1. **Romans 2:17-24**
* Which of the 10 commandments does Paul mention here?
* For those who know God’s law and “boast of God”, but don’t adhere to it, what effect does it have on others in the world?
* Do you believe this is still a concern today within the church?
* **Isaiah 51:17-23**
* According to these verses, who is suffering?
* Why are they suffering at the hands of others, whose “wrath” are they enduring?
* **Isaiah 52:1-5**
* According to these verses who is boasting and whom is “reviled”?
* Why do you think they “boast” about what they are doing and “reviled” whom they did?
* Reflect on **Isaiah 52:5** and **Romans 2:24** and share how you believe these two situations from different time periods may relate to one another.
1. **Romans 2:25-29**
* What does Paul consider “true circumcision”?
* **Genesis 17:1-14**
* What does “circumcision” establish for Abraham and his people?
* At what age must one be circumcised according to **Genesis**?
* **Colossians 2:4-15**
* According to **Colossians**, what has replaced “circumcision” of the flesh and established us as God’s chosen people, in other words, gave us entry into the community of believers?
* Upon hearing about this new “circumcision of Christ” and knowing the story in **Genesis**, do you think some former Jews would be influenced by their former understanding to apply their 8th day law of circumcision to baptism, please share your thoughts?
* What benefit do you imagine a child would gain from being baptized on the 8th day?
* **Catechism 527, 804, 985, 1252**
* Consider these readings from the early church fathers and share your thoughts:

**St. Irenaeus** (**130-200 AD**) “For He (Jesus) came to save all through means of Himself-all, I say, who through Him are born again to God, -infants, and children, and boys, and youths, and old men” (Against Heresies, 2, 22, 4)

**St. Augustine** (**354-386 AD**) “This infant baptism the Church always had, always held; this she received from the faith of our ancestors; this she perseveringly guards even to the end” (Augustine, Sermon. 11, DeVerb Apost) and “Who is so impious as to wish to exclude infants from the kingdom of heaven by forbidding them to be baptized and born again in Christ?” (Augustine, On Original Sin 2, 20)

**Origen** (**185 – 254 AD**) “The Church received from the Apostles the tradition [custom] of giving Baptism even to infants. For the Apostles, to whom were committed the secrets of divine mysteries, knew that there is in everyone the innate stains of sin, which must be washed away through water and the Spirit” (Commentary on Romans 5, 9).