



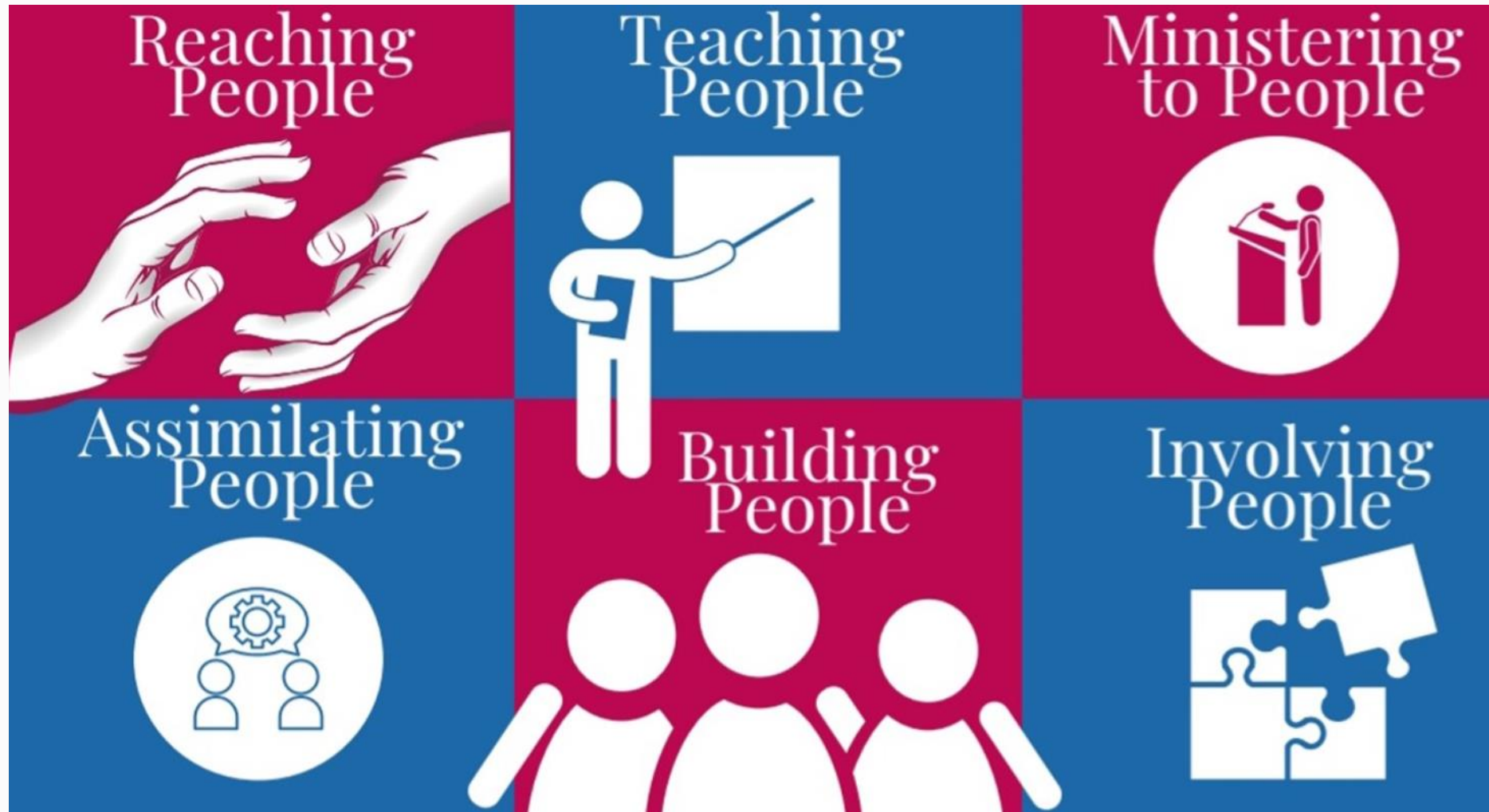
**FAITH**  
**& LOVE**  
Church of God in Christ

Faith and Love C.O.G.I.C  
Sunday School

Lesson 5 July 5, 2026

**IGNORING GOD'S TRUTH  
WITHIN US**

# SUNDAY SCHOOL CORE VALUES



**Lesson 5 July 5, 2026**

**IGNORING GOD'S TRUTH WITHIN US**



## **SUNDAY SCHOOL RESPONSIVE READING**

**Superintendent/Teacher:** Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalm 133:1**

**School/Class:** But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

**Superintendent/Teacher:** All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

**School/Class:** Your word is a lamp to my feet and a light to my path. **Psalm 119:105**

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## **SUNDAY SCHOOL RESPONSIVE READING**

**Superintendent/Teacher**: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

**School/Class**: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

**Superintendent/Teacher**: Therefore he says: "When He ascended on high, He led captivity captive and gave gifts to men." **Ephesians 4:8**

**School/Class**: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

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## **SUNDAY SCHOOL RESPONSIVE READING**

**Superintendent/Teacher**: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

**School/Class**: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

**Superintendent/Teacher**: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

**School/Class**: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

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## **SUNDAY SCHOOL RESPONSIVE READING**

**ALL:**

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

**2 Peter 3:18**

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- Bible Basis: Romans 2:17-29
- Bible Truth: Paul declares that some people teach others to follow the Law, but do not follow the Law themselves.
- Memory Verse: “For not the hearers of the law are just before God, but the doers of the law shall be justified” (Romans 2:13)
- Lesson Aim: By the end of the lesson, we will: TELL what Paul reveals about the people who claim to follow God’s Law while failing to keep it; RECOGNIZE the hypocrisy of claiming to belong to God while breaking God’s Law; and IDENTIFY the hypocrisy in our beliefs and daily actions and ways to comply with God’s Law.
- Background Scriptures: [Psalm 104; 1 Peter 1:13-23; Romans 2:14-29](#) – Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

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## **Romans 2:17-29 KJV**

**17** Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

**18** And knowest his will, and approvest the things that are more excellent, being instructed out of the law;

**19** And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

**20** An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

**21** Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

**22** Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

**23** Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

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## **Romans 2:17-29 KJV**

**24** For the name of God is blasphemed among the Gentiles through you, as it is written.

**25** For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

**26** Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

**27** And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

**28** For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

**29** But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

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## **LIGHT ON THE WORD**

**Jews.** This word originally referred specifically to a member of the tribe of Judah named for Jacob's fourth son. The word first occurs in [2 Kings 16:6](#), when the ten northern tribes called Israel joined with the king of Syria to fight against Judah. In the New Testament, the word "Jew" is used to describe members of the Jewish faith and their leaders. In modern times, the word is used to describe ethnic birth but not necessarily religion.

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## **LIGHT ON THE WORD**

**Gentiles.** This was the term Jews used to describe those outside the people of Israel. The Jews believed that God was ruler of the whole world, including the Gentile nations. Gentiles were able to be saved by converting to the Jewish faith. At the same time, they were forbidden to mix with unconverted Gentiles. This meant that dining and intermarriage with Gentiles were forbidden. Ultimately the Jews regarded the Gentiles as impious, as most worshipped idols.

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## **LIFE NEED FOR TODAY'S LESSON:**

AIM: We will learn that many people talk about appreciating the world around them, but do not demonstrate it.

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# **INTRODUCTION**

## **The Sinfulness of Humanity**

Paul's Accusation Against False Teachers Paul opposed the Jewish Christians who believed in the value of circumcision. Paul was not against the circumcision itself, if practiced as part of obeying God's whole Law, but the Jews wanted to impose circumcision on the Gentile Christians. Paul accuses them of being poor teachers: proud and doing whatever they want. If their hearts were changed at salvation, Paul argues, why do they need an outward show to validate this change?

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# **INTRODUCTION**

## **The Sinfulness of Humanity**

As Paul laid the foundation for the whole book, he addressed the sinfulness of humanity in general and the Gentiles in particular. The first thing he talked about was idolatry, a sin particularly repugnant to the monotheistic Jews. By addressing idolatry first, the Jews in the Roman church assumed Paul was going to attack the Gentiles. This passage was a setup for a wider argument that not only the Gentiles but also the Jews were in sinful rebellion against God.

## **BIBLE LEARNING**

AIM: We will learn how God's judgment and rule was  
against all the nations and included Israel's  
punishment.

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## **I. FRIEND OR FOE?**

Romans 2:17-24

God gave the Mosaic Law to His people. He chose them to be an example to the nations that they might know who He really is. Instead of this resulting in humble gratitude and reverent service, it actually turned into boasting. They thought of themselves as better than the Gentiles. However, in verses 19-20, Paul says they are confident (assured, boastful) in being a guide of the blind and a light for those in darkness. Paul is almost quoting [Isaiah 42:6-7](#), where God calls Israel to be a "light of the Gentiles" and to "open the blind eyes." Paul argues that even though the Jews possessed the Law and were God's chosen people, they had no right to think of themselves as better than the Gentiles. They had committed the same sins, and Moses had given them the written law. The Gentiles only had general revelation, but the Jews had specific revelation of how to live before God. This would make them even more guilty before God.

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## **I. FRIEND OR FOE?**

Romans 2:17-24

Verse 24 speaks to the issue of ignoring God's truth within you and mocking what you say you believe. This was the case with some of the Jews of Paul's day.

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## **I. FRIEND OR FOE?**

Romans 2:17-24

The reader should engage Romans 2:17-29 understanding the wider context of the conversation that started at [Romans 1:18 and will continue until Romans 3:20](#). At 1:18, Paul started a discourse to prove that both the Jews and the Gentiles have sinned before God, so both equally deserve to be punished. This argument reaches its climax at [3:23](#), where Paul concludes, "For all have sinned, and come short of the glory of God." To get there, Paul addresses the Gentiles outside Christ first ([Romans 1:18-32](#)). He dismisses the excuse that the Gentiles did not have the knowledge of God or His truth and therefore could not be judged. He says that the Gentiles did have the knowledge of the truth but chose to ignore it, and therefore deserve their punishment.

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## **I. FRIEND OR FOE?**

Romans 2:17-24

After that, in [2:1-16](#), Paul changes his rhetorical style and engages an interlocutor (person with whom he is speaking) whom he addresses only as "O man." Scholars are divided whether this person is a Gentile or a Jew. The dialogue with this person is focused on God's judgment being inescapable, righteous, and impartial – a conversation that could be more directed toward a Gentile, even though Paul possibly had a Jewish audience in mind. When we come to verse 17, Paul's attention shifts toward the Jews outside Christ. And here again, Paul engages an interlocutor who calls himself a Jew.

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## **I. FRIEND OR FOE?**

Romans 2:17-24

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, 18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law; 19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, 20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

Here in verse 17, Paul begins his diatribe against the Jews who felt secure in their heritage by engaging an imagined interlocutor: a confident Jew who takes pride in his "privileged position" with the Law and circumcision. This Jew calls himself a Jew, thus taking pride in his identity – and the monopoly on God that he thinks it gives him. Paul observes that this Jew relies on the Law. He boasts in God. He knows God's will. He approves of what is superior. He is instructed in the Law. He is convinced that he is a guide for the blind and a light for those in the dark. He does all this because he has the "form" (Gk. *morphosis*, **MOR-fo-sees**), or embodiment, of knowledge and truth in the Law.

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## **I. FRIEND OR FOE?**

Romans 2:17-24

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Several important points should be noted here. First, this Jew (whom Paul uses to address the wider attitudes of some of the Jews toward the law and the Gentiles) fancied himself to be a teacher of the Law both for those who are spiritually blind or in the dark, and those who are foolish or very young (Gk. *nepios*, **NAY-pee-ose**; infant, figuratively meaning those who are childish or immature). He may have been like Paul himself, a teacher to the God-fearers or Gentiles (v. 24). Of course, the Jews were supposed to be guides to the blind and light to those in darkness ([Isaiah 42:6-7, 49:6](#)). The Bible often uses blindness and darkness to portray ignorance of spiritual things, and the light of the Word of God dispels them both.

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**I. FRIEND OR FOE?**

Romans 2:17-24

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Paul is not saying that what the Jew does is wrong. If anything, only the first one may be problematic – he relies on the Law – and everything else he does is only skewed because of this. Relying on the Law to attain righteousness was the main problem of the non-Christian Jews. For many Jews, having the Law was a sign of favor. In their estimation, they were better taught than those without the Law. Many believed that simply the bestowal of the Law proved them to be favored by God above all others, so just having the Law, even without following it, was a ground of safety.

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### IGNORING GOD'S TRUTH WITHIN US



## I. FRIEND OR FOE?

Romans 2:17-24

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Thus, the Jews boasted and bragged about their relationship with God, which is acceptable when done in the right spirit ([see Jeremiah 9:23-24](#)), and Paul does not condemn it here. It just shows the confidence that some of the Jews had in themselves. This particular Jew also approved of what is superior. This could mean simply discerning right from wrong, or more specifically discerning the essential superior elements of God's will. Both the knowing of God's will and the discerning of the essentials are possible because this Jew was instructed by the Law.

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## **I. FRIEND OR FOE?**

Romans 2:17-24

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? 23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 24 For the name of God is blasphemed among the Gentiles through you, as it is written.

Many translations introduce the previous four verses with an "if" in v. 17. The "then" in those translations finally comes up here in v. 21. In essence, Paul is saying, "If you bear the honorable name of a Jew, then why don't you act as a real Jew should?" Paul is turning the tables on this Jew who does not live up to his knowledge or practice what he preaches.

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Romans 2:17-24

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Following this, Paul asks five rhetorical questions that testify to the Jew's inconsistency: (1) you who teach, do you not teach yourself? (2) you who preach against stealing, do you steal? (3) you who say people should not commit adultery, do you commit adultery? (4) you who abhor idols, do you rob temples? and (5) you who boast in the Law, do you dishonor God by breaking the Law? These questions sound accusatory, but it would be wrong to assume that all Jews are guilty of these all the time. Paul is trying to get the Jews of the church in Rome to examine themselves. As his argument goes, these questions drive home the fact that every Jew has broken the Law at some point, so they also deserve punishment like the Gentiles.

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Paul cites several of the Ten Commandments here (stealing, adultery and idolatry), which are both the beginning and the heart of the Mosaic Law. In essence, Paul is suggesting that any Jews who cannot even keep the Ten Commandments yet who also teach those commandments to others are in fact blaspheming God's name (the second of the commandments after idolatry). In teaching the Law but not practicing it, these so-called teachers are in a far worse condition than those who do not know the Law at all because they are blaspheming God's very name by leading others astray through their actions as leaders.

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The Jews boasted in the Law as much as they boasted in God (Romans 2:17). This too is not to be frowned upon, because the Jews were to honor the Law and take pride in it, rejoicing in its truth and guidance. Several Scriptures of the Old Testament, especially the Psalms, talk about rejoicing in the Law. For instance, [Psalm 119:97](#) testifies, "Oh, how I love your law! I meditate on it all day long" (NIV). Even though these Jews bragged in the Law, their transgression made their boasting of little consequence. Paul then implies that as a result of their transgressions, God's name was blasphemed among the nations.

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The breaking of the Law did not only disgrace the Law but also the Lawgiver. Paul may have [Isaiah 52:5](#) and [Ezekiel 36:20-23](#) in mind here. In both texts, God's name is mocked because His people had been defeated and enslaved. However, the defeat does not cause the blaspheming that Paul is talking about here, but their misconduct. The sins committed not only cause the sinner to offend God, but also cause others to blaspheme against Him. Even in our society today, the sins of the Christians bring dishonor to God's name.

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## **II. REAL CIRCUMCISION**

Romans 2:25-29

Paul argues that circumcision had no profit if unaccompanied by a righteous life.

Circumcision doesn't matter if one doesn't keep the Law of God. In the same way we can say our church attendance or tithing means nothing if we are committing sin.

None of our religious rituals means anything if we do not live righteously and obey God's commands. The real circumcision was the circumcision of the heart.

Circumcision was a sign of the covenant the Jews had with God as His chosen people.

Paul here says the heart must be changed to show true loyalty to God.

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## **II. REAL CIRCUMCISION**

Romans 2:25-29

Paul goes on to explain who is a true Jew. Circumcision was considered the mark of a Jew; every Jewish male had to be circumcised. Here Paul says that circumcision does not make one a true Jew. A true Jew is one who follows the Law of God. One sign was external and could be praised by others; the other was inward and could only be seen by God.

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## **II. REAL CIRCUMCISION**

### **The Controversy over Circumcision**

Romans 2:25-29

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

In this group of verses, Paul focuses his argument toward what the Jews considered their last line of defense – the circumcision. In a nutshell, Paul says if possession (and knowledge) of the Law could not exempt the Jews from the judgment, neither could circumcision. It was not a surefire insurance against the wrath of God, which many of the people of the time believed. Several Rabbinic epigrams expressed that common belief: "Circumcised men do not descend into Gehenna [i.e., hell]," and "Circumcision will deliver Israel from Gehenna."

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## **II. REAL CIRCUMCISION**

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To prove his point about circumcision, Paul does the same thing he has done with the Law in the preceding verses. He demolishes any confidence in circumcision to show that it has no basis for the salvation of the Jews from judgment, just like adherence to the Law. The very first statement in this section throws down the gauntlet: circumcision has value-if they observe the Law Thus, Paul does not deny the significance of circumcision, only shifts the emphasis to where it should be – obedience. Circumcision does not replace the need for observing the whole Law.

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**II. REAL CIRCUMCISION**  
**The Controversy over Circumcision**  
Romans 2:25-29

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In fact, for circumcision to be effective, it requires obedience to the entire Law. Consequently, the Law and circumcision work together, and one without the other is useless for salvation. The primary requirement for the covenant is neither the possession of the Law nor circumcision; it is obedience which both the Law and circumcision require. Thus, Paul can conclude that breaking the Law even once negates the circumcision. He says circumcision without obedience is the same as no circumcision at all. On the other hand, uncircumcision with obedience is just as good as circumcision.

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## **II. REAL CIRCUMCISION**

### **The Controversy over Circumcision**

Romans 2:25-29

28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Paul goes a step further to redefine what it means to be a true Jew in contrast to the self-righteous Jew of vv. 17-21. At first, he states what a true Jew is not—one who is only outwardly Jewish. True Jewishness is not based on external circumstances, like circumcision of the flesh. In fact, circumcision is not merely outward and physical. Thus, true Jewishness depends on things of the inside where only God can see. The real circumcision that matters is that of the heart.

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**II. REAL CIRCUMCISION**  
**The Controversy over Circumcision**  
Romans 2:25-29

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Paul says a man is a Jew if he is one inwardly (Gk. *en to krypto*, **en toe kroop-TOE**, in secret), and true circumcision is of the heart by the Spirit, not of the Law. Paul is adopting a concept of the Old Testament. Several times, God talks about uncircumcised hearts, pleads with His people to circumcise their hearts, and then says that He will circumcise them ([Leviticus 26:41; Deuteronomy 10:16, 30:6](#)). Paul sums this concept well when he says, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh" ([from Philippians 3:3-4](#)).

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In the context of [Romans 2](#), Paul is saying that not all Jews are real Jews, because the real Jews are those who are circumcised in the heart by the Spirit (Gk. *pneuma*, **puh-NEW-ma**, either a person's spirit or the Holy Spirit) and not in the "letter" (Gk. *gramma*, **GRAH-mah**, writing; here, particularly sacred writing). With this idea, Paul begins to establish the difference between the old covenant (of the external Law) and the new covenant (the gift of the Spirit).

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# **LIGHT ON THE WORD**

## **What's on the Inside**

A true Jew's praise is not from other people but from God, because only He sees the heart, where the real circumcision is evident. People only see the outside and thus cannot praise with truth, sometimes praising those who do not deserve praise and other times withholding praise where it is due. Thus Paul again asserts true Jews are those who are God's children by the Spirit and not those who boast to be Israel's descendants by the flesh.

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## **BIBLE APPLICATION**

**AIM: We will know that Jesus expects truth and authentic behaviors and actions from believers.**

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**BIBLE APPLICATION**

Corporate America makes demands of many workers. Companies sometimes uphold rules that encourage employees to neglect their Christian duties.

However, at the end of the day, Christ will ask His believers, "Did you try to fit your Christian lifestyle into your job, or did you let your Christianity lead you in work decisions?" Will the job run your life or will you allow Christ to lead you?

**Lesson 5 July 5, 2026**

**IGNORING GOD'S TRUTH WITHIN US**



# **STUDENT RESPONSES**

**AIM: We will understand that Christians should seek the Lord wholeheartedly and walk in His ways.**

**Lesson 5 July 5, 2026**

**IGNORING GOD'S TRUTH WITHIN US**



## **STUDENT RESPONSES**

The world encourages us to center our thoughts on anything but God's truth. From the media to our legal system, there are examples of God's truth being distorted and ignored as something repressive or primitive. This week, write down all the times that you notice the media upholding ideas opposite to God's truth.

# Prayer

God,

We are thankful for Your protection, and Your care. We fear and respect Your judgment and mercy. Thank You for allowing us to witness who You are in our lives and the world.

In Jesus' name we pray,

Amen.

**Lesson 5 July 5, 2026**  
**IGNORING GOD'S TRUTH WITHIN US**



Next Sunday  
July 12, 2026

Lesson 6

“We Were All Under Sin’s Power”

Romans 3:9-20