

***“Romans, Dispensationally Considered —  
What Advantage Then Hath the Jew? Or What Profit Is There of Circumcision?”***

**Review:**

- ***The True Judaism Under Moses Law Demanded More Than Anyone Could Deliver***
- ***The True Judaism Under Moses Law — What Did the Law Actually Say?***
- ***The True Judaism Under Moses Law — What Does This Mean for Jews?***
- ***The True Judaism Under Moses Law — What Does This Mean for Gentiles***
  
- ***The True Judaism Under Moses Law Demanded More Than Anyone Could Deliver:***

***Romans 2:25-29***

***25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy 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 thee, who by the letter and circumcision dost 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.***

- ***Most were condemned under the terms of verse 25, if not all. The Law demanded obedience, and not just what one might think should be enough, but of all the precepts of the Law. And there were hundreds of them, both with positive demands (“you must”) and negative prohibitions (“you must not”).***
  
- ***Those requirements were placed on the Twelve Tribes at the point where that “nation” was being readied to enter the land of promise. Remember, this was at the re-giving of the Law for Moses had broken that tablets at the first giving of the law so that the nation in its entirety would not need to be executed for their exceedingly great idolatries. They then wandered in the wilderness for nearly 40 years and then the Law was again given in preparation for entering the Land of Promise under the leadership of Joshua and Caleb.***

- **BUT THE LAW DEMANDED TOTAL OBEDIENCE OF EVERY PRECEPT AND EVERY REQUIREMENT, DIDN'T IT?**

**Deuteronomy 6:4-9**

4 Hear, O Israel: The LORD our God is one LORD:

5 And thou shalt love the LORD thy God with **all** thine heart, and with **all** thy soul, and with **all** thy might.

6 And **[all]** these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

- **See also Exodus 19:3-6.**

**Galatians 3:10** For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. **This effectively quoted from Deuteronomy 27:26** Cursed be he that confirmeth **["to fulfill"]** not *all* the words of this law to do them. And all the people shall say, Amen.

- ***This is profound. For it says "as many as are of the works of the law are under the curse." Or, if ones life is of works of law, beware.***
- ***A system of ceremonial offerings and a calendar which emphasized them was provided. But it also held them in bondage even though it allowed a limited fellowship with the Lord through these altar and temple observances as a covering for sin. But, as the apostle said so strongly in Rom. 3:20: "For by the Law is the knowledge of sin", and so no one could be justified in his sight through the works of that law.***
- ***This is therefore about how the Lord sees us sinners and not about how we see ourselves as measured by a compromised standard entirely inadequate for the purpose.***
- ***The True Judaism Under Moses Law — What Did the Law Actually Say?***
  - ***So the Law was all about the works that must be kept lest the curses fall. But as we have seen, in essence the Law of Moses was all about the matters of the heart. For what the Law did was force one to consider well what was on the inside, for "by the law was the***

*knowledge of sin” as Rom. 3:20 says. So the Law was always a matter of the heart and mind and spirit, for that is where knowledge always resides. Furthermore, the physical mark of circumcision was given as a prophetic sign looking forward to when that Law was written on the heart by Almighty God as Deut. 30:6 reveals:*

***Deuteronomy 30:13, 6***

**1** And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

**2** And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

**3** That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

...

**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.

- *The Law demanded a true reckoning with ones sin and not just one based on the lying imaginations of ones heart (Deut. 29).*

*So under Moses Law circumcision was also a matter of the heart and that was far above and beyond the physical mark itself. But the religion of Judaism had perverted that into something simply physical and perhaps ethnic(?), something inherently “religious”, something which was not more than a fleshly kind of worship, much as exists today in many meetings called “worship” or “spiritual” when they are so very far from that in fact, at least as the Lord God is concerned. Many of them are in fact worshipful and spiritual, but only in reference to satan himself.*

- *Paul is here in the Romans explaining what the previous requirements of circumcision and legal obedience were in their essence. And he so often does that by using the Old Testament itself actually! For the Law was always about the matters of the heart and never, never about works alone!!*

***FOR FAITH WAS ALSO REQUIRED, EVEN THAT FAITH WHICH***

**ATTACHED TO THE WORD OF GOD THAT WAS GIVEN, TAKING GOD  
AT HIS HOLY WORD!**

- ***The True Judaism Under Moses Law — What Does This Mean for Jews?***

***Romans 2:25-27***

**25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy 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 thee, who by the letter and circumcision dost transgress the law?**

- ***The application to Jews here is radical indeed, for he says explicitly that failure to “keep the law” CANCELLED OUT the value of one’s circumcision!! For a Jew who saw circumcision as a bedrock to support him and stand upon when all else failed, this was very bad news indeed. But ALL of the Law was to be kept, not just one or a few precepts or commandments. So circumcision was of itself nothing unless it were in the context of the entire Mosaic system including the ceremonial law, of course. For by the law is the knowledge of sin! And sin must be atoned for as the Lord God had ordained. Otherwise the curses of Deut. 27 would be realized.***
- ***But Paul is writing here about how it HAD BEEN for the Jews when they were “under that law of Moses”. He is writing about the previous dispensation that was all “of that Law” given from Sinai and then again just before the entry into the land of promise. But now when he is writing the Romans, that dispensation had already passed away and now grace reigned as has already been written here in chapter one and is especially emphasized later here in this letter and in others of Paul’s letters. And in this current dispensation, “there is neither Jew nor Greek, male or female, bond or free”, you will recall.***

***Well, now, back to the teaching here which we will now finish up for today.***

- ***The True Judaism Under Moses Law — What Does This Mean for Gentiles?***
  - ***The teaching for Gentiles that Paul now reveals is exactly contrary to that for Jews, isn’t it?***

*The former is negative, the latter so very positive. The Jews were under that Law and it condemned them though the ceremonial system was provided to them for a considerable time before it was taken away and they were left without any way to cover their sins at all.*

*Paul just cannot say that much about law that is positive, it seems. There were at least two reasons for that: 1) Under grace no one was under that law any longer, and 2) The perverted “law” that the Pharisees, Scribes, and Sadducees were promoting (and, we should add the Judaizers too, of course) was in no way what Moses had given to Israel so long before.*

*But the Gentiles were never under that law and were not therefore to be held accountable by it. What was their circumstance before a holy and righteous God therefore?*

***Romans 2:26-29***

**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 thee, who by the letter and circumcision dost 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.

- *Dispensationally speaking, therefore, back during the times of which Paul has been writing here in chapter 2, the Gentiles were not under the Law of Moses as they never had been. But they were still being held accountable to the revelation that they had been given in the heavens and that was passed down from generation to generation (think of Enoch and Job, for example, both mentioned so gloriously in the scriptures, for their shining examples of faith and obedience).*
- *So Paul ends the chapter on such a positive note regarding Gentile salvation in times past, and will begin the next chapter with these stimulating words:*

***Romans 3:1-2***

**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.**

- ***So, as Paul looked back on earlier dispensational plans of redemption, what he saw was that even then, when those plans were in effect (but they were no longer, of course), they rendered all sinners and as such under the judgment of God Almighty apart from a divinely provision from God himself. In that sense the righteousness of God was testified “by the law and the prophets”.***

***In chapter three he continues that theme and will finish his argument there having very well prepared the way. To move ahead to the next dispensational theme of the Abrahamic promise. Here, in this chapter, he will tie it all together in such a way that the teaching regarding God’s righteousness for today under grace will stand out crystal clear indeed.***

**Our Outline for Today:**

- ***So What About the Jews, Where Do They Stand Before Almighty God?***
- ***Both Jews and Gentiles Are All Under Sin***
- ***By the Law is the Knowledge of Sin, But the Righteousness of God is By Faith of Jesus Christ***
- ***Today, to introduce this section of this letter, we will take a short tour of the entire chapter and leave the details until later. For there are many details that for our proper understanding need to be explored carefully.***

**I. So What About the Jews, Where Do They Stand Before Almighty God?**

***[READ ] Romans 3:1-8***

***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. [“Oracles” = “direct, verbal revelation from God”]***

***3 For what if some did not believe? shall their unbelief make the faith of God without effect?***

***4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. [Ps. 51:4]***

**5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)**

**6 God forbid: for then how shall God judge the world?**

**7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?**

**8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.**

- *And what a series of questions these are for all to answer before Almighty God. If only all would take them to heart.*
- *As we see here, the apostle will never demean the direct and verbal revelation of Almighty God to mankind. For the Lord gave it to man and it therefore has a significance beyond any other word.*
- *Written language was given, it seems, so that we all might more easily dwell therein. It surely gave the Jews significant “advantage” therefore. But how? What does that written word say? Paul refers back to the Old Testament of course, for that is what was given to Israel:*
  - *All are liars, only God always speaks the truth (Ps. 138:2 and many others). If God says all are under his judgment as sinners, then it must be so. That is the bottom line.*
  - *It is a simple and compelling truth. Isn't it? God has spoken to us in his word to man. His glory has been revealed most definitively through his word. So we MUST listen and take note. His very revelation of himself to man through his word proves our need beyond question. Is. 45 says it like this:*

***Isaiah 45:9-12, 18-19 [Quoted by Paul in Romans 9]***

***9 Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?***

***10 Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?***

***11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.***

12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

...

18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none else.

19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

- *So the Lord hides himself but has revealed himself through his word of truth and righteousness. All must take heed. See Ps. 119:9.*
- *So the Law condemned all Israel and also all mankind. But the promise of the coming Seed of the Woman stood firm as had other scriptures as well. God alone could provide a true and final solution to sin. So indeed, the righteousness (righteous judgment) of God was “testified” by the law and the prophets” as verse says.*

## **II. Both Jews and Gentiles Are All Under Sin:**

**[READ ] Romans 3:9-18**

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

- *Verse 10 stands out and is a direct reference to other Old Testament scriptures such as Ps. 14:1-3 and 53:1-3:*



**[READ ] Psalms 53:1-3**

1 To the chief Musician upon Mahalath, Maschil, A Psalm of David. The fool hath said in his heart, *There is no God*. Corrupt are they, and have done abominable iniquity: *there is none that doeth good*.

2 God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.

3 Every one of them is gone back: they are altogether become filthy; *there is none that doeth good, no, not one*.

- ***And so the apostle continues his “divine argument” for our benefit by now stating that not only the Jews but also all mankind stand under the judgment of Almighty God as previously “proven”. For if the word of God was a benefit and gave an advantage to the Jews to whom it was given, and it condemned them all for their disobedience, then by implication, all those that did not have that advantage, all the Gentiles, were similarly held accountable for they were even more disadvantaged not having it! QED. Quod Erat Demonstrandum!***
- ***Blaming God himself for our problem is never a legitimate excuse. It is only the Lord God who judges.***
- ***This is one of the most extensive list of the sins of man found anywhere. There is no escape for sinners apart from God’s solution for sin alone. For sin is too deep seated for it ever to be expunged. But how can it be this deep? “... As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” But it is, the apostle writes, whatever we might think ...***
- ***Now for a quick overview of the rest of the chapter. Next time, Lord willing, we shall dig into this gold mine of spiritual truth in detail.***

**III. By the Law is the Knowledge of Sin, But the Righteousness of God is By Faith of Jesus Christ**

- ***The Gentile position is clear, now the position of the Jews is declared by Old Testament scripture. And its applicability to all Gentiles is also established. For the verbal revelation of God, the “special” revelation given only to the Jews in the Law and the prophets agrees with the witness of the stars in that regard. God’s***

***righteousness or righteous judgment of all HAS BEEN REVEALED.  
Period.***

***[READ ] Romans 3:19-23***

**19** Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

**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.

**21** But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

**22** Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

**23** For all have sinned, and come short of the glory of God;

***[READ ] Romans 3:24-26***

**24** Being justified freely by his grace through the redemption that is in Christ Jesus:

**25** Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

**26** To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

***[READ ] Romans 3:27-31***

**27** Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

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

**29** Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

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

**31** Do we then make void the law through faith? God forbid: yea, we establish the law.

- ***All, Jew and Gentile, “guilty before God”***
- ***No righteousness by works of law is therefore possible, and that was “witnessed” by the law and the prophets***

- ***But now the righteousness of God has been revealed through Jesus Christ and his atonement for sin***
- ***So now all may be justified only through faith and never by works***

**Conclusions / Application:**