

Romans #034

“To the Jew first, but in the same way”

Romans 2:17-18

It’s always easier to witness to an immoral person than a moral self-righteous one.

Any of us can easily find people that make us look good but none of us look good to God.

Paul teaches that the purpose of the Law was to show man that he cannot and will not stay clean without violating it, so he needs something or someone outside himself to save him.

The result is that man heads in one of two directions: immorality with no rules or morality with his own rules.

However, God is of course different in the sense that

He offers a truly free gift in

His Son.

As a result of Adam’s new spiritual condition (spiritual death), every human being who has been born since

(with the exception of

Jesus Christ) has been born spiritually dead.

God changes us and we become new creatures in Christ with new experiential potential.

The moral

self-righteous person knows deep down that he cannot measure up to even his own standards.

Even though they couldn’t completely fulfill it, the Torah was also instruction on how the people of God were to live in reflecting His character—because He said to them,

“Be holy as I am holy.”

So condemnation has to do with the decision, verdict and penalty and perishing are the consequences of the penalty.

The purpose of the First Advent wasn’t judgment,

it was deliverance.

God has proven beyond a shadow of a doubt that we are guilty of sin before Him, yet those of us who are in Christ are declared not only ‘*not guilty*’, but **RIGHTEOUS**

in the courtroom of Heaven!

And that changes our eternal destiny, so with the new outlook and the Holy Spirit’s enabling power, we now have a choice to walk in the old or the new man.

A ‘*law for themselves*’ has the idea of writing your own law with your own standards but it’s really an internal sense of right and wrong which God programs in every creature who is in His image.

The Jews have advantage from God in many ways, but not an automatic ticket to Heaven; they too, must make a decision whether or not to trust God.

You know not only the difference between the good and the bad, but also the difference between the good and the best.

The word *call* means to classify and it's impersonal, so Paul removes all pride from the Jew because

he's leaning on it in his self-righteousness.

This speaks of the historical reality of Jewish legalism depending on the law for the attention of God.

The Jews were disrespectful to the law by trying to use it as an instrument of salvation. The religious, self-righteous Jews boast of a relationship with God which they do not actually possess.

Before God can give His perfect righteousness to a sinner the sins of the sinner must be dealt with by the justice of God.

All relationship between God and man is based on the justice of God where the administration of divine justice produces either blessing or cursing.

The Jewish unbeliever in his legalistic rebellion is under the false notion that by learning and keeping the Mosaic Law, he has come to understand the will of God.

God's justice condemns what falls short of God's righteousness.

The self-righteous have distorted the law and its content from condemnation of their status to commendation of their self-righteousness.