

/We will now begin the third lecture of the Book of Romans. / Today, we will study chapter 2. / The title of chapter 2 is "Judgment". / First, the principle of judgment. / Verses 1-16.

/Then we have subtitles. / First, universality of judgment. / Verses 1-5. / Second, judgment for one's acts. / Verses 6-11. / Third, norms of judgment. / Verses 12-16.

/The second main title is "The Sin of the Jews". / Verses 17-24. / Third, outwardly Jews and inwardly Jews. / Verses 25-29.

/Read 2:1. / 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.

/In chapter 2, it teaches that Jews are sinners. / The Jews judged others. / This "judgment" means to condemn others without forgiveness, and judge them from the place of a judge.

/It means to judge without forgiveness. / James 4:11. / It says in Matthew 7:1, "Do not judge, or you too will be judged." / The Jews were arrogant and hypocritical.

/They liked to judge others with the law. / However, they committed the same sins. / Therefore, the Jews had no excuses. / They could not say that they did not sin.

/We must not use the Word of God to judge others. / Instead, we must realize through the Word of God that we are sinners. / Then we must repent first of our sins.

Verse 2. / Now we know that God's judgment against those who do such things is based on truth.

/Those who judge others in such ways will be judged by God. / Whoever judges others will be judged by God. / The Jews judged others but they sinned just like the people they judged. / Romans 8:8.

/However, God's judgment is accomplished according to the truth. / God does not condemn Gentiles anymore. / God does not forgive the Jews of their sins just because they are Jews.

/ God judges everyone with the truth, whether they are Jews or Gentiles. / The truth is in the Bible. / Therefore, God judges equally with the Bible, whether one is a Jew or a Gentile.

/ What were the sins of the Jews? / First, it was the sin of judging others./ Verse 1. / Second, it was the sin of judging others while committing the same sin. / Verse 3. / Third, it was the showing of contempt of God's mercy and grace. / Verse 4.

/Fourth, it was the sin of stubbornness and failure to repent. / Verse 5./ In this way, the Jews were sinners. / They had the law but that did not mean that they were not sinners. / It was sin to have the law but fail to keep the law.

/Verse 3. / 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?

/They judged others, yet they committed the same sins. / Then they would be judged by God./ Luke 18:9 / We see there the prayers of the Pharisee and a tax collector. / The Pharisees were boastful of their righteousness. / However, the tax collector repented for being a sinner. / Jesus acknowledged the prayer of the tax collector rather than the prayer of the Pharisee.

/Verse 4. / Or do you show contempt for the riches of his kindness, tolerance and

patience, not realizing that God's kindness leads you toward repentance?

/The Jews showed contempt for God's endurance, forgiveness and faithfulness.

/God tolerated people even when they committed sins. / God waits for a day that is like a thousand years, and waits for a thousand years that are like a day, until we repent and come back to him.

/Thus, we must not show contempt for God because there is no immediate judgment of sins.

/God doesn't fail to punish us because we don't have sins. / God postpones judgment because he is patient. / Romans 8:11. / When it rains, trees grow more.

/However, dead trees rot away when it rains. / Thus, we must repent by remembering God's patience and tolerance for us.

/Verse 5. / 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.

/The wrath of God will grow when believers continue to sin. / Then God's judgment will be upon us if we continue to sin.

/Therefore, we must repent when we read the Bible and hear sermons. / We must repent immediately and obey God's word. / If we do not, the punishment of God's wrath will be upon us.

/Verse 6. / God "will give to each person according to what he has done."

/God gives according to what we have done. / God judges fairly. / Yet, it does not mean that we receive salvation through good works. / We receive salvation through

faith in Jesus.

/ If we truly believe in Christ, we will do good works. / James 2:26 / John 5:29 / Matthew 7:21 / True faith bears fruit of good work.

/Verse 7. / To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life.

/There is glory and honor to those who continuously do good. / God gives eternal life to such people. / Anyone who truly believes in Jesus does good.

/Therefore, faith and good works cannot be separated. / True believers bear fruit. / James 1:3-4 / John 5:29

/Verse 8. / But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.

/ God's wrath falls on those who do not seek the truth. / Those who are self-seeking and who reject the truth will be judged. / The people of Korah were judged in Moses' time. / The church must get rid of cliques. / 1 Corinthians 1:11 / 1 Corinthians 3:3

/Therefore, we must always pursue the truth. / There will be God's wrath on those who chase after injustice. / 1 Corinthians 15:33

/Verse 9. / There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile;

/There will be trouble and distress when man does evil. / It does not matter whether one is a Jew or a Greek. / There will be trouble and distress for Jews who do evil, / and also for Gentiles who are like Greeks.

/There is no discrimination. / God will judge whoever does evil. / First, it says that it will be the Jews. / The Jews know the law and the truth.

/Therefore, when Jews commit evil, they will first receive punishment. / 1:16 / However, Jews will be blessed when they act with faith. / Gentiles do not know the truth. / However, God's judgment will be on them if they do evil.

/ If Jews and Gentiles commit the same sins, Gentiles will receive a lesser punishment. / However, they will be punished. / Luke 2:47-48

/Verse 10. / but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile.

/ There is glory and honor to those who do good. / "Goodness" comes from faith. / One does not receive salvation by doing good. / Salvation is found only through faith in Christ.

/We will receive compliments from the Lord if we do good out of our faith in Jesus. /There will be glory, honor, and peace. / There is glory for those who obey the Word of God.

/Here it says, first for the Jew, then for the Gentile. / Jews will receive blessings first if they obey God.

/Verse 11. / For God does not show favoritism.

/God does not show favoritism. / God does not favor the Jews. / God also does not favor Greeks. / God gives to each according to what he has done.

/God does not show favoritism to nations. / There is no discrimination between the educated and uneducated. / There is no discrimination between the rich and the poor. / One receives according to what he has done.

/Verse 12. / 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.

/Jews have the law. / Therefore, Jews are judged according to the law. / However, Gentiles do not have the law. / Still, they are judged if they sin.

/Those who have the law will be judged according to the law, / and those who do not have the law will be judged through the conscience.

/Verse 13. / 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.

/The Jews gathered in the synagogues on the Sabbath to read and hear the Scriptures. / The Jews always heard the law. / However, it did not mean that they became righteous.

/ A righteous person was the one who acted according to the law. / One cannot be righteous if he does not obey the law, no matter how many times he may have heard the law. / James 1:25 / The law here refers to the Pentateuch in general, / and is specifically the Ten Commandments.

/ The greatest meaning of the law is the entire Bible. / Therefore, Jews are sinners because they do not act according to the law. / Jews become sinners because of the law.

/Verse 14. / (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,

/What about Gentiles who do not have the law? / It says that Gentiles were a law for themselves. / This refers to human nature. / Human nature refers to intellect and conscience.

/ Therefore, Gentiles are judged according to the intellect and conscience. / This does not mean they receive salvation by keeping their conscience. / Yet, the judgment of conscience teaches that Gentiles are sinners.

/Gentiles cannot act by their conscience at all times. / Even if they act with their conscience, they cannot be saved. / The Word of God is more important than the conscience. / Therefore, Gentiles cannot make excuses about their sins.

/Verse 15. / 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.)

/Gentiles are judged by their conscience. / The conscience testifies before the court of God that one did not live according to the law. / Hence, Gentiles cannot make excuses.

/No one is saved by his conscience. / It is because man's soul is dead from birth. / There is also the original sin. / Therefore, the soul cannot come alive even if one keeps his conscience.

/Salvation comes only through faith in Jesus Christ. / Adam was saved by faith in Christ. / Abraham and Moses were also saved by faith.

/The law helps us realize our sins. / There is no one who is saved by keeping the law. / There are different kinds of consciences. / First, there is the defiled conscience. / 1 Corinthians 8:7 / Titus 1:15 / It refers to the conscience of unbelievers.

/Second, there is the seared conscience. / 1 Timothy 4:2 / This refers to the conscience of fallen believers. / Third is the good conscience. / This is a clean conscience. / 1 Timothy 1:19 / 3:9 / This is the conscience of a believer.

/However, the conscience is not the absolute standard. / The Word of God and the Holy Spirit are the absolute standard.

/Verse 16. / This will take place on the day when God will judge men's secrets through Jesus Christ, as my gospel declares.

/God judges man's deepest secrets. / All of us will be judged on the day of Jesus' return. / The day will reveal all our sins and even our secrets. / Hebrews 4:13

/Our sins will be clearly displayed at the court of God. / Hebrews 4:13 / It will be as if one took pictures with a camera.

/ Thus, everyone is a sinner before God. / Yet, no matter how great our sins were, we are saved from judgment by faith in Christ.

/Verse 17. / Now you, if you call yourself a Jew; if you rely on the law and brag about your relationship to God;

/The Jews boasted of the law although their actions did not agree with the law. / The Jews bragged about the law and God. / Yet, they failed to keep the law.

/The Jews bragged about God. / They had religious superiority. / They boasted of God.



/ Yet, they were merely boasting about themselves. / This was religious boasting.

/ We must also avoid such boasting of our faith. / We must not brag about our faithfulness. / If we have strong faith, we must know that is by the grace of God, and then we can brag about God.

/ We must not brag about fasting. / It is good that we stay strong in our faith. / Yet, we must acknowledge the grace of God.

/ Verse 18. / if you know his will and approve of what is superior because you are instructed by the law;

/ Jews received instructions of the law. / They knew God's will, / and they pursued righteousness.

/ Verses 19-20. / if you are convinced that you are a guide for the blind, a light for those who are in the dark, an instructor of the foolish, a teacher of infants, because you have in the law the embodiment of knowledge and truth—

/ Jews had the embodiment of knowledge and truth from the law. / They had the truth. / They guided the blind. / They were a light for those who were in the dark.

/ They were instructors of the foolish. / They were teachers of infants. / The Jews had many things to brag about.

/ Verse 21. / you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal?

/ The Jews did not teach themselves although they taught others.

/ They did not live in the way in which they taught others. / They saved others but

they themselves were not saved.

/The apostle Paul beat his body to make himself obey. / 1 Corinthians 9:27 / We must first teach ourselves before we teach others. / 1 Timothy 4:16 / We must first realize that we are sinners before God.

/Paul and Peter acted in this way. / We must also think of others better than ourselves. / Philippians 2:3 / We can only teach when we view ourselves through the Word of God. / 2 Timothy 3:16

/The Jews taught others but not themselves. / They taught others not to steal but they stole. / Jeremiah 23:30 / 2 Thessalonians 3:10 / Malachi 3:8

/Verse 22. / You who say that people should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

/ The Jews taught others not to commit adultery, but they committed adultery. / The Jews abhorred idols but they robbed temples. / There are two kinds of adultery. / First is physical adultery. / This refers to actual adultery.

/Second is adultery of the heart. / Whoever looks at a woman lustfully has committed adultery in his heart. / Matthew 5:28 / Third is worldly adultery. / James 4:4 / Matthew 16:4 / Chasing after idols is spiritual adultery.

/ The Jews robbed temples. / Today, whatever we love more than God is an idol.

/Greed is an idol. / Colossians 3:5 / Stubbornness is an idol. / 1 Samuel 15:23 / The self is an idol. / Arrogance is an idol.

/Verse 23. / You who brag about the law, do you dishonor God by breaking the law?

/ The Jews bragged about the law but they broke the law. / Therefore, the Jews dishonored God. / We too cover the glory of God because we say we have faith, but actions do not follow our faith.

/ It is not just the Jews who do this, but Christians do the same today. / We must teach ourselves before we teach others. / We must build ourselves first before we build others. / We glorify God when we live according to his Word.

/Verse 24. / As it is written: "God's name is blasphemed among the Gentiles because of you."

/ This is from Isaiah 52:5. / 52:5 / It says, "God's name is blasphemed because of the Jews." / The Jews failed to keep their faith and so they covered the glory of God. / Believers today must not let their sins be known before people of the world. / If we do, the church will be blasphemed and Christianity will be blasphemed as well.

/Verse 25. / Circumcision has value if you observe the law, but if you break the law, you have become as though you had not been circumcised.

/ Circumcision has value if the law is observed. / Yet, if one breaks the law, circumcision is no longer valuable. / "Circumcision" was the removal of the foreskin when a Jewish baby boy was born.

/ Circumcision symbolizes the removal of greed. / Jeremiah 4:4 / Circumcision is a mark of God's people. / Genesis 17:14 / It also means to participate in God's covenant. / Genesis 17:13

/ It means to belong to God. / The Jews did not understand the true meaning of circumcision. / They circumcised without knowing the true meaning. / The Jews were

not circumcised in heart.

/ What God actually wants from us is circumcision of the heart. / Acts 7:51 / Deuteronomy 10:16 / Jeremiah 4:4 / Joel 2:13 / Circumcision is external proof of circumcision of the heart.

/ Yet, the Jews bragged about physical circumcision when they did not have circumcised hearts. / God commanded those who were circumcised in heart to receive physical circumcision.

/ Hence, the essence of faith is in our hearts and spirits. / Circumcision and lineage are not important. / Superiority of religion is not important. / One is not saved because he received circumcision.

/ Salvation does not come from actions. / It comes through faith in Jesus. / Sacraments in the Old Testament times were circumcision and the Passover. / Sacraments of the New Testament times are communion and baptism.

/ Verse 26. / If those who are not circumcised keep the law's requirements, will they not be regarded as though they were circumcised?

/ The uncircumcised were those who were not yet circumcised. / It referred to the Gentiles. / Therefore, Gentiles could also be like the circumcised if they kept the law.

/ Verse 27. / 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.

/ The "uncircumcised" refer to Gentiles. / If a Gentile "obeys the law," / he will "condemn you who are a lawbreaker."

/ Let us say that Gentiles kept the entire law. / Yet, the Jews were not able to keep the law even though they were circumcised and had the law. / Would the Gentiles not condemn the Jews?

/Believers today must not brag about their faith. / If we brag about our faith and sin, unbelievers will surely condemn us.

/Therefore, to be circumcised or to have the law means to keep the law. / "Circumcision" is a mark of keeping the law. / It is the mark of obligation to keep the law.

/Verse 28. / A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical.

/ A man is not a Jew if he is only one outwardly. / A man is not a Jew if he is a Jew externally. / True circumcision is not merely outward and physical.

/ "Outwardly Jews" refer to the descendants of Abraham. / Just because one was a descendant of Abraham did not mean he was of Abraham's blood. / Descendants of Abraham are not all descendants of Abraham.

/True descendants of Abraham were those who had the faith of Abraham. / What is Abraham's faith? / "Abraham's faith" is faith in the coming Christ. / John 8:56

/Abraham believed in Jesus. / Luke 16:24 / Galatians 3:6-7 / Galatians 3:29 / Therefore, one must not receive only outwardly circumcision. / For example, there is a bottle of Coca-Cola. / It is labeled "Coca-Cola," but there is water in the bottle.

/ If the name of the product is Coca-Cola, and yet, there is water inside, it has no value at all. / Whether the bottle is labeled or not, it is valuable if there is "Coca-Cola"

inside.

/The Jews were labeled “Coca-Cola,” but they only had “water” in them because they did not believe in Jesus. / It is more important for “Coca-Cola” to be in the bottle than its label.

/Therefore, circumcision of the heart is more important than physical circumcision. / It is more important to believe in Christ than to be physically circumcised.

/Verse 29. / 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.

/Being a Jew inwardly is important. / Inwardly being a Jew means to believe in Jesus as Abraham did. / One must believe in Jesus as Abraham did, whether one is a Jew or a Gentile.

/ This is what it means to inwardly be a Jew. / It is to be a true Israelite. / Romans 4:12-16 / Galatians 3:6-7 / Galatians 3:29

/One was to be circumcised in the heart. / Hence, we must operate on our hearts. / We must throw out greed. / We must live spiritual lives. / Jeremiah 4:4 / In this way, one who is truly circumcised believes in Jesus and throws away greed in his heart.

/ The Jews ignored this spiritual part. / They did not believe in Christ. / They were greedy.

/ They boasted of their physical circumcision. / We must not be such hypocrites.

/ It is important to truly repent in heart and believe in Jesus. / It is important to receive guidance of the Holy Spirit. / Such believers will receive compliments before God. / It

is not important to be complimented by people.

/It is not important to be acknowledged by people. / 1 Corinthians 4:3-5 / It is important to be acknowledged by God. / God considers it important for us to believe in Jesus in our hearts.

/ God considers circumcision of the heart more important. / The Jews were only physically circumcised. / However, we cannot be saved by physical circumcision.

/ The Jews bragged that they were descendants of Abraham. / They boasted of Abraham. / The Jews also boasted of the law. / 2:12-24 / Third, they bragged that they were circumcised. / 2:25-29

/However, one is not saved for being a descendant of Abraham. / One is not saved because he has the law.

/ One is not saved because he received circumcision. / Whether one is a Jew or a Gentile, he is saved only through faith in Jesus.

/ Here we will conclude the third lecture of the Book of Romans. / Thank you.