Lesson 3 Romans 2

When God Gives Up

1. Who does Paul address in 2:1? (See 2:17)

 1 Therefore, you are without excuse, every one of you who passes judgment. For by the standard by which you judge another you condemn yourself, since you, the judge, do the very same things.

17 Now if you call yourself a Jew and rely on the law and boast of God

2. Explain why God's kindness might lead people to be either repentant or presumptuous (vs. 4).

4 Or do you hold his priceless kindness, forbearance, and patience in low esteem, unaware that the kindness of God would lead you to repentance?

3. Verses 5-16 describe a future day of judgment. What will God consider important and unimportant on that day?

 5 By your stubbornness and impenitent heart, you are storing up wrath for yourself for the day of wrath and revelation of the just judgment of God,

 6 who will repay everyone according to his works:

 7 eternal life to those who seek glory, honor, and immortality through perseverance in good works,

 8 but wrath and fury to those who selfishly disobey the truth and obey wickedness.

 9 Yes, affliction and distress will come upon every human being who does evil, Jew first and then Greek.

10 But there will be glory, honor, and peace for everyone who does good, Jew first and then Greek.

11 There is no partiality with God.

12 All who sin outside the law will also perish without reference to it, and all who sin under the law will be judged in accordance with it.

13 For it is not those who hear the law who are just in the sight of God; rather, those who observe the law will be justified.

14 For when the Gentiles who do not have the law by nature observe the prescriptions of the law, they are a law for themselves even though they do not have the law.

15 They show that the demands of the law are written in their hearts, while their conscience also bears witness and their conflicting thoughts accuse or even defend them

16 on the day when, according to my gospel, God will judge people’s hidden works through Christ Jesus.

4. How are God's standards of judgment similar for the two groups described in verses 12-16?

5. How are God's standards different for the two groups?

6. In verses 17-29, Paul focuses his attention on a hypocritical Jew. How does such a person view himself and others vs. 17-20?

17 Now if you call yourself a Jew and rely on the law and boast of God

18 and know his will and are able to discern what is important since you are instructed from the law,

19 and if you are confident that you are a guide for the blind and a light for those in darkness,

20 that you are a trainer of the foolish and teacher of the simple, because in the law you have the formulation of knowledge and truth—

21 then you who teach another, are you failing to teach yourself? You who preach against stealing, do you steal?

22 You who forbid adultery, do you commit adultery? You who detest idols, do you rob temples?

23 You who boast of the law, do you dishonor God by breaking the law?

24 For, as it is written, “Because of you the name of God is reviled among the Gentiles.”

25 Circumcision, to be sure, has value if you observe the law; but if you break the law, your circumcision has become uncircumcision.

26 Again, if an uncircumcised man keeps the precepts of the law, will he not be considered circumcised?

27 Indeed, those who are physically uncircumcised but carry out the law will pass judgment on you, with your written law and circumcision, who break the law.

28 One is not a Jew outwardly. True circumcision is not outward, in the flesh.

29 Rather, one is a Jew inwardly, and circumcision is of the heart, in the spirit, not the letter; his praise is not from human beings but from God

7. Why would non-Jews blaspheme God's name because of such people (vs. 21-24)?

8. How has religious hypocrisy hurt the cause of Christ in our day?

9. What was the original intent of the law of circumcision (see Genesis 17:1-14)?

Genesis 17:1-14

 1 When Abram was ninety-nine years old, the LORD appeared to Abram and said: I am God the Almighty. Walk in my presence and be blameless.

 2 Between you and me I will establish my covenant, and I will multiply you exceedingly.

 3 Abram fell face down and God said to him:

 4 For my part, here is my covenant with you: you are to become the father of a multitude of nations.

 5 No longer will you be called Abram; your name will be Abraham,\* for I am making you the father of a multitude of nations.

 6 I will make you exceedingly fertile; I will make nations of you; kings will stem from you.

 7 I will maintain my covenant between me and you and your descendants after you throughout the ages as an everlasting covenant, to be your God and the God of your descendants after you.

 8 I will give to you and to your descendants after you the land in which you are now residing as aliens, the whole land of Canaan, as a permanent possession; and I will be their God.

 9 God said to Abraham: For your part, you and your descendants after you must keep my covenant throughout the ages.

10 This is the covenant between me and you and your descendants after you that you must keep: every male among you shall be circumcised.

11 Circumcise the flesh of your foreskin. That will be the sign of the covenant between me and you.

12 Throughout the ages, every male among you, when he is eight days old, shall be circumcised, including houseborn slaves and those acquired with money from any foreigner who is not of your descendants.

13 Yes, both the houseborn slaves and those acquired with money must be circumcised. Thus my covenant will be in your flesh as an everlasting covenant.

14 If a male is uncircumcised, that is, if the flesh of his foreskin has not been cut away, such a one will be cut off from his people; he has broken my covenant

10. What does Paul mean by "circumcision of the heart" (see Deut. 10:16)?

Deut. 10:16

16 Circumcise therefore the foreskins of your hearts, and be stiff-necked no longer