• Paul is at work knocking down the major religious lies that deceive mankind
  ○ So far, Paul has dispensed with two of these lies
    • First, Paul shot down paganism
    • In fact, Paul demonstrated how paganism, the first false religion, is the course for humanity’s depraved condition
    • They are focused on the creature rather than the Creator
  ○ Out of paganism came the second great religious lie: moralism
    • Moralism is a belief that people are good enough to get into heaven
    • It assumes God grades on a curve or gives credit for trying, and therefore all but the very worst of humanity get into heaven
    • Today, you can find so-called Christian pastors teaching that hell doesn’t exist, which is an example of the lie of moralism
  ○ Those two lies cover a lot of ground, and many of the world’s religions and even the non-religious fit into these two categories
    • But there are still two more broad religious lies that must be discounted before Paul is ready to explain the one true way we may become righteous
    • Tonight we study the third of these four lies: Nomianism
    • You see in your chart of the structure of Romans that this topic begins in Chapter 2:12
  ○ Following Nomianism comes Judaism in Chapter 3
    • In this context, Judaism describes the attitude that a Jew is saved automatically because they are descended from Abraham, Isaac, and Jacob
    • But of course, living as a Jew also included following the Law of Moses
And this aspect of Judaism may lead you to think that these two sections – Nomianism and Judaism – are actually one and the same topic.

But as we move through them tonight, we'll see the differences between them.

Let's begin with Paul’s argument against Nomianism:

**Rom. 2:12** For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;

**Rom. 2:13** for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified.

Paul’s treatment of the third religious lie begins as a transition out of v.11 where he stated that there is no partiality with God:

- He means that God does not change His standards from one person to another
  - No human being is graded differently than any other, so no one should expect special treatment
  - God will judge each person against a set of expectations or laws
  - And He will assign an eternal outcome to each that is just
  - And God is so impartial that He will hold us accountable regardless of whether we know His expectations or not

- In v12, Paul begins this section by talking about the Law
  - He says all who have sinned without the Law will also perish without the Law
  - He’s raising the third religious system of Nomianism
  - Nomianism is the pursuit of righteousness by means of observing laws (or rules)

- The largest world religions follow this system including Catholicism and Islam
  - These systems prescribe an intricate system of rules and rituals and teaches that these methods bring a person into heaven
  - They usually include a belief in the exclusivity of their rules
• Catholics believe that only Catholics go to heaven, muslims believe only muslims go to heaven, etc.

• So if one does not have the right set of laws or rules, they perish

• Paul addresses this idea in v.12
  ○ In the first half of the verse, he agrees that those without God’s Law will perish in their ignorance
    • They perish, of course, because in their ignorance they did not keep the Law and therefore they sinned
    • No man or woman facing God in their judgment moment may claim they deserve Heaven despite their sin, merely because they didn’t know God’s law
    • Their ignorance of the law will not be a defense
    • They will experience the second death of spending eternity in the Lake of Fire
  ○ If that sounds unfair, remember that we have the same principle in our system of law
    • If you drive too fast through a school zone not realizing that school was in session, you’re still going to get a ticket
    • If you don’t pay enough taxes because you didn’t realize an additional tax was required, you’re still going to pay a penalty
    • Your ignorance of the law or the situation is no defense

• Nomianism agrees with this philosophy, at least in theory
  ○ Nomianism maintains that “good” people are those who keep the rules and “bad” people are those who break the rules
    • When good people keep the rules, they will be rewarded
    • When bad people break the rules, they will be punished
  ○ Many people find this thinking appealing, especially those of us raised in a Greek-thinking, western culture
    • We’re taught to respect law and order, and that playing by the rules is the right way to achieve what we want
• We’re raised to appreciate hard work and to expect that our efforts deserve reward

• So it makes sense to us when someone tells us that God will reward us by this same criteria

• If we keep God’s rules and observe His rituals, we get to go to heaven
  ○ But of course, the opposite must also be true
    • Those who break God’s rules must expect to pay the price for their lawbreaking
    • The punishment is just desserts
    • If you do the crime, you should expect to do the time

• While Nomianism largely holds true in human society, it conceals a fatal flaw when attempting to explain God’s standard for heaven
  ○ Nomianism claims that keeping rules is required but then makes exceptions for those who don’t keep the rules
    • Religious groups teach that living according to rules and traditions is the way to righteousness and heaven
    • And that failure to keep the rules leads to damnation
    • But everyone breaks rules sooner or later
  ○ So Nomianism holds that pursuing laws (i.e., rules, rituals) is sufficient to gain God’s approval
    • Nomianism does not require that followers actually *keep* those laws to receive heaven
    • For example, have you ever heard someone describe themselves as a “good Catholic” or a “good Muslim?”
    • They aren’t saying they are perfect rule keepers
    • They’re saying they are one who is sincerely trying
  ○ In fact, Nomianistic religions assume their followers *will* fail
    • But these violations do not automatically disqualify someone from heaven
Conveniently, these religious systems have rules to cover the inevitable violations and restore the sinner to good standing.

- For example, Catholics teach that those who violate Catholic dogma may receive absolution through confession and doing penance.
- Mormons prescribe a process called repentance and restitution.
- Muslims are taught they may be forgiven by praying day and night, calling upon Allah using specific names they memorize.
- Rule-breaking Jehovah’s Witnesses must submit to a re-education process while demonstrating a proper repentant attitude.

- So, every Nomianistic system includes more rules for how the guilty may amend for breaking the initial rules.

- And this is the flaw in Nomianism.
  - These system profess that keeping rules is the way to heaven.
  - But just as quickly they acknowledge no one keeps the rules.
  - Yet somehow they still expect to receive a good judgment from God in the end.

- A cynical follower might conclude that they can ignore the rules altogether while pursuing a life of sin.
  - But when death approaches, they can perform the steps for absolution and still get into heaven.
  - That kind of hypocrisy is the logical outworking of nomianism.
  - It’s just another lie we tell ourselves, similar to the one moralists profess.

- Both nomianism and moralism pervert the standard God will use to judge.
  - Moralism overestimates man’s goodness by assuming he will measure up to God’s standards for heaven.
  - While nomianism underestimates God’s standards for heaven, by assuming man’s mistakes aren’t disqualifying.
  - These are two sides of the same counterfeit coin.
• In the second half of v.12, Paul exposes the hypocrisy of nomianism
  ○ He reminds them that those who sin under the Law will be judged by the Law
    • To be under the Law means to have been notified of God’s rules and to be obligated to keep them
    • Should such a person continue to violate those rules despite their knowledge, they too will receive a just penalty
    • Because the Law will condemn them
  ○ There is no advantage to having the knowledge if it isn’t put to use
    • And since God shows no partiality, we can expect Him to take note of every rule we break
    • Nomianism’s assumption that effort and sincerity will be enough will be proven wrong in the end
  ○ Paul targets this flaw in v.13 when he declares that God does not give credit for effort
    • Those who wish to be judged by a law must be prepared to keep it
    • Only those who keep God’s law perfectly should expect to be justified (i.e., declared innocent)
    • Paul’s statement defeats both moralism and nomianism
    • God’s standard for entering heaven isn’t as low as you had hoped, and you’re not as good as you assumed
  ○ Obviously, Paul’s referring to the Jewish people
    • Gentiles did not receive the Law of God, so they were “without the Law”
    • But Jews were given the Law at the mountain as part of the Old Covenant, and they agreed to keep it
  • Perhaps there is no one who practices nomianism more fervently and more scrupulously than a Jew following the Mosaic Law
    ○ To be clear, Judaism is NOT nomianism
• For example, King David and the prophet Daniel, like all Jewish saints, practiced Judaism

• But scripture testifies that neither of them sought to be righteous before God merely by obeying the Mosaic Law

• Nevertheless, many Jews throughout history have made that mistake, seeking to be righteous by zealously keeping the Law

• They twist what the Lord gave Moses into the lie of nomianism
  ○ But rule-keeping Jews distance themselves from other religions by telling themselves they have the inside track with God
    • While Muslims and Catholics and Mormons and other Gentile religions also follow rules hoping to please God
    • Jews know these Gentiles are following the wrong rules, so they won't be rewarded in the end
  ○ Jews on the other hand, have God’s Law given directly to them by the finger of God
    • So while everyone says they have the “right” rules, only Jews actually do
    • And they suppose that this will make the difference for them
  ○ This is Jewish nomianism, and it has always been prevalent within the Jewish nation
    • The Pharisees of Jesus’ day practiced Nomianism in this way
    • They claimed to keep the Mosaic Law perfectly, and they found confidence in having the right law and in their own piety
    • But Jesus succeeded in exposing their hypocrisy over and over again
    • He called them white-washed tombs, clean only on the outside

• The sad truth is that even the most accomplished practitioner of nomianism will be disappointed upon their death to learn their efforts were insufficient
  ○ The Law of God was simply too demanding and their ability to keep that law was woefully inadequate
• Everyday, many “good” Catholics and Muslims and Mormons enter into an eternity of punishment because they lacked the right rules and the ability to keep them

• But likewise, many “good” Jews enter punishment as well though they heard the correct Law

• Because it matters only if they actually keep the Law, Paul says

○ To prove his point, Paul raises the example of a Gentile who knows nothing of the Law of Moses, yet instinctively conforms his life to the Law’s requirements

Rom. 2:14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,

Rom. 2:15 in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,

Rom. 2:16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

• The word instinctively could also be translated “by nature,”

• It refers to a desire within us that is not taught

○ So a Gentile who shows mercy or charity or respects another man’s property or tells the truth or honors his marriage vows, is doing the Law

• Paul says he is showing the work of the law written on his heart, which we call following our conscience

• The work of the Law is to produce righteous behavior, so we see the Law of God at work in his heart though he’s never heard it

• God is at work in mankind in this way all the time

• It’s how otherwise sinful people may accomplish good things from time to time

○ Paul says a person’s conscience will be his witness when he stands before God

• His conscience will defend him in times when he followed it

• But it will accuse him in the times when he ignored it
• Paul’s point is that Jews should take no satisfaction merely in the fact that they possessed the “right“ law
  ○ The only question that will matter in the end, for both Gentile and Jew, is whether we kept that law
    • In v.16 Paul says a day is coming when we will be judged and even the secret things we’ve said or done will be exposed
    • But that judgment will come “through” Christ Jesus
    • Meaning Christ will judge us against Himself
    • We aren’t judged against ourselves or others, but against the sinless Savior
  ○ So if you want heaven, you must keep the Law as Jesus did
    • But many Jews in Paul’s day believed they were keeping the Law perfectly
    • Just like the orthodox or ultra-orthodox Jews today feel they’ve met the mark
    • They hold the same point of view of that young ruler
    • After Jesus named off various commandments, the ruler replied, “I’ve kept them from my youth.”

• So Paul next exposes the self-deception that drives nomianism among Jewish people…thinking they are actually keeping the Law when in fact they are not

Rom. 2:17 But if you bear the name “Jew” and rely upon the Law and boast in God,
Rom. 2:18 and know His will and approve the things that are essential, being instructed out of the Law,
Rom. 2:19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness,
Rom. 2:20 a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth,
Rom. 2:21 you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal?
Rom. 2:22 You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?
Rom. 2:23 You who boast in the Law, through your breaking the Law, do you dishonor God?
**Rom. 2:24** For “The name of God is blasphemed among the Gentiles because of you,” just as it is written.

- Notice first that Paul is talking to the one who is a Jew and relies on the law and boasts in God
  - That’s Paul’s description of Jewish nomianism
    - First, they call themselves “Jew” meaning they see themselves as part of the privileged group who have the right rules
    - They rely on those rules (i.e., the Law) as their means to righteousness or heaven
    - And they boast in God, meaning they believe God is pleased
  - Remember, Paul is focusing on Jewish nomianism as his example, but this description would apply equally to every law-keeping religion
    - Other systems of nomianism simply change the nouns in that sentence
    - For example, we could say, “You who bear the name ‘Catholic’ and rely upon the magisterium and boast in Mary, etc.”
    - Or we could say, “You who bear the name ‘Muslim’ and rely upon the Qur’an and boast in Allah.”
    - Or “You call yourself ‘Mormon’ and rely on the Book of Mormon and boast in Moroni”
    - In all cases, it’s conceit and self-righteousness
  - Nevertheless, the Jewish people were privileged to have the right law
    - Paul says in v.18 that they knew the will of God as revealed in His word
    - And they approved the things that were essential
    - Paul means they accepted and practiced the rituals that the Lord used to make Israel distinct in the world
    - Things like the feasts and sacrificial system and dietary laws
  - So Israel had the right law, but the question remains were they successful in keeping it as some claimed?
Paul answers that question by asking a series of rhetorical questions intended to expose their hypocrisy:

- He begins by drawing into question their success.
- He asks are you confident that you are guide to the blind and a light in the darkness?
- A corrector of the foolish and a teacher of the immature?

Paul’s sweeping descriptions alert us to his skepticism as to their claims:

- Notice how he ends v.20
- Paul asks if they believe that merely possessing the Law has somehow produced these outcomes in them?
- That the Law has become the embodiment of knowledge and truth for them?

The word embodiment means outward form:

- So Paul is asking has the presence of the Law among the Jewish people produced righteousness in their lives?
- It’s like asking if I gave your son a rulebook for the game of baseball, would that rulebook (by itself) cause your son to become a Hall of Fame pitcher?

Knowing that someone in his audience might have been tempted to answer yes, Paul narrows his point through a series of examples:

- In v.21 Paul asks, you Jew who claims to teach the Law to others, are you sure you’re keeping it yourself?
  - You who preach that the Law forbids stealing, have you stolen?
  - He asks the same for adultery and idolatry.

Jewish people were renowned for finding ways around their own laws when it suited their purposes:

- They would find creative ways to charge interest when the Law prohibited the practice, thus stealing from someone.
- They found creative ways to dissolve marriages and permit remarriage (which is adultery) even though the Law said no.
• They would rob pagan temples to obtain gold for themselves, thus revealing their true god, which was money
  ○ Paul’s point is obvious…the Jewish people (and all people) fall short of the rules somewhere, as I discussed earlier
    • Though they claim perfection in keeping their law, they obey it selectively and inconsistently
    • So they are breaking the Law even as they claim to follow it, which is not righteousness at all
  ○ In short, no one who pursues righteousness by keeping rules will be found innocent in the end
    • Even if we were to reduce our system of laws down to just one law, sooner or later we would break it
    • If you doubt me, remember that Adam had only one rule to keep in the Garden and we know how that turned out
  ○ So the conclusion is inescapable
    • In v.23 Paul says those who “boast” in the Law are dishonoring the Lord as they break that law
    • Notice he changed their boast from boasting in God to boasting in the Law
    • Because that’s what nomianism does: it makes rules into a god
    • Nomianism doesn’t seek to serve God
    • It seeks to serve the rules we set for ourselves
  ○ Remember what the Pharisees said to the blind man Jesus healed:

John 9:28 They reviled him and said, “You are His disciple, but we are disciples of Moses.
John 9:29 “We know that God has spoken to Moses, but as for this man, we do not know where He is from.”

○ They admit to being disciples of Moses (not of God)
  • They say they follow Moses because they know God spoke to Moses
• What they’re truly saying is they are disciples of the Law because they know those rules came from God

• To prove his assessment is accurate, Paul quotes scripture where God foretold Israel’s hypocrisy
  ○ Paul quotes in v.24 from Isaiah 52:5 where the prophet described this very behavior in his day
  • Israel was blasphemying God before the Gentile nations (who lacked the Law) by their failure to keep the Law
  • So if God declares that those who fail to keep His law are blasphemers, then what prospect did those Jews have of reaching Heaven?
  • Wasn’t their eternal future in jeopardy though they attempted to keep the Law?
  • What does that say about our prospects for the same?

Rom. 2:25 For indeed circumcision is of value if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision.

Rom. 2:26 So if the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision?

Rom. 2:27 And he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the Law?

Rom. 2:28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh.

Rom. 2:29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

  ○ Simply put, having the Law won’t be an advantage to the one who can’t keep it
  • Paul says their circumcision is only of value if they are living according to the Law they uphold
  • Circumcision is a euphemistic way of describing those who are part of the family of Israel by birth
  • If a circumcised Jew is a transgressor of the Law, then he might as well be uncircumcised like a Gentile
• Paul’s saying that being a Jew is no better than being Catholic or Muslim if you don’t live up to the standards revealed in God’s law
  ○ So our identity offers no advantage unless it’s an accurate description of our heart

• It all comes down to performance
• A Gentile will get credit for keeping the Law though he never became part of Israel
• And such a one will stand as a witness against those Jews who ignored the Law despite having the privilege to be among God’s people

• Paul’s conclusion is that our outward condition is not the measure of our righteousness
  ○ We cannot be judged by how we perform, or even which system we join
    • Who we are before God is not what we show to others
    • Or even what we tell ourselves
    • It’s what’s true about us on the inside
  ○ Paul says a Jew is not determined outwardly
    • The mark of a true follower of God is not something made in the flesh
    • It’s a mark on the heart made by God by His spirit
  ○ Imagine a bottle with a label on the outside
    • The label’s description doesn’t determine the contents of the bottle
    • If we scratch out the description and write a different description, the contents of the bottle don’t change to match our new description
    • Instead, the contents of the bottle will determine the description on the label

• That’s Paul’s point to the Jew seeking to follow the Law
  ○ His or her approval won’t be determined by the “letter” Paul says in v.29
• Notice earlier in v.27 Paul referred to the letter of the Law

• So Paul’s referring to law in general
  ○ Our approval before God will not be determined by our accomplishments under a law, not even the Mosaic Law
  ○ And it certainly won’t depend on the praise of men
  ○ Only God sets the standards for Heaven, and only He can approve our entrance into His eternal kingdom

• So to summarize the lie of nomianism, it is a religious lie that claims we obtain righteousness by observing laws and rules and rituals
  ○ It’s the philosophy of major religions including many Jews
    • It’s chief mistake is in overlooking the impact of breaking the rules
    • Everyone breaks the rules in these systems, but they assume God doesn’t mind
    • Even within Judaism, which does have the right set of rules, they still ignore the consequences of breaking the Law
    • But the word of God says that those who break God’s law will be judged for it
  ○ So how do we reach out to those trapped in these systems of religious rule-keeping?
    • Frankly, it can be very difficult to pull people out of these systems
    • Jews, Catholics, Mormons and Muslims are some of the hardest people to evangelize – for at least two reasons
  ○ First, nomianism systems tend to be rooted deeply in culture
    • Generation after generation of families participate in these systems
    • So a person’s very identity is connected to these systems
    • Furthermore, if you indict their system, you’re implying that their deceased family and friends are not in heaven
• Often these implications are so threatening that the person shuts down the conversation
  ○ There’s no easy way to address these concerns except to redirect their attention back to themselves and the question of their future
  • If they find the truth of the Gospel compelling, there will be time to reconcile with the implication for others
  • No one has a perfect family history, so everyone has relatives who have gone to the grave without knowing the truth
  • So perhaps reassure the person they are not alone

• But secondly, people who are caught in nomianistic systems have difficulty accepting that entry into Heaven won’t be based on personal performance
  ○ When you tell them that God is even prepared to grant a murderer entry into heaven, they reject that idea as illogical and unfair
  • They see that all achievements in life are based on performance, reward and punishment
  • So how can they believe the Creator does not work in the same way?
  ○ Jesus addressed this objection specifically when talking to committed law-keepers, the Pharisees

**Matt. 5:17** “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill.

**Matt. 5:18** “For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.

**Matt. 5:19** “Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.

**Matt. 5:20** “For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.

**Matt. 5:21** “You have heard that the ancients were told, ‘You shall not commit murder’ and ‘Whoever commits murder shall be liable to the court.’

**Matt. 5:22** “But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, ‘You good-for-nothing,’ shall be guilty before the supreme court; and whoever says, ‘You fool,’ shall be guilty enough to go into the fiery hell.
Jesus’ strategy begins by acknowledging that performance is required to enter Heaven

- In fact, those who suggested that Jesus was attempting to abolish the Law got it wrong
  - That’s the essential objection of those coming out of a rules-based religion
  - They reject the notion that God doesn’t care about rule keeping

- And Jesus agrees with them!
  - He says that setting aside even the least Law will have negative consequences
  - While those who keep and teach them will be honored

- In fact, Jesus says He came into the world to fulfill the Law
  - To fulfill is a Greek word that means to accomplish in full, to fully carry out
  - So Jesus is saying He came to keep the rules of the Law for us so we wouldn’t be judged by them when we fail

- That’s your first answer to someone caught in these systems
  - Our Gospel message doesn’t claim that God doesn’t care about keeping rules or Law
  - On the contrary, the Gospel tells us how we can keep the rules
  - All God’s rules have already been kept for us by Jesus
  - He lived a sinless life, without breaking any rule, so He has already done all that’s required to satisfy entry into Heaven

- On the other hand, should a person remain determined to keep those rules themselves, they had better be prepared to meet the standard God will use at the judgment
  - Remember, nomianism underestimates the consequences of breaking the rules
  - People caught in these systems are taught that breaking the rules is no big deal
• They need only say a few words, perform a certain ritual, and God forgives and forgets
  ○ But Jesus says that our righteousness must surpass that of the Pharisees, which is an unimaginable standard
    • Pharisees lived a lifestyle we can hardly imagine, and few of us would tolerate very long
    • Their every minute was directed by scrupulous rule keeping
    • They fasted several times weekly, said prayers at all hours, and tithed on even the herbs that grew in their garden
    • Rule keeping drove their every thought and action
    • You can see examples of this type of extreme nomianism still alive in Israel among the ultra-orthodox Jews
  ○ Even these scrupulous law keepers are falling short of God’s standard, Jesus declares
    • And if you want to know exactly what God’s standard is for entry into Heaven, consider Jesus’ example
    • He says you’ve no doubt heard of the rule that murder is sin and if you murder you will be judged by God
    • Certainly, any one caught up in nomianism would agree that murderers shouldn’t be in Heaven
  ○ But then Jesus says God’s standard is much stricter than that
    • Have you ever been angry with a brother?
    • Have you ever said an unkind word against someone?
    • Have you ever judged someone to be a fool?
    • Each of these offenses is sufficient to place you in Hell
  • So if you have taken comfort in the fact that you haven’t committed murder, you should take a second look at your life
    ○ Are you sure you have the right rules?
      • Are you sure you’re even keeping the ones you do have?
      • Are you sure God overlooks your mistakes?
• If God is willing to overlook your failures at the rules, why is keeping the rules even necessary?

• How does anyone know when they’ve done enough to satisfy God?
  ○ Or maybe you’re the person who has committed murder? Or you’ve done something you feel is equally disqualifying?
    • And so you struggle to find hope in any system that teaches heaven is reserved for good people
    • Jesus says everyone is in the same boat with you
  ○ So on Hell’s death row we find murderers seated next to those who hate and those who use profanity and those who call another a fool
    • If calling someone a fool is a disqualifying offense for heaven, then who can qualify?
    • Clearly, systems based on personal performance aren’t going to make us righteous enough
    • If anything, they simply expose our sin and leave us more vulnerable to judgment
    • And so we must look for another solution

• Now as we end Chapter 2 and prepare to move into Chapter 3 next time, notice Paul’s transition
  ○ He was discussing the nature of a true Jew verses that of one who misuses Jewish Law
    • That is but one major way Judaism is distorted
    • There is another way, which then forms the fourth major religious life
  ○ I’ll call it Judaism, but here again I’m not talking about authentic Judaism
    • It’s a system of assuming righteousness by identity
    • It’s unique to Judaism
    • And it was a major force in the church in Paul’s day