

Ladies Bible Study week 6

October 14, 2025

Review

Romans 2:17-29
Judgment According to the Gospel of Christ

Review from Last Week

Last week we learned:

- To judge others is to _____ yourself.
- God is not a respecter of persons.
- The Jew and Gentile are both under the judgment of _____.
- The justice of judgment to come.

This Week's Focus

Judgment is according to the Gospel of Christ, not man's religion.

THIS WEEK

Romans 2:17 - Behold, thou art called a Jew, and retest in the law, and makest thy boast of God.

The Jews have the Law; the Gentiles have not.

Some believe the church has taken Israel's place, but the Bible clearly shows this is not true.

- Proof #1 — Romans 9:3-4 says "my kinsmen according to the flesh....who are Israelites." Israel still bears the ancient theocratic and non-transferable name of _____.
- Proof #2 — Israel's continued existence as a nation today. The Law was never given to the Gentiles or to the Body of Christ.

To "makest thy boast of God" is to _____, _____, and _____ in Him.

Paul addresses not genuine devotion, but hollow, legal boasting from the flesh.

Romans 2:18 - And knowest his will, and approvest the things that are more excellent, being instructed out of the law;

It appears that Paul is writing to a group of haughty, professed Law-keeping Jews, whose knowledge was not reflected in their _____. There is no question about it. They were resting in the Law, they were boasting in God in a “not according to knowledge” manner, and they were confident that they knew His will.

These Jews were convinced that they knew God’s will, which God had given to them in the Mosaic Law for some 1400 years. The big problem Paul had with them was that they did not recognize that the Law had _____.

The Law was the will of God for them up to Calvary, revealing the sinfulness of sin. The total Law; however, in both its moral and ceremonial aspects, had been fulfilled by Jesus Christ. Their knowledge of God’s will according to the Law, which had been replaced with Grace, was not “according to perfect knowledge”, the truth regarding the mystery.

Romans 2:19 - and art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

“Art confident” means that the Jew had and continues to have confidence to be persuaded, and convinced that he is a competent guide of the _____.

Paul is speaking of a Jew who confidently believed that he was a capable guide, leader and instructor of those languishing in spiritual blindness. The folly of the Jew is evident in that he was endeavoring to guide the blind by the Law in the present dispensation of Grace, truly, a picture of the blind leading the blind.

2 Corinthians 3:6-7 - Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

We see in this verse that “the letter killeth.” The letter is the Law. The best the Law could do was to condemn the sinner. Paul is not saying that the Law of Moses is evil. Quite the opposite - the Law is good, just, and holy! We can know the Law of Moses was good because it brought men to the end of themselves and to Christ.



_____ and _____ are distinct features of the present dispensation of Grace.

Ephesians 5:8 - For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

1 Thessalonians 5:5 - Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Romans 2:20 - An instructor of the foolish, a teacher of babes, which hast the form of knowledge and the truth in the Law.

Paul is speaking to the Jew who thinks he is able to discipline and train those who are mentally and spiritually stupid and foolish. The Jew manifested this stupidity by erroneous interpretation of the Law which was dissolved at _____.

Paul confirms what the legalistic Jew claims, that he is a teacher of babies. Paul commonly gives this word a metaphorical meaning, using it with reference to spiritual babies, as he obviously does here.

1 Corinthians 3:1 - And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

Ephesians 4:14 - That we henceforth be no more children, tossed to and fro carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby the lie in wait to deceive.

In summary, Paul had two problems with this Jew:

1. He was a formal, empty religionist who professed but did not apply the Law to his own life, and
2. He was injecting the Law into the dispensation of Grace.

Remember Romans 6:14 tells us - For sin shall have no dominion over you: for ye are not UNDER THE _____ but UNDER _____!!!



Romans 2:21-23, Paul asks five questions:

1. Thou therefore which teachest another, teachest thou not thyself?
2. Thou that preachest a man should not steal, dost thou steal?
3. Thou that sayest a man should not commit adultery, dost thou commit adultery?
4. Thou that abhorrest idols, dost thou commit sacrilege?
5. Thou that makest thy boast of the Law, through breaking the law dishonorest thou God?

Paul is calling the professed-law-keeping Jew's attention to the _____ between what he says and does.

He very cleverly poses several questions designed to stimulate the legal Jew's thinking about possible hypocrisy, but at the same time avoids direct accusations. We can logically assume that Paul raises these questions because some, if not all, of these Jews were involved in these practices.

Let's look at the **first** question Paul asks: "thou therefore which teachest another, teachest thou not thyself?"

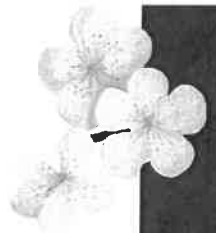
There was nothing wrong with teaching the Law in THE PROPER TIME SLOT, prior to the Cross. But to be teaching it some 25 years after the death of Christ replaced it, this was a MAJOR PROBLEM.

Paul's main point here, however, is their inconsistency. They teach the Law to others, but their lives show no _____ that they have taught themselves. Their traditions and empty formalism tended to destroy even the intended meaning of the Law, namely to sensitize sinners to sin.

The **second** question Paul asks is this: "Thou that preachest a man should not steal, dost thou not steal?"

If one was even superficially "preaching" proclaiming, and instilling the Law in minds, he could not escape declaring "Thou shalt not steal." This commandment is also reaffirmed as a part of Church truth, universal truth for all _____. The language used here does not point a finger at anyone and condemn him for stealing, but the fact that Paul raises the question suggests that he may have been aware of at least one Levite engaged in stealing.

The key thing he is confronting them with is the INCONSISTENCY between what they preach and practice.



Third, Paul challenges the person who says, “one should not commit adultery”, with the question, “do you commit adultery?”

Fourth, Paul points to their inconsistency in the area of idolatry, recognizing how they “abhor” idols, but at the same time commit “sacrilege.”

This means they were robbing the temples. The word “abhorrest” has the thought of looking at idols as something abominable, abhorrent, and repugnant.

Fifth, Paul questions their inconsistency of boasting in the Law and breaking the Law; doesn't it dishonor God?

This verse is spoken to the person who is simultaneously boasting in and breaking the _____.

While the Jews were under the Law, prior to Christ's ultimate fulfillment of the Law on Calvary, there was nothing wrong with his boasting in the Law _____ he obeyed it. During that time it was God's purpose for Israel, and to boast in the Law was to boast in the Word of God given to them.

Paul confronts them with the question: “through breaking the Law dishonorest thou God?” Or in other words: “Don't you, through your actions, deviating from and violating the Law, dishonor God?”

Willfully or _____, every Israelite under the Law deviated from it due to the weakness of the flesh, and thereby dishonored and disgraced God. It was bad enough for them to do this when they were locked up under the Law, but to drag their legal-defeatism into this present dispensation of Grace, characterized by the power of the Spirit, was too much for the Apostle Paul. He comes down hard on their INCONSISTENCIES!!

This leads us to verse 24 and Paul affirming that their inconsistent lifestyle is causing the Name of God to be blasphemed among the Gentiles. What is said in this verse revolves around “the name of God.”

We must keep in mind that _____, belief in many gods, was rampant among the Gentiles when Paul wrote this epistle. On the other hand, the Old Testament opens with the indisputable fact that there is ONE SOVEREIGN GOD, the Creator of the universe and all that is therein. In speaking to Israel through Moses, this Sovereign God says, “I am Jehovah your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other God's before me.” God is jealous for a good Name among all peoples.

Perhaps you have noticed in this passage of Scripture the recurrence of such words as rest, boast, know, approve, instructed, confident, a guide, a light, and instructor, a teacher, have the form, etc.

But one important word is conspicuously absent in this catalog of Jewish virtues: the word _____. What good is it to rest in the Law, to boast in it, to approve it, to teach it, preach it, etc., if one does not obey it and DO what it says?

Thus, by their disobedience to the Law of Moses, the Jews gave the Gentiles cause (though not just cause) to blaspheme the name of God. This is no less so with the church today, for the church has departed so far from the message committed to Paul for us that, confused and divided, she gives the world cause to blaspheme the name of God.

The main reason Paul cites this Old Testament quotation is to reaffirm the INCONSISTENCY BETWEEN THEIR BOASTING IN THE LAW AND BREAKING IT. THEIR INCONSISTENCY CAUSED THE NAME OF GOD TO BE BLASPHEMED AMONG THE GENTILES.

In the remainder of Chapter 2, the Apostle deals with the Jew and circumcision. In this and the following verses, Paul introduces a _____ discussion involving the legal rite of circumcision.

Circumcision in itself, apart from practicing the Law, has no value. As he moves from the Law to hidden spiritual realities, he says that circumcision is not something which is overtly seen in the flesh, but it is that which is wrought by the Spirit on the heart.

In this context, Paul is using the word “circumcision” in its relation to the Mosaic Law, with the exception of verse 29, where he uses it in a spiritual sense.

He says that, “verily profiteth, if thou keep the Law”, or “indeed circumcision profits if you practice the Law”. Profit in this verse means that circumcision helps and benefits IF you practice the Law. This profit was contingent on the Jew practicing, doing and observing the precept of the Law. The value of keeping any part of the Law depended upon keeping the entire Law. For the rite of circumcision (a part of the Law) to be of spiritual benefit, the whole Law must be perfectly observed. To break one aspect of it resulted in its curse and annulled any profit which may have accrued to keeping any part of it.



Romans 2:26 - Therefore if the uncircumcision keep the righteousness of the Law, shall not his uncircumcision be counted for circumcision?

In this verse, Paul is laying the foundation for diminishing the significance of physical circumcision with its legal, spiritual overtones. He does this by bringing in a hypothetical example of uncircumcised Gentiles who are keeping the righteous acts of the Law. He is not saying that this uncircumcised group is keeping the Law of Moses, but if they were, certain consequences would follow.

In contrast to the designation “circumcision” for the Jews, Paul commonly designates the Gentiles as the “_____”. This word basically refers to those who have the tip or end covered with the foreskin.

Let’s examine the statement, “keep the righteousness of the law”. “Righteousness of the law” conveys the idea of the right decrees, stipulations, and commands which belong to the Law. This refers to the _____ rather than the ceremonial aspects of the Mosaic Law.

For example, Paul says that if the Gentiles “keep” guard or watchfully observed the moral commands of the Law, won’t their “uncircumcision be counted for circumcision?”

Since circumcision is a part of the ceremonial law, and since Paul suggests the uncircumcised Gentiles as keeping the Law, it follows that he is limiting the Gentiles’ keeping of the Law to its moral aspects.

What Paul says in this verse forces us to recognize that it is a hypothetical example. It is absurd to think that the Gentile, steeped in paganism, would surpass the Jew in keeping the Law. The hypothesis is, however, that if the Gentile did keep the moral law, then this would be counted for circumcision. Originally, circumcision was given to Abraham as an external sign and seal of the internal faith-righteousness given to him.

Romans 2:27 - And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?

As a result of what he said in verses 25-26, Paul hypothetically depicts the uncircumcised Gentile, who is fulfilling the Law, as judging the Jew who is a transgressor of the Law. For a Jew to be told that he was a transgressor of the Law, and that a despised, native Gentile who was doing the Law could be his judge - this must have been a very _____ thought.

Paul speaks of the native Gentile as “the one fulfilling the law.” In this verse, Paul is assuming, for the sake of argument, that this Gentile is “fulfilling” completing, and carrying out the righteous acts of the Moral Law.

Now let us examine what Paul says about the Jew who is being judged. He is the one who by the letter and circumcision dost transgress the Law. “Letter” conveys the thought of that which is written, the Scriptures, or an epistle. In this verse, Paul is using a noun with reference to writing the Law with black ink upon stone tablets or engraving it in stones. The Jew was stressing circumcision, which was _____ if he did not keep the entire Law.

Romans 2:28 - For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

So far in this epistle, the name Jew has been used to designate an Israelite in the flesh. In this verse, without denying the fact that there is a Jew according to the flesh, Paul uses this same name to imply another kind of Jew. He describes this Jew as “not one in appearance” or “one outwardly.” The Greek word for this conveys the thought that he is not one who is visible, manifest, nor apparent to the eyes. This Jew is one who cannot be identified by his external appearance, visage or looks.

In the last part of this verse, Paul affirms, “neither is that circumcision, which is outward in the flesh.” It is important to note that this circumcision mentioned here is not visible, manifest, nor apparent in the bodies of the Jews. In contrast to the physical Jew and physical circumcision, this verse emphasizes a nonphysical, nonvisible Jew, and a nonphysical, nonvisible circumcision.

Romans 2:29 - 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.

The nonvisible Jew is described as one “inwardly” or in secret - which basically means hidden or concealed. We can interpret this verse to mean that the name “Jew” as Paul is using it here, refers to a person who has characteristics which are hidden and concealed from other men, but which are known to God and conceivably to himself.

Having declared that the Jew is one in secret, Paul goes on to say, “and circumcision is that of the heart, in the spirit, and not in the _____.”

In contrast to circumcision being of the flesh, Paul says that it is “of the heart” belongs to the heart, and it is an operation upon the heart.

Recognizing that some may have questions about the identity of the secret Jew and Spirit produced circumcision, we make the following observations.

First, Paul may have in mind the invisible spiritual significance of the name Jew when it was originally given to the seed of Abraham. Furthermore, since the Jews were the people of God, created in the image and after the likeness of God, a true Jew may be viewed as a replica of what God created him to be.

Second, regarding invisible circumcision, Paul may have in mind the relation to God, based on faith-righteousness, of which external circumcision is a sign. Also, he could be referring to a Jew who looked forward to having a new _____, the work of the Spirit, something looked forward to in the Old Testament.

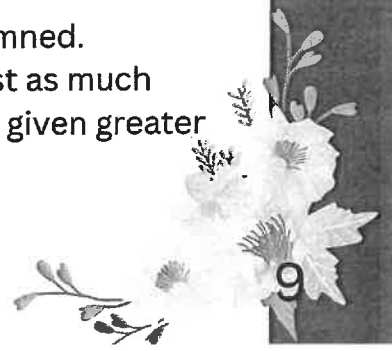
Remember last week we learned about two divine principles of judgment that prove the Jew is equally condemned with the Gentile. We learned:

1. Judgment is according to God's truth, not man's opinion.
2. Judgment is according to man's deeds, not his status.

This week we learned that *judgment is according to the gospel of Christ and not man's religion.*

In conclusion:

1. Judgment will be of the heart when God reveals men's secrets.
2. Christ will be the Judge and the issue will be, "what did you do with the Gospel of Christ?"
3. The Jews considered themselves to be God's exclusive favorites; but what they failed to see was that these very privileges made them more responsible to live holy lives.
4. The very Law they preached to the Gentiles, they disobeyed themselves.
5. If any people had "religion" it was the Jews; yet their religion was a matter of outward ceremony and not inward reality.
6. The Gospel of Christ demands an inward change.
7. It is not obedience to a religious system that will pass the test when Christ judges the secrets of men's hearts. It is the Gospel of Christ that is God's power unto salvation, both to the Jew and Gentiles.
8. If a man has never believed the Gospel, then he stands condemned.
9. The Jews, with all their religion and legalism, were (and are) just as much under sin as the Gentiles - and more so, because to them were given greater privileges and opportunities to know the truth.



We wonder how many people are going to hell because they think God is going to judge them according to their own good opinion of themselves, their status, or their religion? God does not judge according to these principles, but according to TRUTH, according to MAN'S DEEDS, and according to the GOSPEL OF CHRIST.

Thus in chapter one, Paul proves the Gentiles are without excuse, and here in chapter two, that the Jews are without excuse.



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