

A. Hypothetical Jew		<u>Rom. 2:17</u>	<u>Rom. 2:17</u>
a. Jewish Boasting		But if you are called a Jew	Ει δε συ Ιουδαίος επονομαζή
1		and rely on the law	και επαναπαυη νομω
2		and boast in <i>your relationship to God</i>	και καυχασαι εν θεω
		<u>Rom. 2:18</u>	<u>Rom. 2:18</u>
3		and know his will	και γνωσκεις το θελημα
4		and approve the distinctive things	και δοκιμαζεις τα διαφεροντα
		because you receive instruction from the law,	κατηχουμενος εκ του νομου,
b. Jewish Mission		<u>Rom. 2:19</u>	<u>Rom. 2:19</u>
(Objectives)		and so have confidence in yourself	πεποιθας τε σεαυτον
1		to be a guide to the blind,	οδηγον ειναι τυφλων,
2		a light to those who are in darkness,	φως των εν σκοτει,
		<u>Rom. 2:20</u>	<u>Rom. 2:20</u>
3		an educator of fools,	παιδευτην αφρονων,
4		a teacher of little children,	διδασκαλον νηπιων,
		because you have the appearance of knowledge	εχοντα την μορφωσιν της γνωσεως
		and truth in the law —	και της αληθειας εν τω νομω
B. Hypocritical Jew		<u>Rom. 2:21</u>	<u>Rom. 2:21</u>
(b' Non-Performance)1		Therefore you who teach someone else,	ο ουν διδασκων ετερον
		do you not teach yourself?	σεαυτον ου διδασκεις
2		You who preach against stealing,	ο κηρυσσων μη κλεπτειν
		do you steal?	κλεπτεις
		<u>Rom. 2:22</u>	<u>Rom. 2:22</u>
3		You who tell others not to commit adultery,	ο λεγων μη μοιχευειν
		do you commit adultery?	μοιχευεις
4		You who abhor idols,	ο βδελυσσομενος τα ειδωλα
		do you rob temples?	ιεροσυλεις
		<u>Rom. 2:23</u>	<u>Rom. 2:23</u>
a' Jewish Boasting		You who boast in the law,	ος εν νομω καυχασαι,
(Negated)		by transgressing the law	δια της παραβασεως του νομου
		do you dishonor God?	τον θεον ατιμαζεις
		<u>Rom. 2:24</u>	<u>Rom. 2:24</u>
Is 52:5		For, " the name of God, because of you,	το γαρ ονομα του θεου δι υμας
		is blasphemed among the Gentiles"	βλασφημειται εν τοις εθνεσιν,
		(just as it is written).	καθως γεγραπται.
A' Hypothetical Jew		<u>Rom. 2:25</u>	<u>Rom. 2:25</u>
a. Benefit 1=pos		For on one hand, circumcision has its value	Περιτομη μεν γαρ ωφελει
		if you practice the law,	εαν νομον πρασσης
b. Reverseal 2 =neg		but on the other, if you break the law,	εαν δε παραβατης νομου ης,
		your circumcision has become uncircumcision.	η περιτομη σου ακροβυστια γεγονεν.
		<u>Rom. 2:26</u>	<u>Rom. 2:26</u>
B' Non-Hypocritical		Therefore if the uncircumcised man obeys	εαν ουν η ακροβυστια
Gentile (Christian)		the righteous requirements of the law,	τα δικαιωματα του νομου
(b' Reversal)		will not his uncircumcision	φυλασση, ουχ η ακροβυστια αυτου
		be counted as circumcision?	εις περιτομην λογισθησεται
		<u>Rom. 2:27</u>	<u>Rom. 2:27</u>
a' Benefit		And the physically uncircumcised man	και κρινει η εκ φυσεως ακροβυστια
1	a	who keeps the law will judge you	τον νομον τελουσα σε
	b	who, despite the written code and circumcision,	τον δια γραμματος και περιτομης
2	a	are a transgressor of the law.	παραβατην νομου.
	b	<u>Rom. 2:28</u>	<u>Rom. 2:28</u>
2'	a	For one is not a Jew visibly,	ου γαρ ο εν τω φανερω Ιουδαίος εστιν
	b	nor is circumcision <i>merely</i> visible in flesh,	ουδε η εν τω φανερω εν σαρκι περιτομη,
		<u>Rom. 2:29</u>	<u>Rom. 2:29</u>
1'	a	but one is a Jew invisibly,	αλλ ο εν τω κρυπτω Ιουδαίος,
	b	and circumcision is of the heart by the Spirit	και περιτομη καρδιας εν πνευματι
		and not by the written code;	ου γραμματι,
2''		whose praise is not from men	ου ο επαίνος ουκ εξ ανθρωπων
1''	a	but from God.	αλλ εκ του θεου.
	b		