



Some people's sins are outward, visible and obvious. They are easy to point at, comment on and judge. But there is another kind of sin which is more hidden, but just as destructive. Paul "nails it" here in chapters 2 and 3 as he continues to tell us the "bad news" before the good.

### WHAT DOES IT SAY?

#### Romans 2:1-29

<sup>1</sup> You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things. <sup>2</sup> Now we know that God's judgment against those who do such things is based on truth. <sup>3</sup> So when you, a mere man, pass judgment on them and yet do the same things, do you think you will escape God's judgment? <sup>4</sup> Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance?

<sup>5</sup> But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed. <sup>6</sup> God "will give to each person according to what he has done." <sup>7</sup> To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. <sup>8</sup> But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger. <sup>9</sup> There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile; <sup>10</sup> but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile. <sup>11</sup> For God does not show favoritism.

<sup>12</sup> All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law. <sup>13</sup> For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous. <sup>14</sup> (Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, <sup>15</sup> since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.) <sup>16</sup> This will take place on the day when God will judge men's secrets through Jesus Christ, as my gospel declares.

<sup>17</sup> Now you, if you call yourself a Jew; if you rely on the law and brag about your relationship to God; <sup>18</sup> if you know his will and approve of what is superior because you are instructed by the law; <sup>19</sup> if you are convinced that you are a guide for the blind, a light for those who are in the dark, <sup>20</sup> an instructor of the foolish, a teacher of infants, because you have in the law the embodiment of knowledge and truth -- <sup>21</sup> you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal? <sup>22</sup> You who say that people should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? <sup>23</sup> You who brag about the law, do you dishonor God by breaking the law? <sup>24</sup> As it is written: "God's name is blasphemed among the Gentiles because of you."

<sup>25</sup> Circumcision has value if you observe the law, but if you break the law, you have become as though you had not been circumcised. <sup>26</sup> If those who are not circumcised keep the law's requirements, will they not be regarded as though they were circumcised? <sup>27</sup> The one who is not circumcised physically and yet obeys the law will condemn you who, even though you have the written code and circumcision, are a lawbreaker.

<sup>28</sup> A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. <sup>29</sup> No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man's praise is not from men, but from God.

### WHAT DOES IT MEAN?

When you read the list of sins in 1:29-31, what tendency do we humans have, that Paul condemns here at the start of chapter 2?

Verse 4: What does 2 Peter 3:8-10 add about God's patience?

Do you think that verse 7 teaches that we can get to heaven by doing good? (If not, what is Paul saying?)

Read James 2:1-11. What is God's attitude towards favoritism?

A common question that non-Christians ask is, "*What about the person who never heard of Christ? If they're sincere and innocent, won't they go to heaven?*" How do verses 12-16 answer that question?

Compare verses 17-24 with Matthew 23:23-39. How did Jesus deal with a particular group that tended to "brag" about their relationship with God?

Why were the Jews proud of their circumcision? What did it represent to them, and how does Paul correct them here in verses 25-29?

What would be an equivalent "blind spot" for Christians today, instead of circumcision?

## WHAT DOES IT SAY?

### Romans 3:1-20

<sup>1</sup> What advantage, then, is there in being a Jew, or what value is there in circumcision? <sup>2</sup> Much in every way! First of all, they have been entrusted with the very words of God.

<sup>3</sup> What if some did not have faith? Will their lack of faith nullify God's faithfulness?

<sup>4</sup> Not at all! Let God be true, and every man a liar. As it is written: "So that you may be proved right when you speak and prevail when you judge."

<sup>5</sup> But if our unrighteousness brings out God's righteousness more clearly, what shall we say? That God is unjust in bringing his wrath on us? (I am using a human argument.) <sup>6</sup> Certainly not! If that were so, how could God judge the world? <sup>7</sup> Someone might argue, "If my falsehood enhances God's truthfulness and so increases his glory, why am I still condemned as a sinner?" <sup>8</sup> Why not say -- as we are being slanderously reported as saying and as some claim that we say -- "Let us do evil that good may result"? Their condemnation is deserved.

<sup>9</sup> What shall we conclude then? Are we any better? Not at all! We have already made the charge that Jews and Gentiles alike are all under sin. <sup>10</sup> As it is written: "There is no one righteous, not even one;<sup>11</sup> there is no one who understands, no one who seeks God. <sup>12</sup> All have turned away, they have together become worthless; there is no one who does good, not even one."<sup>13</sup> "Their throats are open graves; their tongues practice deceit." "The poison of vipers is on their lips."<sup>14</sup> "Their mouths are full of cursing and bitterness."<sup>15</sup> "Their feet are swift to shed blood;<sup>16</sup> ruin and misery mark their ways,<sup>17</sup> and the way of peace they do not know."<sup>18</sup> "There is no fear of God before their eyes."

<sup>19</sup> Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God.<sup>20</sup> Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.

## WHAT DOES IT MEAN?

Does Paul say that the whole Old Testament was a joke – that there was no purpose in Israel's history, laws or practices?

Translate Paul's argument in verses 3-8 into one sentence of your own words:

According to verse 9, has any person who has ever lived on this planet been sinless? (Take into account Hebrews 4:15.)

Paul quotes the Old Testament verses 10-18 to "back up" what he has been saying. Why does he do this?

Where does he quote from? (What book of the Bible do most of his quotes come from?)

Why do you think he refers to "words" so often in verses 13-14? (see Matthew 12:34)

In verses 19 and 20 Paul "the prosecuting attorney" sums up his indictment of mankind: What is it?

## LIFE RESPONSE: What Does it Mean to Me?

- What sins do you most often tend to condemn in others?
- What sins do you tend to allow yourself to get by with?
- How does the view of man in chapters 1 - 3 of Romans compare with what you see as the common view of man in our culture today?
- **Read and discuss** in your group the following quote by C.S. Lewis, from **Mere Christianity** (p 17-21).

Every one has heard people quarrelling. Sometimes it sounds funny and sometimes it sounds merely unpleasant; but however it sounds, I believe we can learn something very important from listening to the kinds of things they say. They say things like this: "How'd you like it if anyone did the same to you?" – "That's my seat, I was there first" – "Leave him alone, he isn't doing you any harm." People say things like that every day, educated people as well as uneducated, and children as well as grown-ups.

Now what interests me about all these remarks is that the man who makes them is not merely saying that the other man's behavior does not happen to please him. He is appealing to some kind of standard of behavior which he expects the other man to know about. And the other man very seldom replies: 'To hell with your standard.' Nearly always he tries to make out that what he has been doing does not really go against the standard, or that if it does there is some special excuse. And there would be no sense in trying to do that unless you and he had some sort of agreement as to what Right and Wrong are; just as there would be no sense in saying that a footballer had committed a foul unless there was some agreement about the rules of football.

Now this Law or Rule about Right and Wrong used to be called the Law of Nature. Nowadays, when we talk of the "laws of nature" we usually mean things like gravitation, or heredity, or the laws of chemistry. But when the older thinkers called the Law of Right and Wrong the "Law of Nature," they really meant the Law of Human Nature.

Each man is at every moment subjected to several sets of laws but there is only one of these which he is free to disobey. As a body, he is subjected to gravitation and cannot disobey it; but the law which is peculiar to his human nature is the one he can disobey if he chooses.

This law was called the Law of Nature because people thought that everyone knew it by nature and did not need to be taught it. The human idea of decent behavior was obvious to every one.

I know that some people say the idea of a Law of Nature or decent behavior known to all men is unsound, because different civilizations and different ages have had quite different moralities.

But this is not true. There have been differences between their moralities, but these have never amounted to anything like a total difference. If anyone will take the trouble to compare the moral teaching of, say, the ancient Egyptians, Babylonians, Hindus, Chinese, Greeks and Romans, what will really strike him will be how very like they are to each other and to our own.

It seems, then, we are forced to believe in a real Right

and Wrong. People may be sometimes mistaken about them, just as people sometimes get their sums wrong; but they are not a matter of mere taste and opinion any more than the multiplication table. Now if we are agreed about that, I go on to my next point, which is this. None of us are really keeping the Law of Nature. If there are any exceptions among you, I apologize to them. They had much better read some other work, for nothing I am going to say concerns them. And now, turning to the ordinary human beings who are left.

I hope you will not misunderstand what I am going to say. I am not preaching, and Heaven knows I do not pretend to be better than anyone else. I am only trying to call attention to fact; the fact that this year, or this month, or, more likely, this very day we have failed to practice ourselves the kind of behavior we expect from other people. There may be all sorts of excuses for us. That time you were so unfair to the children was when you were very tired. That slightly shady business about the money — the one you have almost forgotten — came when you were very hard up. And what you promised to do for old So-and-so and have never done — well you never would have promised if you had known how frightfully busy you were going to be. And as for your behavior to your wife (or husband) or sister (or brother) if I knew how irritating they could be, I would not wonder at it — and who the dickens am I, anyway? I am just the same. That is to say, I do not succeed in keeping the Law of Nature very well, and the moment anyone tells me I am not keeping it, there starts up in my mind a string of excuses as long as your arm. The question at the moment is not whether they are good excuses. The point is that they are one more proof of how deeply, whether we like it or not, we believe in the Law of Nature. If we do not believe in decent behavior, why should we be so anxious to make excuses for not having behaved decently? The truth is, we believe in decency so much — we feel the Rule of Law pressing on us so — that we cannot bear to face the fact that we are breaking it, and consequently we try to shift the responsibility. For you notice that it is only for our bad behavior that we find all these explanations. It is only our bad temper that we put down to being tired or worried or hungry; we put our good temper down to ourselves.

These, then, are the two points I wanted to make. First, that human beings, all over the earth, have this curious idea that they ought to behave in a certain way, and cannot really get rid of it. Secondly, that they do not in fact behave in that way. They know the Law of Nature; they break it. These two facts are the foundation of all clear thinking about ourselves and the universe we live in.