

International Bible Lessons Commentary

Romans 2:17-29

King James Version

International Bible Lessons

Sunday, July 3, 2016

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The [International Bible Lesson](#) (*Uniform Sunday School Lessons Series*) for **Sunday, July 3, 2016**, is from **Romans 2:17-29**. **Questions for Discussion and Thinking Further** follow the verse-by-verse *International Bible Lesson Commentary* below. **Study Hints for Discussion and Thinking Further** to help with class preparation and in conducting class discussion are available on the [International Bible Lessons Commentary](#) website along with the *International Bible Lesson* that you may want to read to your class as part of your Bible study. If you are a Bible student or teacher, you can discuss each week's commentary and lesson with other Bible students and teachers through the [International Bible Lesson Forum](#).

International Bible Lesson Commentary

Romans 2:17-29

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

In his Letter to the Romans, chapter 1, Paul addressed and described the Gentiles (those without the Bible or the Law of God revealed through Moses). He showed some of the consequences when a person or a society turns away from the true God. In chapter 2, Paul turned to the Jews to show that everyone has broken God's law; therefore, everyone needs Jesus the Messiah as their Savior and Lord. Unlike the Gentiles, as the basis of their relationship with God the Jews trusted in the fact that they had been especially chosen by God and given God's law through Moses. They also boasted in the belief that they were better than others because the Gentiles did not know God. They mistook knowing some facts about the true God with knowing God. They boasted in being special with God because of their race and superior knowledge. As Jews, they thought they were superior to others, as did the Greeks, who called others barbarians.

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

Paul used a very big “if” three times in Romans 2:17-19. “If” you say and do these things. Do you claim to know God and the will of God? Are you taught by the Law of God and the Scriptures? Do you approve of the moral law and its requirements? Do you believe knowing God’s Law makes you and your ideas and actions superior to the beliefs and behaviors of those who have turned from the true God? Do you claim to have an understanding of God and His law that makes you better to those who are not Jews?

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

The Jews had convinced themselves that because they had the Bible (the Hebrew Scriptures) and because they had studied and applied the Law of God to almost every area and tiny detail of human life that they could guide the spiritually blind Gentiles, who they considered beneath them. With their superior understanding, they thought they could improve the outward behavior of Gentiles as a light reveals the true condition of a person or their situation. When they were not trying to avoid any contact with Gentile sinners, as they called them, they tried to lead the Gentiles to fear and obey God.

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

The Jews believed that the Law of God as revealed by Moses embodied knowledge and truth. Jesus said, “I am the way and the truth and the life. No one comes to the Father except through me” (John 14:6). Paul and the Jews who followed Jesus as Lord and Savior knew that Jesus (not the written Law of God) perfectly embodied and revealed knowledge and truth; for our salvation, “grace and truth came through Jesus Christ” (John 1:17). Jesus’ words and example taught them as the Holy Spirit filled and led them to apply Jesus’ words in their daily life and behavior, and in their relationships with God and others. The Jews emphasized their interpretations of the Law of God, but Paul showed and emphasized that they did not obey the Law of God and stood guilty before God no matter how many foolish people and children they thought they taught.

(Romans 2:21) Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

Paul insisted that knowing some facts about God and the requirements of God’s Law were not enough to be right with God. Jesus had warned the scribes and Pharisees about the consequences of their hypocrisy. Jesus preached, “Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former. Woe to

you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence” (Matthew 23:23 and 25). Paul warned that the Jews, who taught others the Law of God, needed to both know and obey the Law of God. They needed to teach by good examples as well as by words; otherwise, their knowledge of the Law was no advantage to them or others, but actually very harmful. Their knowledge of the Law made them more accountable to God. Some actually taught others not to steal, but stole themselves.

(Romans 2:22) Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

Paul did not have room in his scroll to list all of their hypocritical inconsistencies. He listed only some examples of what some people said and what they actually did with regard to the moral law of God. Whether it is stealing in the temple of an idol or not, stealing is always wrong. It may be that some Jews thought it was okay to steal at the temple of an idol because it was only an idol. They probably stole some of the gifts that were left for idols by their pagan worshipers, thinking the idol could do nothing to stop them or punish them afterwards. They probably invented many false reasons in order to try to justify breaking the moral laws of God depending on the situation (situational ethics). Adultery involves stealing another man’s wife or another woman’s husband. In verse 24, Paul wrote of their stealing the honor that only God deserves from others by their immoral behavior and bad example.

(Romans 2:23) Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

Some of the Jews boasted that God had given them His Law, because God considered them special and superior to others. They falsely reasoned that God had set them apart from all others because they were better than others. Then, they dishonored God. With regard to their relationship with God, they disregarded God’s lordship over them when they broke God’s Law by intentionally doing what God condemned and forbade by His Law. They probably stole from the Gentiles in numerous ways and took unjust advantage over them; then, their victims cursed both them and the God they supposedly represented.

(Romans 2:24) For the name of God is blasphemed among the Gentiles through you, as it is written.

Paul summarized Ezekiel 36:20-22 and perhaps Isaiah 52:5 (in the Greek translation of the Hebrew Scriptures, the Septuagint, which the Romans probably used). The Jews had

abused the Gentiles in a variety of immoral and unjust ways; therefore, the Gentiles assumed that God approved of their evil conduct against them. The behavior of the Jews influenced the Gentiles to hate the true God for God's supposed injustice as He permitted the Jews to steal from them without justly punishing them for their immoral treatment of them and stopping them.

(Romans 2:25) For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

The required ritual of circumcision for male Jews was a part of the ceremonial law, and some Jews thought that the performance of ritual duties would gain them merit with God and mitigate their disobedience of the moral law. However, Paul wrote that if they broke the moral law their ritual performances were of no value as a substitute for obeying the moral law, the law of love, or of value in any other way. Circumcision symbolized the fact that God had set the Jews apart from sin to live holy lives as God's representatives. Circumcision had value as a visible sign if the Jew was committed to living holy and wholly for God, but it was of no value if a person lived an immoral life contrary to the revealed will of God.

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

Paul did not write that perfect obedience to God's law had ever been achieved or could be achieved by a Gentile. For the sake of his argument, Paul wanted his readers to suppose this might happen. If a Gentile obeyed the moral law (loved God and others in word and deed), they would be regarded as circumcised even though they did not bear the outward physical marks of circumcision. Their holy behavior would indicate that they were set apart for God and from sin. They would be circumcised in their heart.

(Romans 2:27) 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?

Paul concluded Romans chapter 1 by writing that immoral people approve when others act immorally. When a moral person obeys God, whether circumcised or not, they will by their outward behavior and sometimes by their open rebukes condemn the lawbreaker. When a Jew breaks the law, a moral person will not give special consideration to the fact that the Jew is circumcised and has the Hebrew Scriptures; rather, he will especially condemn the lawbreaker who has the special advantage of knowing the Law of God. Possessing the Law of God and being circumcised while

disobeying God will make a person a lawbreaker and even more accountable to God because he knew right from wrong and chose knowingly to rebel and disobey God.

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

Throughout his ministry, Paul preached that a person did not need to be circumcised in the flesh in order to become a faithful follower of Jesus the Messiah. Mere external conformity to the ceremonial law of God does not reveal the inward moral character of someone. In the Sermon on the Mount, Jesus declared that obedience to the moral law involved our thought and heart life as well as our outward behavior. We sin when we contemplate and do in our mind the sin that we would like to do, and would like to do if we had the opportunity, and would like to do if we were assured we would not be caught or held responsible. A temptation is not a sin, but it can lead to sin if we do not turn to Jesus Christ and ask Him to save us from the temptation and planning how to sin.

(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.

In a right relationship with God, a Jew is not a person who bears the outward marks of circumcision on his body or has Jewish ancestors, because “The LORD does not look at the things people look at. People look at the outward appearance, but the LORD looks at the heart” (1 Samuel 16:7). In a right relationship to God, a true Jew has inward characteristics that sets them apart from the profane and sinful ways of the world, the flesh, and the devil. A true Jew lives as a moral person in his heart as well as in his outward behavior: “He has shown you, O mortal, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God” (Micah 6:8). Jeremiah told the Jews to circumcise their hearts: “Circumcise yourselves to the LORD, circumcise your hearts, you people of Judah and inhabitants of Jerusalem, or my wrath will flare up and burn like fire because of the evil you have done—burn with no one to quench it” (Jeremiah 4:4). The Holy Spirit circumcises a person’s heart, so a true believer must turn to God in Jesus Christ to be changed, to be born again, to live as God intends, to live according to the moral law that the Holy Spirit helps all true believers in Jesus Christ obey. The Holy Spirit enables those who turn to Jesus Christ in faith and repentance to obey the moral law inwardly and outwardly. And while Christians will not be praised by unbelievers for their commitment to Jesus Christ as their Lord and Savior and for obeying the Holy Spirit and the Scriptures, they will receive praise from God. Paul always argued that the followers of Jesus Christ do not need to be physically circumcised. And John revealed in the Book of Revelation the true relationship and responsibilities of the followers of Jesus Christ: “You have made them

to be a kingdom and priests to serve our God, and they will reign on the earth” (Revelation 5:10).

Questions for Discussion and Thinking Further

1. If you do not rely on the law, what do you rely on for your salvation. Describe your answer.
2. The Jews thought that in the law they had the embodiment of knowledge and truth (Romans 2:20). Do you agree or disagree? Give a reason for your answer.
3. Read Romans 2:23 again. How might you rephrase that verse to teach it to a persistently disobedient Christian?
4. Would you agree or disagree with the rephrasing or application of Romans 2:25 below?

“Baptism has value if you love and follow Jesus Christ, but if you walk away from Christ you are acting like one who was never baptized.”

5. Do you think Romans 2:29 could refer to both Gentile and Jewish Christians? Why?

Begin or close your class by reading the short weekly *International Bible Lesson*.
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