people. (25:56) He was showing this is one of the ways in which they could keep track of the promise. (26:03) This was the only way that they could keep track of the promise.

(26:07) Or would we be thinking that God is keeping this promise to the Muslim relationship, or the Islamic relationship? (26:19) No! He's not keeping this promise to them. (26:22) He's keeping his promise to Abraham, Isaac, Jacob, and that seed line, (26:30) not the other son, Ishmael. (26:37) Not Ishmael.

He wasn't looking after Ishmael. (26:41) And he wasn't looking after Esau. (26:44) He wasn't looking after them.

(26:47) He was looking after those who were of Abraham, Isaac, and Jacob in specific, (26:52) and that's what Paul points out in the Galatian letter. (26:54) That this is what we were going to be paying attention to. (26:59) How is God going to fulfill his promise? (27:02) He's fulfilling his promise through the seed of Abraham, (27:04) but the seed of Abraham is going to be specific.

(27:08) It's going to be specifically through Jacob and his family. (27:14) And so, what is the purpose of Matthew and Luke's lineage? (27:20) It's to show us that Jesus is the promise of the fulfillment of

the promise that he made to Abraham, (27:29) because he is of the lineage of Abraham, through Abraham, Isaac, and Jacob. (27:35) All the way back to... (27:36) Right.

(27:37) Takes it all the way back to... (27:40) The promise of Abraham. (27:41) To the promise, yeah. (27:43) To Abraham.

(27:44) To, yeah, Adam and Eve, yeah. (27:47) America, right? (27:48) Yeah. (27:49) So, that's what the whole purpose is.

(27:51) So he's looking here at the circumcision, because I'm circumcised. (27:58) I'm a Jew. (27:59) And that's exactly what is happening today, is how do I know I'm a Jew? (28:07) Because I'm circumcised.

(28:09) Is your heart circumcised? (28:12) Are you of the seed of the promise? (28:17) So, God wasn't saying that circumcision was the signal. (28:25) He was saying that I want you to realize that I am giving Abraham as an example of what I'm going to do for the rest of the world. (28:36) And so, the rest of the world are all Gentiles.

(28:41) So, who is Abraham? (28:43) He's a Gentile. (28:47) He was a Gentile. (28:50) And God took a Gentile out among the Gentiles and said, through your seed, I'm going to bless the world.

(29:00) But the Israelites misconstrued the purpose of circumcision and made it a point of pride. (29:08) Made it a point of heritage. (29:11) And so, God is showing his blessings and his purpose to the circumcised.

(29:20) Not those of the heart. (29:23) What was God's real anger as he brought the Israelites out of Egypt? (29:30) Their unfaithfulness. (29:34) It turned back to... (29:37) Yeah.

(29:37) And then, once they crossed the Red Sea, once they crossed the Red Sea, they said, ah. (29:47) And they reverted back to that. (29:49) Then, all of a sudden, they realized that this is not a paradise.

(29:54) This is going to be a trial. (29:58) Oh, what's the matter here? (30:00) Wasn't there enough graves in Egypt? (30:04) So they reverted back to idolatry. (30:08) They reverted back to the life that they had in Egypt.

(30:16) And so, they didn't give God credit, and they forgot about God and his promise to lead them to the promised land. (30:25) And so on. (30:26) That was what God was concerned about.

(30:28) So, he's dealing with their attitude of what circumcision means. (30:36) And so, they misconstrued that. (30:41) But Paul wants them to realize that, you know, I love Psalms 147.

(30:49) The very last verse of Psalms 147. (30:53) If you have your electronic Bibles there, you can go back to Psalms and look up 147. (31:08) And the very last verse.

(31:16) He has, starting with verse 19. (31:20) He has revealed his word to Jacob, his laws and decrees to Israel. (31:27) He didn't do that to the rest of the world.

(31:29) He only did it to those who were of the circumcision. (31:34) He only did that to those who were the descendants of Jacob. (31:40) He didn't do that because he brought out Jacob's family.

(31:45) And he brought out Jacob's lineage and their heritage. (31:50) And he started blessing them.

(31:52) And he has revealed his word to Jacob, that's Israel.

(31:58) Because Jacob's name was changed to Israel. (32:01) His laws and decrees to Israel. (32:04) He has done this for no other nation.

(32:11) The other nations do not know his laws. (32:17) Praise the Lord. (32:20) So, Israel is the only one that God blessed.

(32:27) And blessed them with his presence and his glory. (32:34) It's not that he didn't look after the rest of the world, he does. (32:38) Just like he does today.

(32:41) So we praise the Lord. (32:43) Any questions? (32:44) So, this is what Paul is trying to point out to them. (32:49) That just because they have a physical circumcision, (32:53) to point out that they are descendants of Jacob, (32:57) doesn't give them, doesn't cut any ice, as one says.

(33:01) Doesn't buy any coffee. (33:04) Three dollars and we'll get you a cup of coffee. (33:07) Checklist believer.

(33:10) Pardon? (33:11) Checklist believer. (33:13) Checklist believing. (33:14) Getting your card punched.

(33:17) And so that works. (33:21) And Paul is saying that the reason why the Israelites did not get the righteousness that they were striving for (33:27) is because the law would have provided them that if they had approached it through faith. (33:33) But they didn't approach it through faith.

(33:35) They approached the law of Moses as a law of works. (33:40) So, I did this, get your card punched. (33:43) I observed the Feast of the Passover, get your card punched.

(33:46) I provided the sacrifices, get your card punched. (33:50) These were things that I had to do in order to do it, in order to offset my sins. (33:56) Well, there's no works that's going to offset your sins.

(34:00) That's my last sermon that I had. (34:03) I used the balance sheet, which John came up to me and said, (34:09) Oh, I like that balance sheet. (34:13) So, anyway.

(34:14) That's got to be because we don't believe God will just give us. (34:21) Exactly. (34:23) That's exactly right.

(34:25) We cannot earn righteousness. (34:28) God provides it to us through, and this is one of the things that I really like about the third chapter. (34:39) If you go down, and we're not there yet, but righteousness through faith.

(34:47) And I'll close with this because I've got to run. (34:50) Okay? (34:52) Down to the 21st verse of the third chapter. (34:57) Now, apart from the law, the righteousness of God, this is the righteousness that God wants to give us.

(35:05) It's his gift. (35:08) Apart from the law, the righteousness of God has been made known. (35:12) This is the gospel.

(35:15) This is what the gospel is made up of. (35:17) I often would refer to 1 Corinthians 15, where

Paul talks and says, (35:23) If you obey the gospel of Jesus' death, thereon resurrection. (35:27) That's part of it.

(35:29) What the real gospel is, is God wanting to reconcile us to him through Christ, (35:35) and Jesus is going to offer a sacrifice that will atone for our sins, (35:43) and God will offer us reconciliation to him through righteousness, which is his gift. (35:53) He's going to credit righteousness to us. (35:55) That's the gospel.

(35:58) That is what the gospel is. (36:00) It's God saying, this is what I want to do for you. (36:05) And so it's the gospel.

(36:07) So, really quick, and then I've got to run. (36:11) But now, apart from the law, the righteousness of God has been made known, (36:15) to which the law and the prophets testify. (36:19) This righteousness is given through faith in Christ Jesus to all who believe.

(36:27) There is no difference between Jew and Gentile, (36:30) for all have sinned and fall short of the glory of God, (36:34) and all are justified freely by his grace through the redemption that came by Christ Jesus. (36:44) God presented Christ as a sacrifice of atonement through the shedding of his blood, (36:51) to be received by faith. (36:54) He did this to demonstrate his righteousness, (36:58) because in his forbearance, he had left the sins committed beforehand unpunished.

(37:05) He did it to demonstrate his righteousness at the present time, (37:10) so as to be just and the one who justifies those who have faith in Jesus. (37:18) Where, then, is boasting? (37:20) It is excluded because of what law? (37:24) A law that requires works? (37:26) No, because of the law that requires faith. (37:32) For we maintain that a person is justified by faith apart from the works of the law.

(37:40) Or is God the God of the Jews only? (37:43) Or is God the God of Jews only? (37:46) Is he not the God of Gentiles too? (37:49) Yes, of Gentiles too. (37:51) Since there is only one God who will justify the circumcised by faith (37:58) and the uncircumcised through the same faith, (38:03) do we then nullify the law by this faith? (38:06) Not at all. (38:08) Rather, we uphold the law.

(38:12) Amen. (38:13) And I gotta go. (38:15) That's the gospel.

(38:17) That right there is the gospel. (38:19) Paul is revealing the gospel to the church for one specific purpose, (38:30) and that is to get everybody on the same page. (38:36) We're all saved by the same purpose, for the same purpose.

(38:41) We're all saved. (38:42) Let God be praised. (38:44) Right, let God be praised.

(38:46) He's not a person of respect. (38:48) In other words, yes, he wants the message to go to the Jews first (38:59) and then to the Gentiles. (39:01) But he's not a respecter of persons.

(39:04) And he's not saying, I'm only going to recognize the Jews (39:08) and I don't want to recognize them. (39:11) His blessings are going to reach out to everybody equally. (39:18) Thank you so much for your tolerance.

(39:21) We'll see you next week and we'll finish Chapter 3.