

26-0322sc - Detailed Summary

26-0322sc - *The Book of Romans, Steve Cain*

This detailed summary by Grok / X, (Transcription by TurboScribe.ai)

See the transcript: [Transcript HTML](#) - [Transcript PDF](#)

26-0322 - The Book of Romans 2:17-29

Summary of Transcript (0:04 - 43:38), Teacher: Steve Cain

(0:04 - 1:18) Opening and Prayer

Steve introduces the lesson by focusing on the final portion of Romans chapter 2, specifically the last two paragraphs, where the discussion paused previously due to the topic of circumcision. He reminds the class that they were asked to examine relevant passages in Deuteronomy (two chapters), Jeremiah, and Colossians concerning circumcision. Before proceeding into the text, he leads the group in prayer.

In the prayer, he thanks God for blessings, particularly health and safety that enable obedience to God's will. He expresses gratitude for the opportunity to gather on the first day of the week to study Scripture. He requests understanding and insight as they examine God's word, given through the prophets by the Holy Spirit, and closes the prayer in Jesus Christ's name. Amen.

(1:19 - 12:15) Paul Addresses Jewish Christians and Their Pride in the Law

Steve resumes reading from Romans 2:17 onward, noting he is using the New International Version for this section although he has been reading the King James Version during the month and appreciates how different translations provide fresh perspectives.

Paul addresses Jewish Christians in Rome who were raised under Jewish traditions. Although they no longer rely on the Mosaic law for salvation, they continue to cling to those traditions. Steve observes that Paul himself maintained certain Jewish traditions, as seen in Acts when church leaders asked him to participate in an oath, which he did. Paul does not abandon Jewish customs entirely but refuses to depend on the law for righteousness or salvation.

Paul confronts these Jews who call themselves Jews, rely on the law, boast in God, know His will, and consider themselves superior because of their instruction in the law. They view themselves as guides for the blind, lights for those in darkness, instructors of the foolish, and teachers of children, possessing the embodiment of knowledge and truth in the law.

Paul then challenges their hypocrisy: they teach others but fail to teach themselves. They condemn stealing yet steal; they prohibit adultery yet commit it; they abhor idols yet rob temples. By boasting in the law while breaking it, they dishonor God, causing His name to be blasphemed among the Gentiles.

These Jews take rightful pride in their heritage as descendants of Abraham, Isaac, and Jacob, whom God specially blessed and chose. Paul acknowledges this privilege later in chapter 3. However, their pride is misplaced because they possess head knowledge of the law and can teach it expertly but do not practice it. Mere intellectual belief in God—based on creation or history—does not make one what God desires.

Paul urges them to recognize their standing is no better than Gentile Christians if they fail to obey. He highlights their pride in physical circumcision, noting its historical significance (such as how it was used to identify Jews during persecution). Yet he explains that physical circumcision alone is insufficient. Abraham's circumcision signified genuine faith, divine trust, and full dedication to God out of love and devotion—not merely a fleshly act.

Paul stresses that circumcision has value only if one keeps the law. If the law is broken, circumcision becomes meaningless, as if uncircumcised. Conversely, an uncircumcised person who obeys the law's requirements will be regarded as circumcised and will condemn those who have both the written code and physical circumcision yet break the law.

True Jewish identity is not outward but inward. Real circumcision is of the heart, performed by the Spirit, not by the written code. Such a person's praise comes from God, not from human approval. Steve connects this to Colossians, explaining that spiritual circumcision occurs at baptism, where God Himself performs the circumcision of the heart.

(12:16 - 15:46) Deuteronomy 10 – Call to Circumcise the Heart

Steve directs the class to Deuteronomy 10:16 and surrounding verses (starting from verse 14 in the NIV). God reminds Israel that the heavens, earth, and everything belong to Him, yet He chose their ancestors and set His affection on them above all nations.

He commands: "Circumcise your hearts, therefore, and do not be stiff-necked any longer." Steve explains "stiff-necked" as stubborn refusal to submit—insisting on personal will over God's authority, similar to rebellion against parents, teachers, or leaders.

God calls for repentance, a change of attitude, and surrender of the heart—showing respect, love, and dutiful obedience. This heart circumcision is what God truly desires, beyond mere physical or traditional acts.

(15:47 - 21:06) Deuteronomy 30 – God Will Circumcise Hearts for Love and Life

Steve turns to Deuteronomy 30, focusing on verse 6 but providing context from earlier verses. When Israel returns to God with all their heart and soul after dispersion, obeying His commands, God promises restoration, compassion, and regathering from all nations.

Crucially, "The Lord your God will circumcise your hearts and the hearts of your descendants so that you may love Him with all your heart and with all your soul and live." God Himself will perform this heart circumcision, enabling genuine love and loyalty.

Steve ties this to Abraham's circumcision, which signified complete dedication to God—his heart fully aligned with God's will. The sign extended to his household and descendants as a mark of devotion to God. In the same way, when Israel returns (such as from Babylon), God will circumcise

their hearts, leading them to recognize their need for loyalty and dedication.

Steve notes this continues to apply, linking it back to Paul's argument in Romans 2: circumcision is far more than physical; it is a matter of the heart, devotion, and obedience, ultimately fulfilled spiritually in the New Testament through God's work at baptism. The transcript segment ends mid-sentence with "So they were, and they still continue to be."

(21:08 - 24:32) Israel's Historical Rejection and Restoration Promises

Steve continues connecting the Deuteronomy passages to the historical context of Jesus' time, explaining that Jewish leaders accused Jesus of blasphemy for claiming divinity and teaching about other gods, as they strictly upheld belief in one true God—the God of Abraham, Isaac, and Jacob. They feared repeating the curse their ancestors faced when carried into Babylonian captivity due to rejecting God and failing to obey Him.

He resumes reading from Deuteronomy 30:7 onward, where God promises to place curses on Israel's enemies who hate and persecute them. Upon Israel's return to obedience, following all God's commandments, the Lord will make them prosperous in work, family, livestock, and crops, delighting in them as He did their ancestors. This prosperity requires obedience to the commands in the book of the law and turning to God with all one's heart and soul.

Steve ties this directly to the greatest commandment: loving God with all your heart, soul, and mind, with the second being to love your neighbor as yourself.

In response to a class question or comment, he references Psalms 106 and 107, noting the psalmist explains Israel's suffering stemmed from turning away from God, worshiping Canaanite gods, sacrificing children to idols, and offering worship to Baal.

(24:33 - 25:51) Jeremiah 4 – Call to Return and Circumcise Hearts

Steve directs attention to Jeremiah 4, beginning at verse 1. If Israel returns to God, puts detestable idols out of His sight, and no longer goes astray—swearing truthfully, justly, and righteously by the Lord—then nations will invoke blessings in Him and boast in Him.

The Lord addresses Judah and Jerusalem: break up unplowed ground, do not sow among thorns. Circumcise yourselves to the Lord, circumcise your hearts, or His wrath will burn like unquenchable fire because of their evil.

Steve emphasizes that instead of remaining stiff-necked, God calls for self-circumcision—meaning repentance from detestable practices and attitudes, turning fully to Him as a jealous God who fears being displaced or replaced in priority.

(25:52 - 29:39) Colossians 2 – Spiritual Circumcision in Christ Through Baptism

Steve turns to Colossians 2:9–12 (NIV). In Christ, all the fullness of deity lives bodily, and believers are brought to fullness under Him as head over every power and authority.

In Christ, believers receive a circumcision not done by human hands. The sinful self ruled by the flesh is put off through Christ's circumcision, having been buried with Him in baptism and raised with Him through faith in God's power, who raised Christ from the dead.

Steve explains that upon becoming Christians, believers are circumcised by Christ—not by human effort. The old self dominated by fleshly desires is removed, so the world no longer appeals. Believers declare total allegiance to God, focusing solely on His will and kingdom, abandoning worldly and self-centered living.

He connects this to Romans 6, where baptism means being raised to walk in newness of life—no longer influenced by the world but living as God desires. This heart circumcision signifies dedication to God. Steve asks for questions or observations, affirming the class's hearts are circumcised and dedicated through this process.

(29:40 - 38:50) Repentance, Faith, and Rejection of Law-Based Righteousness

Steve plans to use the circumcision concept in his morning sermon. He references Galatians (correcting to likely Galatians 3 or related baptism passages) and emphasizes burial and resurrection with Christ through faith in God's power.

A class member (Scott) notes acceptance of baptism includes accepting faith, aligning with Peter's call to repent—not just from sinful lifestyle but from wrong attitudes toward God, changing positions to dedicate oneself to Him.

Steve agrees, explaining repentance means shifting from rejection to acceptance—rejecting stiff-necked resistance to authority (including God), no longer resisting but submitting. This broad repentance applies to any negative stance against God, supervisors, or authority.

Returning to Romans 2, Paul addresses Jewish-background Christians, stressing they no longer rely on the Mosaic law for righteousness, as the law only measures obedience: perfect compliance declares righteousness, but any shortfall means sin (missing the mark) and condemnation.

Paul combats the idea that physical circumcision or law observance is required, as it would mean relying on the law instead of Christ—attempting to serve two masters, which is impossible. Relying on law nullifies Christ's salvation.

The law cannot provide desired righteousness; it condemns. God's righteousness comes through the gospel and Jesus' sacrifice (developed in Romans 3). Christians do not condemn the law but uphold it—Jesus pays its debt, satisfies its demands, and provides righteousness apart from law observance.

Baptism unites believers with Christ's death and resurrection, enabling newness of life. Jewish-background Christians stand on equal footing with Gentile Christians; all receive righteousness the same way—through Jesus, not heritage or law. God shows no partiality; all in the church are there for remission of sins through baptism, obtaining righteousness from God via Christ.

(38:51 - 43:38) Conclusion – True Identity and Righteousness in Christ

Steve stresses that past heritage or pride does not save; all are in the same boat, condemned by sin. God's offered righteousness reconciles believers to Him, allowing worship anytime, as sins are forgiven through Jesus, who presents them spotless before God. As long as they walk in the light, Christ's blood continues cleansing.

Pride in heritage is understandable (comparing to regional or national pride), but it does not secure

heaven. Salvation requires receiving God's righteousness through Jesus—via baptism for remission of sins, putting on Christ (per the Great Commission and Mark 16:16).

Believers are neither Jews nor Gentiles but Christians in Jesus' church, where He serves as high priest, intercedes, and offers the acceptable sacrifice for forgiveness—authorized by God.

Steve reiterates the closing verses of Romans 2: true Jewish identity is inward, with heart circumcision by the Spirit, not outward or by written code. Such a person's praise comes from God, not people—a beautiful concept.

He previews Romans 3, where Paul acknowledges Jewish heritage and pride as God-blessed from Abraham onward but warns against letting it dominate. He thanks the class for their attention, hopes the lesson met expectations, and notes time is up as they finish chapter 2.

STEVE'S COVERAGE OF ROMANS CHAPTER TWO

Steve covers **Romans chapter 2** in its entirety during the class session on March 22, 2026, but his detailed teaching and discussion focus primarily on the **latter part of the chapter**, with the strongest emphasis on verses addressing Jewish pride, hypocrisy, the law, and circumcision (physical vs. spiritual/heart circumcision).

From the transcript:

- He explicitly resumes and reads/discusses starting at **Romans 2:17** (e.g., "now, if you call yourself a Jew..."), quoting and expounding on verses through the end of the chapter.
- Key sections he quotes, analyzes, and applies include:
 - **Romans 2:17–24** — Addressing those who call themselves Jews, rely on the law, boast in God, teach others but hypocritically break the law (e.g., "you who teach others, do you not teach yourselves?... God's name is blasphemed among the Gentiles because of you").
 - **Romans 2:25–27** — Circumcision has value if you observe the law; if you break it, it's as if uncircumcised; an uncircumcised law-keeper condemns the circumcised law-breaker.
 - **Romans 2:28–29** — "A person is not a Jew who is one outwardly... No, a person is a Jew who is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a person's praise is not from other people, but from God." (He quotes this multiple times, including at the very end as the beautiful closing concept.)

He mentions earlier parts of Romans 2 indirectly in context (e.g., referencing God's impartial judgment and no respect of persons, which ties to verses like **Romans 2:11**), and previews how chapter 3 builds on Jewish heritage/pride from chapter 2. However, his direct reading, exegesis, and application center on **verses 17–29** (the final portion of the chapter, often seen as addressing the Jewish audience specifically).

He does not read or expound in detail on the opening sections (**Romans 2:1–16**, about judgment, God's righteous judgment, and impartiality toward Jew and Gentile), though he alludes to broader themes from the chapter (e.g., no partiality, righteousness apart from law).

In summary, the verses Steve covers most thoroughly and quotes directly are **Romans 2:17–29**, forming the core of his lesson on hypocrisy under the law, true circumcision of the heart, and equality in God's sight through spiritual renewal rather than outward heritage or physical rites. He concludes the class by reiterating the final verses (especially 2:28–29) as he wraps up.