

Will The Real Jew Please Stand Up!

A Study on Romans Two Verses 12—29

Introduction:

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Paul will continue through Romans to develop the fact that the gospel was always meant for everyone.

Does God have respect of persons? Certainly not, neither should we.

Of course, in the popular meaning, we should treat all respectfully, but “respect” biblically means having a partiality for or bias against someone regarding how we treat them, or judge them.

Romans 2:11 For there is no respect of persons with God.

Acts 10:34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

James 2:1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

Proverbs 24:23 These things also belong to the wise. It is not good to have respect of persons in judgment.

Romans 2:12

Romans 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

When Paul refers to those who have sinned “**without law**”, he is referring to the Gentiles, or Greeks to whom were not given the oracles or laws of God. When he refers to those who have sinned “**in the law**”, he is referring to the Jews who were given the oracles of God.

Romans 3:1 What advantage then hath the Jew? or what profit is there of circumcision? 2) Much every way: chiefly, because that unto them were committed the oracles of God.

They were first given the opportunity to receive the law and come into harmony with it and to be a witness to the Gentiles of the blessings that come from obedience.

Deuteronomy 28:1 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all His commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: 2) And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

Romans 2:13

Romans 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

Strong's defines **justified** as, **to render or regard as innocent or righteous**. We are all judged by our deeds whether we be Jew or Gentile. The law defines righteousness. Our deeds reveal whether we are only "hearers of the law" and unrighteous or whether we are "doers of the law" having "the righteousness of the law fulfilled in us".

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Notice that Christ had to take on flesh and die for us so that the "righteousness of the law" might be fulfilled "**in us**" and not **by us**. "The righteousness of the law will be fulfilled in us" **if** we walk in the Spirit and not walk after the flesh, meaning, we will not let the desires of the flesh rule us but allow the Spirit of Christ to rule in our life.

Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

James gives us a little more detail on what it means to "be doers of the word".

James 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23) For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural [nature] face in a glass [mirror]: 24) For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25) But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Paul explains these thoughts of James in the following verse.

2Corinthians 3:18 But we all, with open face beholding as in a glass [mirror] the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

When we behold the character of the Lord, we are changed into that same image, growing step by step as we learn more and more of Christ. This is what it means to be "doers of the law", and not merely "hearers of the law". We need to remember who we are in Christ and not allow our natural man to continue giving into the fleshly lusts.

Romans 2:14

Romans 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

Even though the Gentiles did not have access to the law of God, nature spoke to them of a loving Creator. Every law has the property of cause and effect. The recognition of the attributes of the Creator (Romans 1:20) produced righteousness in them, becoming "doers of the law". Paul refers to this as "a law unto themselves". They worshipped the Creator instead of the creature meaning instead of themselves (Romans 1:25).

Romans 2:15, 16

Romans 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

16) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

You have heard the saying, “actions speak louder than words”, well, this is what Paul is alluding to. Those who are “doers of the law”, reveal that it is in their hearts to obey and in the day of judgment when the secrets of their thoughts will be revealed and it will be seen whether their thoughts will either accuse or excuse them. In other words, the judgment will reveal whether they were living up to their conscience or sinning by going against their conscience.

James 4:17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Let's summarize Romans 2:12-16:

Even though the Gentiles did not receive the law, the same standard applies to them as to the Jew, for “God is no respecter of persons”. As Paul states later in Romans that **we would not know sin without the law** (Romans 7:7) and that **all are under the law**, or subject to the law, (Romans 3:19) and therefore **all are under sin** (Romans 3:9), because without Christ, **the carnal mind is not able to keep the law** (Roman 8:7), and therefore **all are under the curse** (Galatians 3:10).

And the Gentiles which were not given the oracles of the God as were the Jews, if their deeds of faith reveal that the law is written in their hearts and they follow their conscience and are “doers of the law”, “continuing in patient well doing”, they will receive eternal life. It is only by faith in the power of God that can make one a “doer of the law”, for “the just, [or righteous] shall live by faith” Romans 1:17.

Romans 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just [innocent, righteous] shall live by faith.

Romans 2:17

Romans 2:17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, 18) And knowest His will, and approvest the things that are more excellent, being instructed out of the law; 19) And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, 20) An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

Paul addresses the Jews to whom “were committed the oracles of God”, or the law of God. He speaks to them of their pride in their knowledge of the law. They are under the impression and are confident that the knowledge they have sets them apart from all others as teachers of the law. This is what Paul describes as “hearers of the law” only, as revealed in the next passage.

Romans 2:21-23

Romans 2:21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22) Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? 23) Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

This is known as hypocrisy, they do not live up to what they teach. In other words, they are only “hearers of the law” but not “doers of the law”. Paul explains these same thoughts in another verse found in 2Timothy.

2Timothy 3:5 Having a form of godliness, but denying the power thereof: from such turn away.

Romans 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32) Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 33) As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on Him shall not be ashamed.

“Having a form of godliness” (2Timothy 3:5), means they manifest an outward of appearance as “doers of the law”. What does Paul mean, “denying the power thereof”? Paul equates “the grace of Christ” and “the gospel of Christ” in the following passage.

Galatians 1:6 I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: 7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

The “gospel of Christ” or “the grace of Christ”, is the **power** to save from sin.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Paul has a burden for the Jews salvation, knowing that they think that because they have a knowledge of the law, that knowledge secures their salvation, when in fact being just “hearers of the law” will not secure their salvation, they must also be “doers of the law”, and it is only the grace of Christ, whom many of them rejected, that can give them the power to obey. This is not to suggest that one can earn salvation by doing the works of the law, rather, their works reveal that it is in their hearts to obey.

Romans 9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2) That I have great heaviness and continual sorrow in my heart. 3) For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

When Paul speaks of his brethren according to the flesh, he is referring to the lineage of Abraham.

Romans 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2) For I bear them record that they have a zeal of God, but not according to knowledge. 3) For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4) For Christ is the end [goal] of the law for righteousness to every one that believeth.

Romans 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 7) Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 8) That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Paul in Galatians 4:22, 23, explains that Issac was the child of promise, whereas, Ismael was the child of the flesh. When Abraham and Sarah finally came to the place where they trusted and exercised faith in God to perform the miracle, spiritually speaking, of a new birth or a born again experience, it can be likened to righteousness by faith. Again spiritually speaking, when earlier, they thought that they by their own works they could accomplish the promise and gift of righteousness, Abraham went into Hagar and the son of the flesh was born.

Galatians 4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23) But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

It is only by faith and not by works of the flesh that can produce righteousness.

Romans 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Galatians 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Romans 2:24

Romans 2:24 For the name of God is blasphemed among the Gentiles through you, as it is written.

God's purpose for raising up Israel was that they might be a "light to the Gentiles", however, their misunderstanding of the gospel caused them to be a corrupt witness among the Gentiles.

Isaiah 49:6 And He said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Notice that Isaiah records that salvation was for **all on the earth**, but the Jews thought of the Scriptures as Israel centered and that they alone were worthy of salvation. They did not see that the Scriptures were Christ centered, and that all were worthy of salvation and whosoever by faith would accept this provision and would allow Christ to fit them for Heaven would be saved. The misunderstanding of the Scriptures and their self deception regarding the plan of salvation led them to eventually to reject the Messiah.

Israel failed to give the light to the Gentiles, but where they failed, Christ was victorious.

Acts 26:23 That Christ should suffer, and that He should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

Romans 2:25

Romans 2:25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

When Paul refers to the circumcision and the uncircumcision, he is referring the Jew or the Gentile, respectively. Why was circumcision given as a requirement of the Jews? God had made a covenant with Abram of which circumcision was a token or sign of the covenant relationship He desired to have with not only Abram, but also with his descendants.

Genesis 17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

But sadly, circumcision of the flesh became to be practised as "works of the flesh" meriting salvation.

Acts 15:1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

This token, sign or seal of circumcision, was to be a witness to all nations whether Jew or Gentile, that righteousness comes by having faith in Christ who alone has the power to save from sin.

Romans 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12) And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Again we see the above Scriptures declaring that Abraham would be the father of all those who have faith in the grace or power of God to make them “doers of the law”, whether they be Jew or Gentile.

The gospel can be summed up in the following verses.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9) Not of works, lest any man should boast. 10) For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

In other words, **we are saved by grace through faith that works by love**. Further explained, we are saved by faith in the power of grace to save us from sin and make us “doers of the law” because of the love we have for our Saviour. This gospel is for all, the Jew (circumcised), or the Gentile (uncircumcised).

John 14:15 If ye love me, keep my commandments.

1John 5:3 For this is the love of God, that we keep His commandments: and His commandments are not grievous.

Romans 2:26

Romans 2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

Romans 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

If the Gentiles attain to righteousness by faith, they shall be counted as the circumcision or as a Jew.

Galatians 3:6 Even as Abraham believed God, and it was accounted to him for righteousness. 7) Know ye therefore that they which are of faith, the same are the children of Abraham. 8) And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9) So then they which be of faith are blessed with faithful Abraham.

To whom was the promise made? Yes, it was made to Abraham, but more specifically it was made to Christ who only could bless all nations whether they were the nation of the Jews or the nations of the Gentiles. Let us not forget that the first promise was made to Adam and Eve before they left the garden of Eden, and then to Noah and then to Abraham. This covenant or promise is known as the “everlasting covenant” and who can make an everlasting covenant? Only One who lives everlastingly.

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17) And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and

thirty years after, cannot disannul, that it should make the promise of none effect. 18) For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

“For if the inheritance *be* of the law, *it is* no more of promise”, meaning, if you can inherit eternal life by the “works of the flesh”, then there is no need of Christ, the promise seed, to produce righteousness in you, if you by faith, allow Him to work in you His will and good pleasure.

Philippians 2:13 For it is God which worketh in you both to will and to do of His good pleasure.

If we are Christ's, and we have faith in His promise to make us righteous, we are counted as descendants of Abraham and “heirs according to the promise”.

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus. 27) For as many of you as have been baptized into Christ have put on Christ. 28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Galatians 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Romans 2:27

Romans 2:27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

If the Gentiles attain to righteousness by faith in the power of Christ to save from sin, their life is a witness and a condemnation of the circumcision who claims to be Jews, and yet has not attained to righteousness.

Romans 2:28

Romans 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

Just because you are a literal descendant of Abraham, and if it outwardly appears that you have the fruits of righteousness, does not necessarily make you a Jew. You must be “children of the promise” to truly be counted as “the seed of Abraham”. When Paul says, “In Isaac shall thy seed be called”, he refers to the child of faith which was produced when Abraham and Sarah believed in the promise of God.

Romans 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 7) Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 8) That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Romans 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

1Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Ephesians 2:11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12) That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13) But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Ephesians 3:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5) Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; 6) That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel:

Colossians 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Romans 2:29

Romans 2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Philippians 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Romans 3:30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

God does not desire works of the flesh, but a heart that has learned to love Him and who wants to please Him and who will allow Him to fulfill His will in them and prepare them for the new earth where sin will never again raise its ugly head.

Deuteronomy 10:16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

1Corinthians 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

The promise of God, that is, the miracle of a new creature is fulfilled only in Christ.

2Corinthians 1:20 For all the promises of God in Him [Christ] are yea, and in Him Amen, unto the glory of God by us.

God's everlasting covenant states that He is willing and able to circumcise our hearts.

Deuteronomy 30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

Colossians 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

What is the difference between "the circumcision in the flesh made by hands" (Ephesians 2:11), and "the circumcision made without hands" (Colossians 2:11)? The "circumcision made by hands", refers to man, be he Jew or Gentile, attempting to be a "doer of the law" on his own without faith in the power of Christ. The "circumcision made without hands", refers to those who have allowed Christ to circumcise their hearts and out of love, become "doers of the law". The everlasting covenant promises that what is impossible with us, is possible with God working in us "His will and good pleasure".

Matthew 19:25 When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 26) But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

Hebrews 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Ezekiel 36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27) And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 28) And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

The Scriptures reveal that there are those who claim to be Jews and are not.

Revelation 2:9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Revelation 3:9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

Will the real Jew please stand up!

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