



The Jewish World Condemned *Romans 2:17-3:8*

Rom 2:25-29 – Condemnation Because of Trust in Rites

- *Rom 2:25 RSV* – “*Circumcision indeed is of value if you obey the law; but if you break the law, your circumcision becomes uncircumcision.*”
 - **Have you ever believed this?**
 - *obey the (The) Law* is effectively - ‘*if thou be a doer of the law*’ (RWP)
 - Condition of third class and the present (continued action) subjunctive of $\pi\rho\alpha\sigma\sigma\omega$, *prassoo* a verb meaning **to do as a habit**.
 - *but if you break (The) Law* – ‘*is become uncircumcision*’ (RWP)
 - *is made* - perfect, active: **you’re responsible!**
 - The Jew is then like the Gentile, with no privilege at all.
 - Circumcision was simply the seal of the covenant relation of Israel with God.



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- *Gen 17:10,11 – “This [is] my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.”*
- *Acts 7:8 – “And he gave him the covenant of circumcision: and so [Abraham] begat Isaac, and circumcised him the eighth day; and Isaac [begat] Jacob; and Jacob [begat] the twelve patriarchs.”*
- *Rom 4:11,12 – “And he received the sign of circumcision, a seal of the righteousness of the faith which [he had yet] being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which [he had] being [yet] uncircumcised.”*
- *In legal context – Lev 12:1-3 “And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. “*



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- *Rom 2:26 NKJV – “Therefore, if an uncircumcised man (Eph 2:11) keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision?”*
 - *righteous requirements* – statutes or ordinances
 - *keep φυλασση fulassae* – present subjunctive
 - to *watch*, i.e. *be on guard* (literal or figurative); by implication to *preserve, obey, avoid* :- beware, keep (self), observe, save.
 - condition of mere supposition like that in v 25 – “*keep on keeping*” *perfectly*
 - *1 Cor 7:18,19 “Is any man called, being circumcised? Let him not become uncircumcised. Is any called, being uncircumcised? Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but what matters is the keeping of the commandments of God.”*



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- What are the commandments of God?
 - But unlike the practice of the times, becoming physically uncircumcised denied Christ’s abolition of the Jewish tradition – *Gal 5:3-6*
- Isn’t this where most of the world is in their ‘faith’ or lack thereof – the ‘legal’ system?
 - » **As believers, don’t we often find ourselves here?**
 - » How are you, your family and friends doing?
- *counted* – imputed, accounted, reckoned
 - Future, passive, indicative tense
 - » Depends on performance!
 - Same powerful verb as that used in *Rom 6:11* – “*Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.*”
- *Rom 2:27 Amplified* - “*Then those who are physically*



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uncircumcised but keep the Law will condemn you who, although you have the code in writing and have circumcision, break the Law.”

- ILG – “And ⁸will judge ¹the ³by ⁴nature ²circumcision ⁶the ⁷law ⁵keeping ⁹you ¹⁰the ¹³letter ¹⁴and ¹⁵uncircumcision ¹¹transgressor ¹²of law.”
- *if it fulfill (keep) the Law (Mosaic) - (τον νομον τελουσα)*
 - Present active participle - conditional use of the participle of *τελεω*, *to finish* - continually fulfilling to the end (as would be necessary).
- Effectively, the uncircumcized (flesh) who ‘keep’ the Law rebuke the Jews who don’t
 - **Is this possible?** – *Rom 3:9-12*, but *Rom 7:6-8*



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- Those who break or are transgressors of the Law - *parabatēs*
 - stresses the positive side of sin, and is applicable to those who received the Law — Vine's Expository Dictionary of Old and New Testament Words
- *Rom 2:28* – NASB “*For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh.*”
 - What does ‘*one outwardly*’ refer to?
 - *outwardly* – ‘the *in the open* Jew’
 - name, nature, nation, religion, profession, circumcision, phylacteries, tithes, etc.
 - The Holy Spirit is looking for something more!
 - *Rom 9:6-8* – children of promise vs those that are not
 - *Rom 4:10-12* – uncircumcision and the walk of faith



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- Compare this to a similar view of ‘baptized Christians’ today – *I Pet 3:21*
- *Rom 2:29* – NKJV “*but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.*”
 - A Jew inwardly has been circumcised in the heart and in the Spirit?
 - *2 Cor 3:3,6* “*For ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but in fleshy tablets of the heart.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.*”
 - *Col 2:11* “*and in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.*”



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- **What does this look like; can you describe it?**
- Not a new message
 - *Deut 10:16* “Circumcise therefore the foreskin of your heart, and be no more stiffnecked.”
 - *Jer 4:4* “Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem, lest My fury come forth like fire, and burn ..., because of the evil of your doings”
- *whose praise is not of men, but of God*
 - Gill – ‘referring not to circumcision immediately spoken of before, but to the Jew who is one inwardly: and alludes to the name Judah, from whence the Jews are called, which comes from the word יהוה , which signifies to "praise"; and intimates here, that such persons must not expect praise from men, who are only taken, with outward things, but from God, who searches and knows the heart.’
 - **Compare the praise of men to that of God**
 - *Matt 23:25-28 and John 12:42,43 vs Phil 1:8-11*