

**Romans**  
Lesson 4  
**2:17 to 3:20**

**Romans 2**

17 Now you, if you call yourself a Jew; if you rely on the law and brag about your relationship to God; 18 if you know his will and approve of what is superior because you are instructed by the law; 19 if you are convinced that you are a guide for the blind, a light for those who are in the dark, 20 an instructor of the foolish, a teacher of infants, because you have in the law the embodiment of knowledge and truth— 21 you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal? 22 You who say that people should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? 23 You who brag about the law, do you dishonor God by breaking the law? 24 As it is written: "God's name is blasphemed among the Gentiles because of you."

25 Circumcision has value if you observe the law, but if you break the law, you have become as though you had not been circumcised. 26 If those who are not circumcised keep the law's requirements, will they not be regarded as though they were circumcised? 27 The one who is not circumcised physically and yet obeys the law will condemn you who, even though you have the written code and circumcision, are a lawbreaker.

28 A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. 29 No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man's praise is not from men, but from God.

1. Who is Paul addressing in this section?  
\_\_\_\_\_
2. How had God revealed Himself to the Jews?  
\_\_\_\_\_  
\_\_\_\_\_
3. What did the Jews, to whom Paul addresses this passage, think about their relationship to God?  
\_\_\_\_\_  
\_\_\_\_\_
4. What does Paul question these Jews about?  
\_\_\_\_\_  
\_\_\_\_\_
5. What does Paul base his questioning or accusation on? (v.24)  
\_\_\_\_\_  
\_\_\_\_\_
6. Why do you imagine the Gentiles blasphemed God?  
\_\_\_\_\_  
\_\_\_\_\_
7. Had they responded correctly to what God had revealed about Himself in the law?  
\_\_\_\_\_  
\_\_\_\_\_
8. In what case is circumcision useless to a Jew?  
\_\_\_\_\_  
\_\_\_\_\_
9. In what circumstance can a Gentile become just like a circumcised Jew?  
\_\_\_\_\_  
\_\_\_\_\_
10. Who condemns the circumcised Jew?  
\_\_\_\_\_  
\_\_\_\_\_
11. Why is the circumcised Jew condemned?  
\_\_\_\_\_  
\_\_\_\_\_

12. In what way does Paul define the true Jew that is different from the traditional way of defining a Jew?

---

13. Where is true circumcision done?

---

14. Who does the true circumcision?

---

15. What is it that is NOT true circumcision?

---

### **Romans 3**

1 What advantage, then, is there in being a Jew, or what value is there in circumcision? 2 Much in every way! First of all, they have been entrusted with the very words of God.

3 What if some did not have faith? Will their lack of faith nullify God's faithfulness? 4 Not at all! Let God be true, and every man a liar. As it is written:

"So that you may be proved right when you speak and prevail when you judge."

5 But if our unrighteousness brings out God's righteousness more clearly, what shall we say? That God is unjust in bringing his wrath on us? (I am using a human argument.) 6 Certainly not! If that were so, how could God judge the world? 7 Someone might argue, "If my falsehood enhances God's truthfulness and so increases his glory, why am I still condemned as a sinner?" 8 Why not say—as we are being slanderously reported as saying and as some claim that we say—"Let us do evil that good may result"? Their condemnation is deserved.

No One is Righteous

9 What shall we conclude then? Are we any better? Not at all! We have already made the charge that Jews and Gentiles alike are all under sin.

16. What is the advantage of being a Jew?

---

17. Does God's faithfulness depend on our faith?

---

18. When is God true?

---

19. Does God's truthfulness depend on our truthfulness?

---

20. Is God righteous in and of Himself? Or is God only relatively more righteous than us?

---

21. Why does Paul say, "I am using a human argument"?

---

22. Could God judge the world if He were only relatively more righteous than us?

---

23. On what basis could you say that someone's falsehood enhances God's truthfulness?

---

24. Why was Paul being slanderously reported as saying, "Let us do evil that good may result"?

---

25. Why are Jews not any better?

---

10 As it is written:

"There is no one righteous, not even one;

11 there is no one who understands,

no one who seeks God.

12 All have turned away,

they have together become worthless;

there is no one who does good,

not even one."

13 "Their throats are open graves;

their tongues practice deceit."

"The poison of vipers is on their lips."

14 "Their mouths are full of cursing and bitterness."

15 "Their feet are swift to shed blood;

16 ruin and misery mark their ways,

17 and the way of peace they do not know."

18 "There is no fear of God before their eyes."

19 Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. 20 Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.

26. Why does Paul conclude that there is not one righteous person, not even one?

---

27. Do you agree with Paul that there is no righteous person?

---

28. Who does Paul say that the law speaks to?

---

29. Why does Paul say, "so that every mouth may be silenced?"

---

30. What is it that they can no longer say?

---

31. What is the whole world held accountable to God for?

---

32. What does being declared righteous mean? Do you do this to someone who is already righteous?

---

33. Why can't we be declared righteous by observing the law?

---

34. What does the law do in relation to sin?

---