

Romans 2B Listening Guide

Review

1. Last week we had begun the second of Paul's three major points in this larger discussion of men and their _____.
2. Point 1 - _____ men are unrighteous.
3. Point 2 - _____ suggests what's coming next.
4. Point 3 - _____

5. Bias

As a Jew we have nothing to _____ about. All men meant everyone but _____.

Paul describes this group of people. If you bear the name Jew...

6. You stand on _____. The fact that I repeat the patterns I'm _____ says nothing about my heart.

7. A cultural kind of _____
- a. by affiliation
 - b. by _____
 - c. by heritage
 - d. by _____ I keep
 - e. by the persona I project

8. **Irony** – I've never actually approached the one and only _____ of God who can impart what I think I am.

9. Faith then leads to those other things, but those other things absent _____ are irrelevant

10. Rely upon the law...

- a. Placed emphasis on having received the _____ law.
- b. Boast in _____. (Covenant relationship.)
- c. They know His _____.
- d. They approve the things that are _____.
- e. Talks to the morality of their culture.
 - f. They can correct the _____ and discipline the immature concerning how to please God.
 - g. They have access to a _____ of God's knowledge. The _____.

11. **Misconception** – The law is the sum total of what it takes to be _____. Not a _____ picture.

12. What Paul is about to do is knock down the prevailing attitudes and beliefs. The Jews thought these things that Paul just listed were “get-out-of-_____ - free cards”. If these “cards” truly worked, we would expect that the Jews would then demonstrate some form of righteousness

Vs. 21

13. Paul asks them to consider the various ways they personally _____ of those very rules and standards that they claim are their _____.

14. He points out their hypocrisy.

15. He asks a series of questions that he already knows the answers to.

16. He answers it for them knowing that they will have to _____ with his answer.

17. They break the very core of the _____ that they claim is their _____ and distinguishing feature of their culture.

18. Paul adds insult to injury with Isaiah 52:5. Their behavior in sin didn't reflect _____ what it did was _____ the name of God among the Gentile nations.

19. **Irony** – They became shame to God, not a light.

20. **Principle** - When we project a pious _____-righteousness rather than _____ and _____ the effect is we cast _____ on the name of God.

21. **Instead** – It's not about changing the _____, it's about recognizing your own _____ in light of the goal.

22. **Bottom line...speaking about myself...** I am not _____. I am a _____, therefore I have been _____ righteous, but I am not yet _____ righteous. In the declaring of my righteousness I have received a salvation that cannot be _____ and I can be secure in that but I'm not secure in what _____ have achieved, but in God's promises.

23. What I preach instead is a gospel of _____ to men, not a declaration of my own _____.

24. **The next and last pillar...** Vs. 25 (Chapter 2)

He saved the best for last – circumcision - the final and perhaps most personal _____ of righteousness that the Jewish nation clung to.

- a. Given as part of the Abrahamic Covenant
- b. Stated as a _____
- c. Had become a defacto _____ of salvation

25. Paul says that the sign of circumcision for the Jew holds value in the sense that it _____ them as righteous but it only holds that value if the label is an _____ description of the container.

If the contents of the bottle were different than the label would claim them to be then the label is _____, and moreover it is _____.

- a. If they are in fact righteous then the sign of circumcision in their flesh is an accurate label.
- b. It can only be for the person who complete is _____ to the law. (perfection)

The label doesn't create the reality; it is an attempt to label what should be.

26. Paul sheds some light on where he's going.

How then does circumcision factor into _____?

27. True circumcision has never been an _____ in the flesh of the human body. It was merely a label of something to come.

- a. To memorialize a covenant
- b. To point to a _____

28. On the other hand... There is in fact a circumcision that _____ us _____.

- a. A circumcision of the _____, done by the _____.
- b. Results in _____ praise to that individual.

29. **Here begins Paul's rhetorical style.** Transition to a discussion about what was a Jew's advantage. Wants to address the questions of the people by asking it as if he's them.

30. What is the question that comes to the mind of the Jew after hearing that all their pillars are rubble? Why did I have them in the first place?

31. Four Arguments

- 1.). They were entrusted with the _____ of God.
 - a.) "Above everything else..." That fact alone gave them an inherent advantage.
 - b.) You were entrusted with the keys to the _____ of righteousness.

2.) Does the fact that some men turned against the word of God, mean that

God was unfaithful to those people?

a.) God made promises to the _____ of Israel and He will keep His promises to the Nation of Israel. Even though some _____ are unfaithful to Him at times along the way that won't change His _____ to the promises He gave the Nation.

b.) Says nothing about the people's _____ relationship with God and their individual _____.
Proof – Psalm 51

3.) Shouldn't we expect that God would overlook the sins of all Jews because when He does that isn't His righteous being magnified even more?

a.) From a human point of view - if God were to overlook the sins of the Jewish people without just cause, then how could He _____ the world?

b.) He would no longer be _____ as a fair and just Judge.

4.) If you really believe this principal, why don't you live according to it?
(To do all the evil you could all the time so that good may come.)

Chapter 3:9

32. What then...are we better than them? _____

33. Not only can **no** man stand before God and expect to be called _____, it is even worse than that, there is no one who even understands his _____ predicament, and left to themselves, every human being will _____ from God.

34. There is _____ who seeks after God.

35. It is the nature of man and it is without exception the course of _____ human soul on earth prior to, and apart from true _____.

Leader's Guide – 2B

Overview

We didn't spend much time last week focusing on the comparisons that the Jews were making internally as they read Paul's letter. This week we'll take time to backtrack some, then move forward as we listen in on the rhetorical conversation of the letter between Paul and his Jewish audience.

Last week's audio touched on the first two comparisons that the Jews were making between themselves and the Gentiles. We'll begin with the first of those two issues today.

If you call yourself a Jew...Jew was a name used by the family of Judah, but became a common description for all Hebrew people. In the name are implied all the covenant promises of the OT.

There are many covenants in the Bible, but today we need to focus on one alone since it was the basis of the Jewish argument for their salvation. The covenant they would point to is the **Abrahamic** covenant and it arose through a progressive revelation of promises God made to Abraham. We'll spend more time here in later weeks so for now, just lay the foundation.

Discussion Topics and Questions

1. What is **covenant** exactly? The word in Hebrew means *alliance*, or *treaty*, but it comes from root words that mean *to cut*. A covenant was typically established between two parties wishing to bind themselves to an agreement. When covenant was made, a ditch was dug and animals were brought as sacrifices, usually by whichever parties were making the promises in the agreement. The animals were cut in 1/2, and the pieces laid against the sides of the ditch so that the blood would run down into the ditch. Those promising to honor the agreement would walk through the blood in the ditch to as a sign of understanding that if they fail to fulfill the promise - their blood must be shed in payment.
2. Read Genesis 17:1-14
3. How long was this covenant to last?
4. What was promised and to whom?
5. This is actually an extension of a covenant that God made with Abraham back in chapter 15; however, there is a second covenant in this chapter. What is the second covenant?

6. Was the original covenant dependent on the second one?

7. However it was a covenant of obedience on Abraham's part. The first covenant was promised by God. The second covenant was promised by Abraham.

8. What does God call it in verse 11?

9. **Sign** means a *distinguishing mark, remembrance, a warning, to consent.*

10. Why do you think God wanted every generation of Abraham's family to bear a sign of His covenant in their flesh...especially in the particular location He specified? (Leader note...be sure the group understands that because the promise was made to the generations of descendants, the sign of circumcision was made in part of the body from which those descendants would come.)

11. Because of the original covenant with Abraham and the subsequent covenant of circumcision, the Jews then called themselves the children of Abraham. This became the **Patriarchal Issue** on which they would base their salvation.

12. Read John 8:38-45

13. How does what Jesus is saying to them mirror what we're studying in Romans?

14. Read Colossians 2:4-12

15. What does Paul call practices like circumcision when they are relied upon for salvation?

16. How were we actually "circumcised"?

17. Having been...

18. And raised up by...

19. Read Philippians 3:3

20. Who now are "the circumcision"?

21. **The Mosaic Covenant**

a. Read Exodus 19:1-8

b. Read Deut. 11:22-28

22. What is the covenant "contingent" upon in these verses?

23. How does verse 28 remind you of "giving over"?

24. If we know that the Israelites can not keep the covenant, why would God make the "blessings" dependant on their performance?

25. What does that hint at? (Millennial kingdom fulfillment in Christ!)

26. Their obvious failure to keep covenant made the Jews the "first" to understand that all fall short, and to hear the news of a redeemer and choose. Romans 4...Abraham 'believed' God...

27. Their response was to rely on the work of their hands by sacrifices and offerings, to reject the truth and so first to be judged by their rejection of a coming savior.

28. What advantage do we have as Christians which we rest on when we compare ourselves to the world?

29. Grace – do we abuse it? How do we knowingly choose to sin and use Christ as our fall-guy?

30. Good works – As compared to the world. How do we add these to our list of false standards by which we measure ourselves?

31. Self-righteousness – As compared to the world. I don't steal, I don't swear, I do tithe, I do...

32. Paul's conclusion to all of these as they concern salvation.

The Standard - 2:11, 13 - Salvation is available only by doing good.

The Problem – 3:9-19 - The power of sin prevents anyone from doing good.

The Solution – 3:30 - Therefore no one can be saved by doing good.