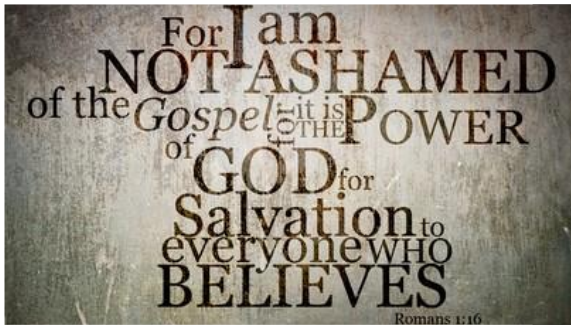


## Romans Bible Study session #5 Bad News Becoming Personal

Romans 2:17-3:8



### Four groups in the church

All four of the predominate members of the church could well be characterized what Paul calls belief.

“Salvation to everyone to believes” 1:16

These four groups follow a logical progression from Romans 1:7 through Romans 3:8

#### 1. Romans 1:7-17 – The faithful ones.

These were the living heart of the church. They were full of faith. That faith was reported all over the world. Paul prayed for them all the time. They were close to his own heart, yet he had never been there.

They carried a faithful reputation. They were known by all the other fledgling churches throughout the Roman empire. Paul wanted to be there in the middle of this dynamic body of believers. He wanted to encourage them and he wanted to be encouraged by them.

Paul acknowledge that the church was made up of both Gentiles (greeks) and non greeks. And further commented that some were wise and others foolish.

**THEIR BELIEF WAS ALWAYS ASSOCIATED WITH ACTIONABLE FAITH**

#### 2. Romans 1:18-32 – The Greeks that were foolish in their wisdom

Ruled by their own intellectual powers and misunderstandings. They believed in Jesus, but they stopped there. Their belief was good enough. The belief that was all you needed to be a part of the church. It was a belief in their belief. But it was a belief without any requirement of change. It was a belief that did not change them. It would be easy for this group to say that “I love Jesus but I can live in any way I want to.”

**THEIR BELIEF WAS ALWAYS ASSOCIATED WITH INTELLECTUAL SUPERIORITY**

#### 3. Romans 2:1-16 – the Native Romans

Their belief was an add-on. Jesus was not exclusive to their culture. They lived their lives by external cultural norms. Roman culture of many Gods allowed one more. I will now include Jesus. Roman culture of inequality was still part of their Morals. It was OK to look down on others, to judge others by the Roman standards of the day. They were the watchers of the church. They would say, “Do as I say, but don’t hold me to that same standard.” They saw themselves as a holder of the keys of heaven. Their job was to point out all that is wrong in others, but don’t you dare look at me.

**THEIR BELIEF WAS ALWAYS ASSOCIATED WITH THE JUDGEMENT OF OTHERS.**

Now we come to the fourth group

#### 4. Romans 2:17- 3:8 – the Jews

**THEIR BELIEF WAS ALWAYS ASSOCIATED WITH CONFORMANCE TO THE MOSAIC LAW.**

Circumcision, dietary restrictions, special days, 613 laws or commandments were seen as both vital and required.

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What is the Gospel? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



Scripture for this study: Romans 2:17-3:8 – Organized by phrases or outlined

Each section is further divided by major headings for our study and marked with an \*.

#### 1) Romans 2:17-20 – Jewish Pride \*

- i) But if **you** bear the name “Jew”
  - (a) and rely upon the Law
  - (b) and boast in God,
  - (c) and know His will
  - (d) and approve the things that are essential,
    - 1. being instructed out of the Law,
  - (e) and are confident that **you yourself** are a guide to the blind,
    - 1. a light to those who are in darkness,
    - 2. a corrector of the foolish,
    - 3. a teacher of the immature,
    - 4. having in the Law the embodiment of knowledge and of the truth,

#### 2) Romans 2:21-24 – Jewish Hypocrisy \*

- i) **You**, therefore, who teach another,
  - (a) do **you** not teach yourself?
- ii) **You** who preach that one shall not steal,
  - (a) do you steal?
- iii) **You** who say that one should not commit adultery,
  - (a) do you commit adultery?

- iv) **You** who abhor idols,
  - (a) do you rob temples?
- v) **You** who boast in the Law,
  - (a) through your breaking the Law,
  - (b) do you dishonor God?
- vi) For “the name of God is blasphemed among the Gentiles because of **you**,”
  - (a) just as it is written.

### 3) Romans 2:25-29 – Jewish Misunderstanding \*

- i) For
  - (a) indeed circumcision is of value
  - (b) if you practice the Law;
  - (c) but if you are a transgressor of the Law,
    - (i) your circumcision has become uncircumcision.
- ii) So,
  - (a) if the uncircumcised man
    - 1. keeps the requirements of the Law,
      - i. will not his uncircumcision be regarded as circumcision?
  - (b) And he who is physically uncircumcised,
    - 1. if he keeps the Law,
    - 2. will he not judge **you**
      - i. who though having the letter of the Law
      - ii. and circumcision
    - 3. are a transgressor of the Law?
- iii) For
  - (a) he is not a Jew
    - 1. who is one outwardly,
  - (b) nor is circumcision that which is outward in the flesh.
- iv) But
  - (a) he is a Jew
  - (b) who is one inwardly;
  - (c) and circumcision is that which is
    - (i) of the heart,
    - (ii) by the Spirit,
    - (iii) not by the letter;
    - (iv) and his praise is not from men,
    - (v) but from God.

### 4) Romans 3:1-4 – Jewish Advantage \*

- a) Then
  - (1) what advantage has the Jew?
- b) Or
  - (1) what is the benefit of circumcision?
- c) Great in every respect.
  - (1) First of all,
  - (2) they were entrusted with the oracles of God.
- d) What then?
  - (1) If some did not believe,
  - (2) their unbelief will not nullify the faithfulness of God, will it?
  - (3) May it never be!

- (4) Rather, let God be found true,
  - (i) though every man be found a liar,
  - (ii) as it is written,
    - a. "THAT **YOU** MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN **YOU** ARE JUDGED."

**5) 3:5-8 – Jewish Excuse \* (note here the change from the pronoun You to and inclusive OUR, I, and WE)**

- a) But if our unrighteousness demonstrates the righteousness of God,
- b) what shall **we** say?
  - i) The God who inflicts wrath is not unrighteous, is He?
    - (1) (I am speaking in human terms.)
  - ii) May it never be!
  - iii) For otherwise,
    - (1) how will God judge the world?
  - iv) But if through my lie
    - (1) the truth of God abounded to His glory,
    - (2) why am I also still being judged as a sinner?
    - (3) And why not say
      - (a) (as **we** are slanderously reported
      - (b) and as some claim that **we** say ),
      - (c) "Let **us** do evil that good may come "?
      - (d) Their condemnation is just.

## Notes and Questions by Section

### Section #1: Romans 2:17-20 Jewish Pride

Why did the returning Jewish Christians have disagreements with the existing church of Gentiles? Select the best answer.

- A: Boasting of their specialness to God.
- B: Because they were older and more mature.
- C: Because they were the original founders of the Church.
- D: Because they brought better teachers to the Church.

What do you think was the result of the Jewish Christians returning to Rome? \_\_\_\_\_

### Section #2: Romans 2:21-24 Jewish Hypocrisy

What was Paul accusing the returning Jewish Christians of? \_\_\_\_\_

What were the actions of the Jewish Christians? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_.

### Section #3: Romans 2:25-29 Jewish Misunderstanding

Why do you think Paul was so fixated on circumcision? \_\_\_\_\_

\_\_\_\_\_

What are the questions Paul asked of the Jewish Christians? State them in your own words.

1) \_\_\_\_\_

2) \_\_\_\_\_

**It is not about the cutting of a small piece of skin but the cutting of the sin in your life  
Circumcision of the heart is accomplished by the very spirit of God.**

### Section #4 Romans 3:1-4 Jewish Advantage

This section like the previous is filled with questions. Each of these questions may be called a “Strawman”. A strawman is a question that is meant to be carefully and meticulously examined to determine if the included logic was sound.

In your own words answer directly each question:

1) Then what advantage has the Jew? \_\_\_\_\_

2) What is the benefit of being circumcised? \_\_\_\_\_

3) You had the words of God, What did you do with them? \_\_\_\_\_

4) If some do not believe does that change God’s character and promises? \_\_\_\_\_

### Section #5 Romans 3: 5-8 Jewish Excuse

What was the unchanging characteristic of God is Paul talking about? \_\_\_\_\_

Does our choice to follow God or the choice to sin, change God \_\_\_\_\_

Did the Promise to Abraham permit all his descendants “get out of jail free” card? \_\_\_\_\_

What is the significance of the change of pronoun from you to this section’s inclusive I, we and us?  
\_\_\_\_\_

There are questions of logic found in this section. One states that “if my sin makes a pointer to God for others is this enough to forgive my actions?” “If my life serves as an example of what not to do, isn’t that good enough?”

The Jews in the church were saying, “If my sinful actions reveal God’s faithfulness and his glory” and were asking “why am being judged?”

They went even further and were saying, “Let us do evil so that Good will result.”

## Conclusion

### CONCLUSION – NO EXCUSES ALLOWED

1. Religious knowledge of the law will not save you 2:17-14
2. Religious ceremony will not save you 2:25-29
3. Religious agreement will not save you (theology) 3:19
4. There is no exception to the judgment

## Roman Road to Christ



### Roman Road

- Romans 1:20-21 – God as the creator of all
- Romans 3:23 – All are sinners
- Romans 5:8 – Christ died for you
- Romans 6:23 – Repentance of our sins
- Romans 10:9-10 – Confess
- Romans 10:13 - Call upon Him
- Romans 11:36 – Commitment

## Next Week Romans 3:9-31

Paul is speaking of an inclusive story. It is a story of all the groups in the church.

Read this section of Romans 3:9-31 and everywhere there is a pronoun such as “you”, “we”, “us”, or “I” read it again substituting your own name.

Look up definitions of:

Righteous \_\_\_\_\_

Imputed \_\_\_\_\_

Imparted \_\_\_\_\_

Counted \_\_\_\_\_

## Vocabulary

Boast: *kaucháomai* – Romans 2:17

### Thayer

1. to glory (whether with reason or without)
2. to glory on account of a thing
3. to glory in a thing

### Mounce

1. to boast, brag about;
2. to rejoice in, glory in;
3. this can refer to proper or improper boasting, depending on the object of the boast

### Merriam Webster:

a statement expressing excessive pride in oneself: the act or an instance of boasting

Circumcision: *peritomé* Romans 2:25, 26, 27, 28, 29 3:1

### Thayer

1. Circumcised the act or rite of circumcision,
  - a. "they of the circumcision" is a term used of the Jews
  - b. of Christians gathered from among the Jews
  - c. the state of circumcision
2. As a metaphor.
  - a. of Christians separated from the unclean multitude and truly consecrated to God
  - b. the extinction of passions and the removal of spiritual impurity

### Merriam Webster

a procedure that removes the foreskin from the human penis.

Blasphemed: *blasphéméō* Romans 2:24

### Thayer

1. to speak reproachfully, rail at, revile, calumniate, blaspheme
2. to be evil spoken of, reviled, railed at

### Strong

From G989; to vilify; specifically to speak impiously: - defame, rail on, revile, speak evil.

### Mounce

to blaspheme, insult, slander, curse

Faith: *pístis*

A conviction of the truth of anything.

Belief including idea of trust and holy fervor born of faith and joined with it

Faithfulness: (*apistéō*). firmness, fidelity, steadfastness, steadiness

Unfaithful (*apistía*) to betray a trust, be unfaithful, to have no belief, disbelieve

Believe (*pisteúō*) to think to be true, to be persuaded of, to credit, place confidence in

***Faith is belief in a truth that is dependent upon. Assurance of God's word, and all that he has done. Faithfulness is living in accord with that truth. Faith leads to faithfulness. We are not saved through faithfulness. Neither are we saved by faith and faithfulness.***