

Romans 2 :17-29 – False Security- 15 My 2011

Now this morning, we are going to look at a passage of Scriptures in the book of Romans. For those who have been with us over the past few weeks and months, we have been embarking on a journey on the book of Romans. Some people call it the Magna Carta of the Bible, the greatest book of the Bible, it certainly is a great theological treatment of the gospel of Jesus Christ. So let's turn our Bibles this morning to Romans 2. Now, let me warn you in advance. The passage we are going to study today is not an easy passage. I have tried my very best make it as simple as I can, but still, I believe it takes a great deal of thinking and processing and so, today I pray that God will give us Spirit-quickenened discernment and ability to think through this passage and these words that are written by apostle Paul. Not easy words, but I trust that God has His purposes in giving to us the Scriptures herein.

So let's look at Romans 2:17-29.

I am going to read in the King James version as you are familiar in our pulpit services, but I will for the sake of making things easier, allow me to read the 'thou' and the 'thee' to be 'you' and 'yours' alright, so it is easier, you will see why .

[17] Behold, you are called a Jew, and rest in the law, and makes you boast of God,[18] And knows his will, and approves the things that are more excellent, being instructed out of the law;[19] And are confident that you yourself are a guide of the blind, a light of them which are in darkness,[20] An instructor of the foolish, a teacher of babes, which has the form of knowledge and of the truth in the law.

[21] You therefore which teach another, teach you not yourself? You that preach that a man should not steal, do you steal?[22] you that says a man should not commit adultery, do you commit adultery? You that abhor idols, do you commit sacrilege?[23] You that makest your boast of the law, through breaking the law dishonour you God?[24] For the name of God is blasphemed among the Gentiles through you, as it is written.

[25] For circumcision verily or truly profit, if you keep the law: but if you be a breaker of the law, your circumcision is made uncircumcision.[26] Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?[27] And shall not uncircumcision which is by nature, if it fulfil the law, judge you, who by the letter and circumcision does transgress the law.

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

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Not an easy passage of Scripture, but I think it is useful for us to consider them this morning.

Let me give you an overview so far of the book of Romans. Romans, is a wonderful book that proclaims the gospel of Jesus Christ, the good news of God that He wants to reconcile sinful man to Himself and this is great news, because the gospel is the power of God unto salvation to every one that believes, to the Jew first and also to the Greeks. So, Paul in the book of Romans is laying out God's salvation plan offered to the whole world. It is good, great, terrific news. But before Paul tells us about the good, great terrific news, Paul needs to tell us first about the bad news. He needs to tell us first that man sits under the condemnation of God, that man is in sin and he faces the fierce wrath of God. Man would say, how is it that I would be judge by God, after all I am a Gentile, I am not a Jew, I have never been to church, I have never read the Bible, I have never seen God, how can God judge me? That is what a Gentile would say or think to say when he faces God on the Day of Judgment.

But Paul, in Romans 1 says "Men, you are without excuse, you can't plead ignorance because Scripture tells us, every man instinctively, within his soul, knows about God." He does not know everything about God, but he knows enough, from the creation of the world that God is powerful and that God is divine and men do know in their hearts about the law that is written within them. The conscience bears witness to the fact that they do know the will, the standards, the expectations of God. So, Paul, like a very good lawyer, a great prosecutor, states his claim that "Men, the Gentiles are guilty before God."

But, he is not just going to reach to the Gentiles. Paul's message is also for the Jews. In chapter 1, he focuses on the Gentiles. In chapter 2, he focuses on the Jews, the people that are specially covenanted with God. He says to the Jews that you are equally guilty and you will equally face the wrath of God. But the Jews would say this thing, the Jews would say, "But God, I am a Jew, I am a descendant of Abraham, God, how could You judge me, my father is Abraham?" The Jews would also say "But, God, we have your law, didn't You gave us the 10 Commandments, by the hands of

Moses? We are Your people, God." And the third thing that a Jew would say is that "But, God, our men are all circumcised, we belong to You."

As I have said, many times in our church, we have a Jewish believer, praise God for that. His name is Michael, not with us this morning. But if Michael was here, I wish he was here, I would have asked Michael, can you please stand here and can I ask you Michael, before you came to know the Lord Jesus Christ, what were your security, what was your hope of salvation based upon? I think it will be quite interesting if Michael were to stand up and say, "I believe I would be secure because I am a Jew, I have the law and I am circumcised."

These three things are probably what a Jew leans on, hope in, is secured about with regards to his acceptance before God. But you know, Paul, that great prosecutor here, is going to tear those things into shreds. Paul is going to explain, reason and dispute with us and show us that these things are no security, they are false security.

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This morning, in Romans 2:17-29, Paul is going to reveal to us the false security that a Jew may have and by application, even churchgoers can have. By the way, I think this is the kindest thing Paul is doing. If he shuts his mouth, if he does not move the pen that God has used him to move, I think many a times, I think for many Jews, they may not have the privilege of coming to the light because they do not know that they are now in darkness.

I used to be a doctor for years and I realize that one of the kindest things a doctor can do to a patient is to simply tell them first the bad news. It's not nice, it's not pleasant but it is kind, because if they do not know their problems, they do not know their disease, they do not know the cancer, they cannot be saved and so Paul here, in order to be kind has to be cruel and in a sense tear away the way the false salvation the Jews had always had in their minds, so that, so that they may find your hope and salvation in Jesus Christ our Lord.

So, there are three false security we would look at in Romans 2.

1. False Security in their Lineage

The false security that the Jews had in their lineage. You see, they hope in their lineage, in their ancestry, they hope in the fact that they belong to the descendants of Abraham. They get pride in their race. The Bible tells us

v17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

Here we see that a Jew is proud of the fact that they have a special relationship with God simply because they are a Jew, or he is a Jew. A Jew here refers to the people as recognized in their lineage, I am of the line of Abraham. Abraham is our ancestor and this is what we are proud of. The word 'Hebrew', refers to a Jew with regards to their language and the word 'Israelite', refers to a Jew with regards to their lands, Israel. But when he used the word Jew, primarily it refers to their lineage, that we are of the line of Abraham. We have Abraham as our father, this is our heritage, this is what we are proud of and surely we can stand before God in the Day of Judgment because I am a Jew. That is where they pride themselves in, that is where their security is found.

You know that is not security at all. In fact, not only Paul would seek to address this, the Lord Jesus Christ Himself sought to address this. In John 8, there is a discussion, there is a dialogue between Jesus and the Jews. The Jews said in:

John 8:39,40

They answered and said unto him, Abraham is our father (Added by Pastor : We are proud of the fact that we are the descendants of Abraham no other race, no other people in this whole world can lay claim to that, we have Abraham as our father- but look at how Jesus is going to shake their foundations). Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

You are not really the children of Abraham, because Abraham does not do these things that you do, to persecute a true prophet of God. You take pride in your physical lineage, but God does not look at the physical, he does not look at your genes, he looks at your insides, your life. Jesus is direct. He says in verse 44, let me tell you who your father is. It's not Abraham, don't be mistaken.

John 8:44

Ye are of your father the devil (Added by Pastor: Why, because), and the lusts of your father (Added by Pastor: Your father, the devil) ye will do.

Ah, the Jews says no, we be Abraham's seed. No, Abraham is our father, but Jesus says, you are of your father, the devil.

You see, it is not in your genes. Security and spiritual salvation is not found in your heritage, is not found in your lineage, it's not found in your race, it does not run in the blood.

This morning, I saw uncle Hung Giap, Pamela, returned to Singapore, where are you, I can't see you, ah, they are right at the back. Uncle Hung Giap, Pamela walked in and then I saw Pamela's baby, Zachery, I was looking at the back of the pram and I said "Hi" and Pamela turned around and I saw Zachery and I was almost like this (shocked expression) why, because I could see, Uncle Pamela (Laughter in the congregation), I mean uncle Hung Giap, Pamela and Zachery look like from the same Ang Ku Kueh mould. (Laughter in the congregation) they look so similar, I could see their looks passed down from one generation to another generation. I could see that they are in one family. Now, looks can be passed in the genes, it can be found in our lineage, but Grace does not run in the blood.

Grace is not passed on in our genes. You are not a child of God because your parents are Christians. The fact that you are born into a Christian home, a believing home, doesn't mean that you are automatically a child of God. A Jew is not God's child, simply because their parents or Abraham is God's child. Christianity, the Christian faith, is that of a personal relationship with Jesus Christ.

Isn't it well said when we hear of the phrase, "God does not have grandchildren." True, search the whole Scripture and I can't find a reference that says, "These are God's grandchildren." Now, I can see a lot of passages saying "We are God's children, we are the sons and daughters of God." I can see that in the Bible, but never grandchildren because God says I am the God of Abraham, of Isaac and of Jacob. God wants and have a personal relationship with everyone who believes in Jesus Christ.

So, the Jews assumed that simply because they are born into Abraham's line, they are secure and they are saved. But Paul says, it is no security at all, Jesus says it is no security at all, it is not in your genes. John the Baptist also seeks to address the same thing.

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He says "who hath warned you to flee from the wrath to come? [8] Bring forth therefore fruit meet for repentance: [9] And think not to say within yourselves, We have Abraham to our father, (Added by Pastor : We are saved)

Matthew 3:7-9

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? [8] Bring forth therefore fruits meet for repentance: [9] And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

John the Baptist says, you are not saved, you will not be all right because Grace doesn't run in the blood. Lineage is a false security.

Many of us would be familiar with John MacArthur, one of the renowned pastors of our day. He comes from a good godly heritage. He says that he is a fifth generation preacher, that's quite remarkable. It means his father is a preacher, his grandparents are preachers, his great grandparents are preachers and his great, great grandparents are preachers. He is a fifth generation preacher. Great heritage and he gives a very humorous insight. Let me share this with you. He says "

But I'm a fifth generation. But you know what that means as far as my salvation is concerned? (Added by Pastor : Does it add my salvation, does it makes me saved simply because my ancestors are believers)

Absolutely nothing except this, I am more responsible than somebody perhaps who didn't have that kind of heritage (Added by Pastor : And I am more responsible) because I know the truth. (Added by Pastor : I am actually more accountable than anybody else.)

We are not secured by our heritage (Added by Pastor: Ancestry or lineage.)

You may have had Christian parents, you may have been born in a Christian hospital with a Christian nurse and a Christian doctor who used tools purchased from a Christian manufacturer, you may have been fed Christian baby food (Added by Pastor : If ever there was such a thing), that doesn't mean a thing.

It's a matter of individual faith. But the church has been so confused by this through the years, heritage is not a security.

In fact, it's not just the church. The Jews, for a long time have been confused to think that simply because I am of the line of Abraham, I am secure. Paul says False Security in their Lineage, number one, debunked it.

2) False Security in the Law

Number two, Paul says, the second thing that you depend on, not only is your lineage, but it's the law. So, he's going to say that the false security in the law also needs to be addressed.

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You see, the Bible tells us, they rest in the law, in the fact that they feel secure and safe, simply because they have the law, they possess the law and indeed, they even know the law. So, to the Jew, the psyche is as such, since out of the whole world, God only told us to receive the Law in the beginning, surely we are saved. After all, we have the law, we read the law, we study the law, we know the law, we know the 10 Commandments, surely, because we have, we know, we read the law, we will be safe and secure. Now, that is a very common understanding even for people today.

Because we grew up hearing Bible stories, because we grew up, reading and memorizing the 10 Commandments, you feel you are secure. But let's look at what Paul says, this is not security at all. Having, knowing, studying and even teaching the law does not immunize you from God's judgment and wrath. Let's look at what Paul says. Paul says, first of all, let's consider the privilege of the Jews with regards to the law. The privilege the Jews had is that they certainly know, approve and are instructed out of the law. In fact, they can even teach others in that they are guides, they are lights, they are instructors, they are teachers. So, in verses 18 to 20 tells us about the privileges of the Jews with regards to the law. They know God's will, they can approve, in other words they can discern right and wrong, good or bad. They are instructed out of the law, the word instruct there is a neat word, is the word "katecheo" from which we get the word catechism. It's a method of instruction when you ask questions and answers back and forth.

So, certainly the Jews are caught up with a very good training and education with regards to the law of God. So, they know, they can discern, they are well instructed and because they have the law, you can be guides, they can be lights, they can instruct, he can teach, they have tremendous privileges.

But, does that mean they are saved and secure, does that mean they are seen to be innocent when they come before God in the Day of Judgment? Paul says, No. Why, you say?

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Verses 21-22 tells you the problem, 18 to 20, tells you the privilege they had but Paul moves on to the problems they have. The problem is this, they may have, they may know, they may teach the law, but they don't do the law. They can't, they can't fulfil the demands of the law and because they can't do, perform or fulfil the demands of the law, the law cannot be their security, because, God is looking for more than knowledge or possessions, God is looking for a life that is righteous and no man can achieve righteousness in his obedience of the law because nobody can do it. Sinful men, with sinful hearts and the law, it's not possible for us to fully comply with in our sinful state.

So, this is the reasoning, but let me work it through with you. He says here, you know the law, you teach the law, but why don't you teach yourself, "Teach you not yourself." He says, you preached that a man should not steal then why do you steal? You preach that we should not commit adultery but why do you commit adultery yourselves? Sacrilege, why do you do that even yourself? So, Paul is saying, hey you know it, but I also see that in the Jewish community, we don't practice what we preach. We can't fulfil the law as the law demands and if you rest in the law with regards to your eternal security, you can't be more wrong than that. That's the point Paul is making.

Now, we know the Jews steal. This is not an exaggeration, they do steal. You read of John 2, how they make the house of prayers a den of thieves, they robbed God's people. You read of Matthew 23, how the Jewish religious leaders devour widows houses, they con the vulnerable of their riches, they steal.

The Bible informs us that the Jews commit adultery. In what way? In the mind, because, they never thought of adultery as not just a caught in the bed, but it's also seen in the heart and Jesus, when He preached the sermon on the Mount, explained that. And many Jews had multiple marriages and actually, in the eyes of God, that is tantamount also to adultery. So, the Jews they teach the things of God, but don't themselves fulfil the law of God and therefore the law cannot be their security blanket, it cannot cover their guilt. As such, the Bible tells us, they, by breaking the law, dishonor God.

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Sobering isn't it? That the law, that is meant to show us our sins, has now been wrongly used by the Jews to be a kind of a security blanket for their souls. Paul is doing the kindest things possible. He is almost like, I think of it, taking away the bed sheet or the blanket of Linus in Charlie Brown. Take it away to see that your security is not in that lousy stupid piece of blanket.

God judges us righteously, remember in Romans 2, He judges according to the truth and the Bible reminds us in verses 11-13, there is no respect of persons with God. In other words, God doesn't give face, just because you are a Jew, just because you have the law, He will spare you from the wrath that is to come for your unrighteous deeds, He doesn't. There is no respect of persons with God.

The Bible continues to say,

For there is no respect of persons with God. For as many as have sinned without law shall also perish without law.

Rom 2:11-13

For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: (Added by Pastor : The Gentiles, who had no access to the written revelation of God, will be judged, but not in the same standards as a Jew or a man who has the law.) and as many as have sinned in the law shall be judged by the law; (Added by Pastor : But what is God 's judgment based on? God's judgment is not based on hearing and knowing,) For not the hearers of the law are just before God, but the doers of the law shall be justified.

So, Paul is really tightening the screws on the Jews.

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You hope in your lineage, it doesn't help you. You hope in the fact that you possess the law, it doesn't help you, because it's not the possession but the practice of the law that matters. But, on the other hand, nobody can really practice the law perfectly. But then, this is what he says "You have the law, but you don't fulfil the law, what happens is that you dishonor God, what happened is that Jews, because of the Jews, the name of God is blasphemed among the Gentiles, through you as it is written.

You see, take a step back and think about it. There is this community of people called the Jews who have the law, they have the revelation of God and instead of being a righteous people, they are equally as sinful as the Gentiles. You know what it testifies, it testifies of the fact that God is impotent, it testifies to the world that maybe God is indulgent or maybe God is, is just someone unworthy for the Jews to obey and because the Jews, having the law, do not live the law, it brings dishonor, it brings shame to God's Name, and that is the great paradox. We would have thought that having the law, would be a blessing, but it turns out to be a sign of condemnation upon the Jews.

I hope, this is not too heavy for you, I hope you are seeing the reasoning of Paul, he is a super mind, he has a brilliant mind, but he is so precise and so scriptural that really, if you think about it, yes, having the law is no security at all. The law cannot justify us, the law cannot protect us on the day of judgment because nobody keeps the law perfectly.

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The question now we have is, "Then, what is the purpose of the law, what is the purpose of the 10 Commandments, if we cannot fulfil the 10 Commandments, why did God give us the 10 Commandments, why did God give the Jews the Law at Mount Sinai, why? I think Paul is tremendously helpful at this point. Writing to the church at Galatia, Paul says "Wherefore, this is the purpose of the law; it's not to justify you." The purpose of the law is that it is to be our schoolmaster, to bring us unto Christ, that we might be justified by faith."

Gal 3:24

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

So, what is the purpose of the law? It is to be a schoolmaster. Now, schoolmaster gives you the raw understanding, really. It is unfortunate that the King James translators translated it as the word schoolmaster. In the original Greek, it is the word "Paidagogos". Paid is feet, podiatry, and so on, it refers to the feet. Agos is the word to lead. So what is a Paidagogos? Paidagogos is a slave that rich families would hire, to discipline the rich man's son, so they are like a private tutor. If I may say, it's a nanny.

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Today, we know of nannies, right, mommy or daddy maybe too busy and so they hire someone to personally train, discipline a child. But he can only train a child up to a certain level because he needs primary school, he needs to learn arithmetic, geometry, he needs to learn all the chim, chim stuff (colloquial for complicated things) that this Paidagogos is not equipped to teach. So this Paidagogos is responsible for the early formative years of the child's life to teaching self discipline and obedience, to train them up and eventually pass the child over to their teachers in schools. That's what a Paidagogos is. So, it is not a schoolmaster who is already in school, it is actually the slave that leads this child eventually to school.

Paul says, the law is our Paidagogos. It leads us by its feet, it brings us to Jesus Christ. So, what is the purpose of the law? Not to justify us, but the law is to bring us to Jesus Christ, that is the purpose of the law. Why? Because the law reveals to us how hopeless and depraved and sinful we are. And only when we know how sinful and hopeless and depraved we are, then would we flee to Jesus Christ.

I learnt this in parenting a child. I have a three-year-old son, Shaun and you know, I used to think that disciplining a child is to say that you are okay, you are fine, be a good boy and so on. But, I have realized, shepherding a child's heart takes more than that. When Shaun does something wrong, I have to spank him. In fact, I spank him real hard yesterday. Pains my heart to see his backside now, but I really have to give it to him so that he learns. But whenever I spank Shaun, I would tell him, "Shaun, do you know that you are naughty, you are committing sins and God is angry." And early on in the child's life, you have got to help him see that he is a sinner who cannot meet the demands of God. And I say "Shaun, you need to ask Jesus to forgive your sins." Only when a man, or a child realizes how sinful he is, then will we see the need to come to Jesus Christ, the Lamb of God that taketh away the sins of the world.

We have a world today, that comes to Jesus Christ for all sorts of reasons. I am sick, I come to Christ. I'm poor, I come to Christ. I am sad, I come to Christ. But friends, Jesus, the Name means God is Savior and the Bible reveals, He shall save us from our sins.

The law is given that man is without help in himself. He cannot meet the demands of the law and so, he is channeled, he is led to Christ who would then be the means by which we are justified by faith in Him. The law cannot help us, in a sense of justifying us because Paul says "By the deeds of the law, there shall no flesh be justified in his sight."

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No man can be declared righteous, simply because he obeys the law perfectly because no man can obey it perfectly. But the law is given, so that there would be the knowledge of sins, so that I know my needs, my sinfulness.

Rom 3:20

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Acts 13:39 likewise, And by him all that believe are justified, by Jesus, are we justified from which since you could not be justified by the law of Moses.

Acts 13:39

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses

Time stamp in audio 0:34:10.5.

God has never intended that the law of Moses to be the means of salvation. It is a necessary step for us to go through, but ultimately, it is Jesus who saves and not the law. Again, we conclude that a man is justified by faith without the deeds of the law.

So, what is the purpose of the law? Simply, in one word, it is the Paidagogos, is that Nanny, it is that disciplinarian, that personal guide that leads me ultimately to Jesus Christ. And therefore, you cannot be saved by the law. The law is not your security, in fact the law is your condemnation.

Acts 13:39

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses

Gal 3:24

Wherefore the law was our schoolmaster (“Paidagogos”) to bring us unto Christ, that we might be justified by faith.

Rom 3:28

Therefore we conclude that a man is justified by faith without the deeds of the law.

John Stott, a commentator, Bible teacher of our days, put this succinctly. He says

"We cannot come to Christ to be justified until we have first been to Moses (Added by Pastor : The 10 Commandments), to be condemned (Added by Pastor : How true this is, isn't it? He goes on to say) But once we have been to Moses, and acknowledged our sin, guilt and condemnation, we must not stay there (Added by Pastor : The Jews, don't stay there, then). We must then let Moses send us to Christ. (Added by Pastor : Let the Paidagogos do his work, let us flee to Jesus).

Jonathan Edwards, one of the renowned because in the 18th century. This is what is described about him.

“A fiery preacher of the law, but on the dark background of its awful penalties he raised the luminous cross of Christ”

The cross of Christ shines bright when man knows how doom his heart is and his future is apart from Jesus. So, all said and done, I hope you follow the reasoning of the apostle Paul. You can't trust in the Law to save you. It's a false security. Jews, Israelites, Hebrews, having the Bible, having the 10 Commandments is not going to immunize you from the fierce wrath of God because you cannot be justified by it.

So Paul is tightening the screws. First lineage is not a foundation for salvation. Secondly, the law cannot protect you from the wrath of God.

3) False Security in the Liturgy

Thirdly, and lastly, he says, there is false security also in the liturgy. The word here means, in the rite or the ritual. The Jews prided themselves in the rite and the ritual. What is it? It is so obvious that you don't want to say. The rite and the ritual is of course, circumcision. This is what the Bible says about circumcision.

[25] For circumcision verily (Added by Pastor: Or truly) profiteth, if you keep the law: but if you be a breaker of the law, your circumcision is made uncircumcision.

Your Jewishness is the same as a Gentile, because the reasoning is as such. If you think, your circumcision alone is going to secure your way to heaven, is actually a form of obedience to the demands of the law and if you think that it is the obedience to the law that brings you to salvation, then don't just obey circumcision alone, there

are the hundreds of other Commandments that you also need to obey, otherwise, circumcision is made of no effect.

Now, the Jews however, firmly believed that circumcision is a sure foundation for eternal life.

I quote some Rabbis. Rabbis are Jewish religious teachers and these are what they erroneously teach. They say:

"No circumcised man will see hell."

That's strange right, because even Chinese get circumcised and Americans get circumcised today. But no circumcised will see hell. Another one says :

"Circumcision saves us from hell." Same.

A third one says:

"God swore to Abraham that no one who was circumcised would be sent to hell."

And the last one:

"Abraham sits before the gate of hell and never allows any circumcised Israelite to enter."

I wonder how he checks it. (Laughter in the congregation)

But these are the erroneous teachings the rabbis have and they firmly believed it and Paul here, again I say, in order to be kind, he has to be cruel.

He says "Sorry, your circumcision alone does not guarantee you security and salvation, because you need to keep the whole law as well, otherwise, it is made of none effect.

Gal 5:3, Paul says the same thing:

For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

You see, the reasoning is such, if you want to be circumcised in order to go to heaven, then you need to obey everything else the 10 Commandments and the laws of the Old

Testaments says otherwise, you only obeyed in part and it is not sufficient. Circumcision is not a true foundation for eternal life.

The Jews cannot say to God, "God, but my child is circumcised, he can go to heaven." But God says "No, it doesn't work that way."

Can I apply this in the local Christianity realm today? There are people today who I think, won't circumcise their child, but there are Christians today who bring their child for infant baptism. Heard of that, infant baptism? Soon after you are born, you get baptized and what infant baptism to them signifies, is now that they are baptized, they are under the covenant of God and they will be saved. All they need is subsequently, later on in their lives, to have a confirmation. But God sees that infant baptism as equal to the means of salvation.

Now, by the way infant baptism is just in a sense, a modern equivalent of the Old Testament circumcision. Granted, it is easier and less painful (Laughter in the congregation), but infant baptism doesn't save, just as circumcision doesn't save. Circumcision does not save a single Jew and never will. Infant baptism does not save any soul and never will, because the law does not save. Rites and rituals do not save. Paul is saying, "You can't depend on the things to save you."

Paul goes on to say in verse 26

[26] Therefore if the uncircumcision keep the righteousness of the law, this refers to the Gentiles, uncircumcised- so look at it this way. Therefore, if the Gentiles keep the righteousness of the law, shall not his Gentile nature be counted for his Jewishness, in the fact that he belongs to God, so, Paul is saying, it doesn't really matter whether you are circumcised or not, what matters is not the knife on your skin but the mark on your heart. Do you manifest the righteousness of God in your life?

[26] Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision.

Allow me to clarify, we all understand that nobody is saved by works, absolutely no one. Nobody is saved by his works. Salvation is by faith alone. But this saving faith will produce works, because, a true born again believer, has the life of Christ within him and the life of Christ is going to be revealed in his righteous deeds. That is a given, because if you have the right tree, you have the right fruit. If you have the life of Christ, there will be the life of Christ through your life.

So, Paul is saying that if a Gentile has the life of God in him, righteousness would be manifest. Contrast it with a man who has never come to Jesus Christ, who has not the life of God in him, all his works are unrighteous. We will soon come to that in Romans 3, they have altogether gone astray, they are altogether unprofitable, they have no righteous deeds, no not one, they are absolutely depraved. But, when a man comes to Christ, the life of God is in him and it would be manifested in righteous deeds. But again, it is not the deeds that save him, it is the faith that saves him. But that faith would evidence itself by righteousness. This is a long explanation to clarify that doubt if we may have.

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Therefore, if the Gentiles can keep the righteousness of the law, why? Because that is the life of Christ in him. Then, his Gentile nature is not a problem, it will be counted on to him for his Jewishness all for his right relationship with God.

Verse 27, this is a hammer blow to the Jews because the Bible says:

That Gentile, if he fulfills the law, will judge you, who by the letter and circumcision transgress the law.

[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?

So, Paul is saying there are two men here. If you are a Jew, you are circumcised and you break the law, you know what, you will be judged by this Gentile, who was not circumcised but who has the life of God in him, and who is keeping the righteousness of the law. Who is greater in the eyes of the Lord, the circumcised, the baptized? No, the man who truly has the life of God in him, so that we are now yet without excuse. You can't lean on your lineage, you can't lean on the law, you can't lean on liturgy or the rites and rituals of circumcision.

Paul now, closes with these thoughts. He is not a Jew which is one outwardly, it is not a matter of the knife to the skin, that does not qualify or disqualify you from being a person of God, a man of God. Neither is that circumcision which is outward in the flesh, 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.

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

It's not on the outside friends, Linus, your security is not in that blanket you hold everyday, please. It's what's on the inside. It's what is on the inside.

Scripture is not here harsh for the sake of cruelty, neither am I preaching this for the sake of condemnation as a means, or as an end to itself. Paul, if you continue to read on is forcing his readers to a tight corner, so that they had no choice but really to run to Jesus Christ. But let me let the cat out the bag, before we come to chapters 3, 4, 5. Salvation, is never found in your lineage, in the law or in the liturgy. But salvation is found in Jesus Christ alone.

For those of us, who are in the 2-7 series, one of the verses we have to memorize is the verse I want to share with you, beautiful.

This is the record, you can note it down, this is what God declares, that God hath given to us eternal life. It's given, is available, this is the gospel, this is the good news of God reconciling sinful man to Himself and this life is not in the law, this life is not in your genes, this life is not in your rituals, this life is in His Son. He that hath the Son, hath life. And he that has not the Son of God, hath not life.

1John 5:11,12

And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

Jesus came to die, to pay for our sins. The law brings us to Him, that we may find our hope and salvation in Christ alone.

My dear friends, what is your security today? Allow God to shake your foundations that uniquely to Jesus. Friends, don't wait till it's too late. We know not when the judgment will come, but when He is come, they who say I have the Son will have life and this is the record. May God help each one of us to come to Christ alone. Let's bow for a word of prayer.

Father, we thank You for the clarity of Scripture, thank You that Your Word is given that we may not continue in our misconceptions, we will not continue in a false securities, but we will flee to Jesus for salvation, for forgiveness and for life. How I praise you dear God, that this is the record that You have given to us, eternal life and

this life is in Your Son. May all this morning be able to pray, I have the Son, I have that life is following Jesus alone. Lord, may the Word of God today, convict, confront souls, every single one of us that we will come face to face to reality and not to our myths and maybe all by Your Spirit's enabling find that salvation and life in Christ alone. In Christ alone our hope is found. God, bless your people we ask this humbly in Jesus Name, amen. God bless.