

Romans Series

Lesson #29

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Dean Bible Ministries

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The Epistle to the ROMANS



Rom. 2:25, “For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision.”

Lev. 26:41, “and that I also have walked contrary to them and have brought them into the land of their enemies; if their uncircumcised hearts are humbled, and they accept their guilt—”

Deut. 10:16, “Therefore circumcise the foreskin of your heart, and be stiff-necked no longer.”

Deut. 30:6, “And the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, that you may live.”

**Phil. 3:2, “Beware of dogs, beware of evil workers,
beware of the mutilation!”**

**Phil. 3:3, “For we are the circumcision, who worship
God in the Spirit, rejoice in Christ Jesus, and have no
confidence in the flesh,”**

Phil. 3:4, “though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so:

Phil. 3:5, “circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee;

Phil. 3:6, “concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.”

Rom. 2:26, “Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision?”

Rom. 2:27, “And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law?”

Rom. 2:28, “For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh;”

Rom. 2:29, “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.”

Rom. 3:1, “What advantage then has the Jew, or what is the profit of circumcision?”

7 Rhetorical Questions

- 1. What advantage has the Jew?**
- 2. What is the profit of circumcision?**
- 3. What if some did not believe?**
- 4. Will their unbelief make the faithfulness of God void?**
- 5. What shall we say?**
- 6. Is God unjust who inflicts wrath?**
- 7. For then how will God judge the world?**

περισσός *perissos* nom neut sing more, remaining,
beyond the norm, something extraordinary or
advantageous

“What more is there or what is there left for the Jew?”

ὠφέλεια *ōpheleia* nom fem sing advantage, gain,
benefit, help;

“What gain or value then is circumcision?”

Rom. 3:2, “Much in every way! Chiefly because to them were committed the oracles of God.”

Deut. 4:8, “Or what great nation is there that has statutes and judgments as righteous as this whole law which I am setting before you today?”

**Psa. 147:19, “He sheweth his word unto Jacob,
his statutes and his judgments unto Israel.**

**Psa. 147:20, “He hath not dealt so with any nation:
and as for his judgments, they have not known
them. Praise ye the LORD.”**

Acts 7:38, “This is the one who was in the congregation in the wilderness together with the angel who was speaking to him on Mount Sinai, and who was with our fathers; and he received living oracles to pass on to you.”

Rom. 9:3, “For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Rom. 9:4, “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;”

Rom. 3:3, “For what if some did not believe? Will their unbelief make the faithfulness of God without effect?”

απιστεύω *pisteuō* aor pass indic 3 plur to believe, trust, here the idea of entrusted.

καταργέω (*katargeō*), abolish, nullify.

**Rom. 3:4, “Certainly not! Indeed, let God be true
but every man a liar. As it is written: ‘That You
may be justified in Your words, and may
overcome when You are judged.’ ”**

**Psa. 51:4, “Against thee, thee only, have I sinned,
and done this evil in thy sight: that thou mightest
be justified when thou speakest, and be clear
[vindicated or victorious] when thou judgest.”**

Rom. 3:5,” But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unjust who inflicts wrath? (I speak as a man.)”