

26-0308sc - Detailed Summary

26-0308sc - *The Book of Romans, Steve Cain*

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

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

26-0308 - The Book of Romans 2:1-11,28-29

Summary of Transcript (0:04 - 44:04), Teacher: Steve Cain

0:04 - 1:33 Opening Prayer and Introduction to Romans 2

The class begins with Steve calling everyone to start and leading a word of prayer. He thanks God for the opportunity to gather as brothers and sisters to study the Scriptures, particularly to understand God's mind regarding behavior and conduct. He expresses gratitude for God's words of wisdom, understanding, and commandments, asking for help to implement them in daily life. Steve specifically requests understanding and insight into Romans chapter 2, praying against excessive legalism ("Cainism") and asking for God's blessing on the study. The prayer concludes in Jesus Christ's name, followed by "Amen." Steve then announces they will move into Romans chapter 2. He notes he has been studying the New King James Version recently but will use the New International Version for the group Bible study.

1:35 - 9:11 Context of Romans:

Continuation from Chapter 1 and God's Wrath on Suppressing Truth: Steve explains that Paul continues the same thought from chapter 1 without changing the subject. The Roman church consists of Jewish-background Christians and Gentile-background Christians, creating tensions that Paul addresses. In chapter 1, Paul describes how the world suppresses the knowledge of God, provoking God's wrath. Steve connects this to personal sin: whenever people sin, they consciously suppress God's knowledge, similar to Eve's decision in the Garden. He reads Romans 1:26–32 from the NIV, detailing how God gave people over to shameful lusts, including homosexual acts, and to a depraved mind filled with every kind of wickedness—greed, envy, murder, strife, deceit, malice, gossip, slander, hatred of God, insolence, arrogance, boasting, inventing evil, disobeying parents, lacking understanding, fidelity, love, and mercy. Despite knowing God's righteous decree that such actions deserve death, people not only practice these sins but approve of others who do them. Steve emphasizes that chapter 2 begins with "therefore," directly linking to this description. Paul addresses the reader: "You, therefore, have no excuse, you who pass judgment on someone else," because those who judge others while doing the same things condemn themselves. God's judgment is based on truth, and humans who judge others yet practice the same sins cannot escape God's judgment. Steve highlights verse 4, noting that people show contempt for God's kindness, forbearance, and patience, which are meant to lead to repentance. He pauses to ask the class what Paul is addressing in the congregation—how they view each other—and confirms it involves judgment and comparisons between members.

9:13 - 10:15 Jewish vs. Gentile Backgrounds and Awareness of God

Steve elaborates on the congregational dynamics. Jewish-background Christians have deep knowledge of the God of Abraham, Isaac, and Jacob, while Gentile-background Christians come from idolatrous, superstitious backgrounds with no prior knowledge of this God. Jewish Christians maintain awareness of God and would not consider living like Gentiles. The purpose of the Jewish people historically was to preserve the knowledge of God while the rest of the world abandoned it. The law exists to reveal sin.

10:16 - 10:57 Knowledge of the Law and Sin

Without the law, there is no knowledge of sin. Jewish Christians know the law and thus recognize sin clearly. Gentiles, lacking this knowledge, likely commit many sins according to the law simply because they do not know it. Jewish Christians therefore tend to look at Gentile Christians with disdain.

10:58 - 16:17 Judgment as Condemnation in the Congregation

Steve stresses that Jewish-background members compare their lifestyles to those of Gentile-background members, viewing themselves as superior in godliness. This results in judging—specifically condemning—fellow believers. He contrasts this with Olympic judging, where athletes voluntarily submit to evaluation against a standard, and judges identify faults, rating performances below perfection and thus condemning shortcomings. In the church, however, condemning new or less-knowledgeable Christians is inappropriate. Instead of condemning those learning the faith, believers should encourage and teach them. Paul wants the congregation to recognize that everyone is now in Christ—neither in Judaism nor in idolatry—and therefore there is no condemnation (referencing Romans 8). Paul later asks who can condemn believers: not God (who saved them), not Jesus (who died for them), not the highest court, because Jesus' sacrifice covers sins. The Jewish Christians are wrongly condemning Gentile Christians' lifestyles instead of encouraging them as forgiven believers.

16:19 - 17:55 No Condemnation in Christ and Encouragement Over Judgment

Steve reinforces that believers should not condemn one another because they are forgiven. He references a common bumper sticker phrase ("I am a sinner, but I'm forgiven") to illustrate the reality of forgiveness. Rather than judging and condemning lifestyles, the church should encourage new believers. Paul uses "judge" to mean condemnation, not proper discernment or encouragement.

17:58 - 19:15 Purpose of Judging: Declaring Righteous or Condemned

Steve notes a tendency to judge others' lifestyles and condemn them, contrary to the gospel. He reiterates that believers should encourage rather than condemn. The class is reminded that those who judge others while doing the same things are themselves under judgment. He plans to reread the paragraph for further discussion. The law under the old covenant judges and declares people either righteous or condemned.

20:01 - 21:28 Law Condemns All, Holy Spirit Vindicates Believers

Steve explains that every person who has ever lived has been judged by the law in the Bible and found condemned. Only Jesus was declared righteous, vindicated by the Holy Spirit. As Christians, believers look to the Holy Spirit to vindicate them and declare them righteous based on Jesus' death, burial, and resurrection, which paid their debt. In chapter 6, Paul will cover how becoming a disciple through belief and baptism leads to salvation, with Jesus' blood continuing to cleanse those who walk in the light. If believers remain faithful unto death, the Holy Spirit will vindicate them as righteous, just as He did for Jesus, all based on Christ's sacrifice. Steve emphasizes Paul's message: do not judge others, but instead encourage, teach, and uplift them.

21:28 - 25:07 Re-reading Romans 2:1-4 and Self-Condensation Under the Law

Steve re-reads Romans 2:1-4, stressing that Christians come out of the world, and in chapter 3 Paul will show that everyone—whether from Jewish or Gentile backgrounds—is saved by grace. There is no excuse for passing judgment on others, as doing so condemns oneself. God's judgment is based on truth, yet humans who judge others while committing the same things cannot escape God's judgment. They show contempt for God's kindness, forbearance, and patience, which are meant to lead to repentance. Steve interprets that even if a person is not guilty of the exact sins others commit, they are under the same law. Using the law to condemn others means using it to condemn oneself, because no one achieves perfection (a "10" on the scale). Everyone falls short, and judging others while knowing the law brings self-condemnation.

25:10 - 30:15 No Excuse for Judging, God's Patience Leads to Repentance

Paul addresses those making judgments, not the outright rejectors of God described earlier. The phrase "you have no excuse" means no justification for judging others. The judges know the law but cannot keep it perfectly, so condemning others condemns themselves. God judges based on complete truth, which humans lack. The Jewish-background Christians compare themselves favorably, thinking "I know the law and don't do those things; I'm better than you." They hold Gentile Christians in disdain. Paul urges against this, explaining that God is not finished with anyone—He extends kindness, forbearance, and patience to lead all to repentance from pre-Christian sins. This applies to both the judged and the judges, as no one has reached God's standard yet. God views believers as righteous ("a 10") as a gift through Christ's blood, not based on personal performance or background when entering Christianity.

30:19 - 31:29 Salvation as a Complete Gift, Not Partial Improvement

When people become Christians, they remain sinners at that point, but God saves the whole person completely, not just making up the difference to reach perfection. It is not that God adds points to someone's score (e.g., a 5 becomes a 10 by adding 5); rather, salvation is a full gift. Upon becoming a Christian, God declares the person righteous through Jesus' blood and the gift of the Holy Spirit. It does not matter where someone was on a 1-to-10 scale of righteousness when they entered Christianity—Jesus' sacrifice snaps them to full righteousness as a gift. This gives every believer reason to hope confidently in eternal life, as it is God's unbreakable promise.

31:30 - 34:35 God's Unchanging Promise and Judgment According to Deeds

The purpose of Romans includes affirming that the Mosaic law, added centuries later, did not alter God's original promise to Abraham, which God keeps faithfully. Steve asks for questions or comments, noting they will not finish chapter 2 today but are progressing. Paul continues in Romans 2:5-11, warning that stubbornness and an unrepentant heart store up wrath for the day of God's righteous judgment. God will repay each person according to their deeds: eternal life to those who persist in doing good, seeking glory, honor, and immortality; wrath, anger, trouble, and distress to the self-seeking who reject truth and follow evil—first to the Jew, then the Gentile. Conversely, glory, honor, and peace come to those who do good, first to the Jew, then the Gentile, for God shows no favoritism. Paul targets the stubborn judges who refuse to abandon their superior attitude.

34:35 - 38:07 Self-Seeking as Root Sin, Illustrated by Football Player Story

The core sin causing the judging is self-seeking—seeking glory for oneself rather than for God, and placing oneself above others. Steve shares a radio interview about a former professional football player who violated laws from high school through his pro career, becoming a drug addict and losing his career. After retirement, he addressed his addiction. Steve attributes this to self-seeking: in high school, the player set a goal to become a professional football player and be the number one draft pick. He was embarrassed about the ambition because he doubted his ability, but pursued it aggressively. This drive led him to break laws and use drugs, illustrating how self-seeking prioritizes personal achievement over righteousness and God's glory.

38:10 - 43:04 Self-Seeking Illustrated by Football Player's Drug Use

Steve continues the story of the former professional football player to illustrate self-seeking. In high school, the player was determined to become the number one draft pick and ignored laws against performance-enhancing drugs like steroids, believing he needed them to surpass others and achieve superiority. He knowingly risked his goals by using steroids, aware that detection would end his ambitions, but prioritized being the best. In college, where testing was stricter, he switched to other substances used by players to gain an edge, again disregarding the consequences of failing tests. He succeeded in becoming the number one draft pick and entering the pros, but to maintain his top status, he turned to additional drugs despite knowing the laws and regulations against them in professional sports. Steve draws parallels to testing in other sports, including animals like horses and dogs, where performance-enhancing drugs are strictly prohibited. The player's relentless pursuit of being number one led to addiction; after retirement and detox, he recognized the damage he had caused himself through this self-seeking behavior. Steve connects this to Paul's description in Romans 2: the Jewish-background Christians are self-seeking by comparing themselves to Gentile Christians and striving to be "number one" in righteousness. Paul warns against comparing oneself with others, instructing believers to focus on their own walk and abilities rather than elevating themselves above fellow Christians.

43:04 - 43:18 Transition to Romans 2:28-29

Steve notes they will return to the rest of the chapter later but wants to briefly examine the closing verses. He reads Romans 2:28, stating that a person is not a Jew who is one only outwardly, nor is circumcision merely outward and physical.

43:19 - 44:04 True Jewish Identity and Circumcision of the Heart

Steve reads Romans 2:29, explaining that a true Jew is one inwardly, and true circumcision is of the heart by the Spirit, not by the written code. Such a person's praise comes not from other people but from God. Steve concludes the class session, noting that time is up. He thanks the group for their attention, expresses that they covered the section he had wrestled with personally, hopes his application was accurate and rewarding, and affirms he feels they were on track with the interpretation.

Extra information:

Verses Steve covered in Romans chapter 2

Steve directly covered the following verses from **Romans chapter 2** (NIV) in the class session, based on his readings, quotations, explanations, and discussions. He focused primarily on the first part of the chapter, with explicit references and re-readings, while briefly touching the closing verses.

- **Romans 2:1–4** — These were the core verses Steve emphasized most heavily. He read them multiple times (e.g., initially at ~1:35–9:11 and again at ~21:28–25:07), quoted key phrases like "You, therefore, have no excuse, you who pass judgment on someone else," "you who pass judgment do the same things," "God's judgment... is based on truth," "do you think you will escape God's judgment?" and "Or do you show contempt for the riches of his kindness, forbearance, and patience, not realizing that God's kindness is intended to lead you to repentance?" He unpacked them extensively in relation to self-condemnation, judging others, and God's patience leading to repentance.
- **Romans 2:5–11** — Steve read and discussed this section (~31:30–34:35), covering stubbornness and unrepentant hearts storing up wrath, God repaying according to deeds, eternal life for those persisting in good (seeking glory, honor, immortality), wrath for the self-seeking who reject truth, and no favoritism with God ("first for the Jew, then for the Gentile").
- **Romans 2:28–29** — At the very end of the session (~43:04–44:04), Steve directly read and highlighted these closing verses: "A person is not a Jew who is one only outwardly, nor is circumcision merely outward and physical. 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 used them to conclude the discussion on true identity before God versus outward appearances.

Steve referenced the broader context of chapter 1 (especially verses 26–32) as the lead-in to chapter 2's "therefore," but he did not directly read or expound on other verses in Romans 2 beyond those listed (such as verses 12–16 on the law and Gentiles, or verses 17–27 on the Jews and the law). He noted they would not finish the full chapter that day and planned to return to the rest later.