

"THOU ART CALLED A JEW"
Romans 2:17-24

THE PROBLEM IN THE CHURCH

INTRODUCTION:

- A. "Behold, thou art called a Jew"
 - 1) "behold" = ei de = "but if"
 - 2) "called" = eponomazo = "to give another name to", "to be named"
 - 3) "Jew" = Ioudaios = The name by which the Hebrew were called. They regarded it as an honour and prided themselves in it. They were called the children of Israel until Rehoboam. The ten tribes were carried away leaving the tribes of Judah and Benjamin. Judah was much larger and was also the tribe from which the Messiah would come.

- B. "Behold, thou art called a Christian Church"
 - 1) Acts 11:26 - "...And the disciples were called Christians first at Antioch."
 - 2) We are Baptists, Landmark, Missionary, words of honor and glorious.

- I. The Jew as Viewed by the Jew vs. 17-20
 - A. "and retest in the law" vs. 17
 - 1) "retest" = epimapaui = "to rest one's self upon", "lean upon"
 - 2) "law" = nomos = The divine law of the Israelites with all of its enactments.
 - 3) The Jew leaned on the fact that he possessed the law. That God had given it to him. He rested and leaned upon it as his deliverer.

 - B. "and makest thy boast of God"
 - 1) "boast" = kauchaomai = "to speak loud", "be loud tongued", "to vaunt one's self"
 - 2) The Jew bragged of his position before God. They did have true knowledge of God.

 - C. "And knowest his will" vs. 18
 - 1) "knowest" = ginosko = "to perceive", "obtain"
 - 2) "will" = thelema = "desire", "active volition"
 - 3) They knew what God desired

 - D. "and approvest the things that are more excellent, being instructed out of the law"
 - 1) "approvest" = dokimazo = "to assay", "to examine, prove or test metals", "to see if they be pure"

- 2) "excellent" = "different" = "the thing that differs"
The Jew by a careful study of the law was able to make very minute distinctions concerning days, meats, customs.
 - 3) "instructed" = katecheo = "to sound forth towards",
"to teach orally by preaching"
 - 4) The Jews heard Moses read continually. They were well aware of their duty to God.
- E. "And art confident that thou thyself art a guide of the blind" vs. 19
- 1) "confident" = peitho = "to win by words", "to persuade", "influence", "to trust", "and have persuaded yourself", "you believe firmly"
 - 2) "guide" = odegos = "way-leader", "one who leads the way"
 - 3) "blind" = tuphlos = "blind", "smokey", "darkened"
 - 4) Matthew 15:14 - "blind leaders of the blind"
 - 5) The Jews looked upon themselves as the one's destined to teach the "blind" Gentiles.
- F. "a light of them which are in darkness"
- 1) "light" = phos = "light"
 - 2) "darkness" = "absence of light"
 - 3) The Jews were light, the Gentiles were in darkness"
- G. "An instructor of the foolish" vs. 20
- 1) "instructor" = paideutes = "a trainer of children, implying discipline", "admonition", "punishment"
 - 2) "foolish" = asunetos = "irrational in conduct", "stupid" also someone who does not know.
- H. "a teacher of babes"
- 1) "teacher" = didaskalos = "an instructor, educator, school master"
 - 2) "babes" = nepios = "an infant"
 - 3) The Jews were teachers and the Gentiles were infants, needing to be instructed.
- I. "which hast the form of knowledge and of the truth in the law"
- 1) "form" = morphosis = "form", "the rough sketch", "pencil-ing of the form", "the outline"
 - 2) "knowledge" = gnosis = "knowing or recognition"
 - 3) "truth" = aletheia = "the manifest, veritable essence of a matter"
 - 4) The Jews had the outline of the true doctrines of the Old Testament. This was given to them, "in the law". They had the "key" of truth. They could identify it.
 - 5) "For in the law you have the frame-work of knowledge and the essentials of truth". Nor.

II. A Most Embarrassing Question vs. 21-23

- A. "Thou therefore which teachest another, teachest thou not thyself?" vs. 21
- 1) "teachest" = didasko = "to give instruction"
 - 2) "why, you teacher of men, do you refuse to teach yourself?"
- B. "thou that preachest a man should not steal, doest thou steal?"
- 1) "preachest" = kerusso = "to make proclamation", "discharge a herald's office"
 - 2) "steal" = klepto = "take by stealth" This does not mean to rob by violence.
- C. "Thou that sayest a man should not commit adultery, doest thou commit adultery?" vs. 22
- 1) "sayest" = lego = "to lay together", "to collect", "to lay before" In reference to Bible teaching it means to lay out scripture in statements.
 - 2) "commit adultery" = moicheuo = "to commit adultery with"
- D. "thou that abhorrest idols, doth thou commit sacrilege?"
- 1) "abhorrest" = bdelussomai = "to turn away through loathing or disgust" Properly from an ill smell through voiding of the stomach"
 - 2) "idols" = eidolon = "the image of a god"
 - 3) "commit sacrilege" = ierosuleo = "to rob temples", The Jews did not worship idols. They had learned better. However, they did not give to the temple the tithe God commanded. They were also accused of robbing Pagan temples.
- E. "Thou that makest thy boast of the law, through breaking the law dishonourest thou God?" vs. 23
- 1) "boast" = kauchaomai = "to speak loud", "to be loud tongued", "to vaunt one's self"
 - 2) "breaking" = parabasis = "a breaking", "to fracture", "an overstepping", "transgression"
 - 3) "dishonourest" = atimia = "disgrace", "insult"
- F. "For the name of God is blasphemed among the Gentiles through you, as it is written" vs. 24
- 1) "blasphemed" = blasphemeo = "to drop evil or profane words", "to revile God"
 - 2) "through you" = "by means of you"
 - 3) "as it is written" = We are not entirely sure of the exact verse to which Paul refers. We believe he had the following ones in mind.
Isaiah 52:5 - Ezekiel 36:22-23 - David, II Samuel 12:14,
"thou hast given great occasion to the enemies of God to blaspheme"

III. Jesus Condemned Their Efforts

A. "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Matthew 23:15

- 1) They considered themselves to be the religious instructors to the world.
- 2) They were energetic and cosmopolitan
- 3) Their success was unsuccessful
- 4) They were examples of hypocrisy and evil to a lost and dying Gentile world. God had meant for them to be true witnesses.

B. Jesus questions the disciple

- 1) Luke 6:46 - "And why call ye me, Lord, Lord, and do not the things which I say?"
- 2) We wear His name - Acts 11:26 - "And the disciples were called Christians first in Antioch"
- 3) We wear His name. We are known as His people. Are we like the Jews, teaching one thing and practicing another? Is the holy name of Jesus profaned by those who see the way we live? James 2:7 - "Do not they blaspheme that worthy name by the which ye are called?"

C. Some examples

- 1) Mahatma Ghandi - learned what he knew about Jesus Christ from the British. Turned back to Hinduism
- 2) Mohammed - Contact with Coptic hermits, turned from them to spiritual delusion and founded Muslim.

D. The command of Jesus

- 1) Matthew 28:18-20 - We are to go into all the world, to go to every nation.
- 2) We are to lead men to God by our good works - Matthew 5:14-16

