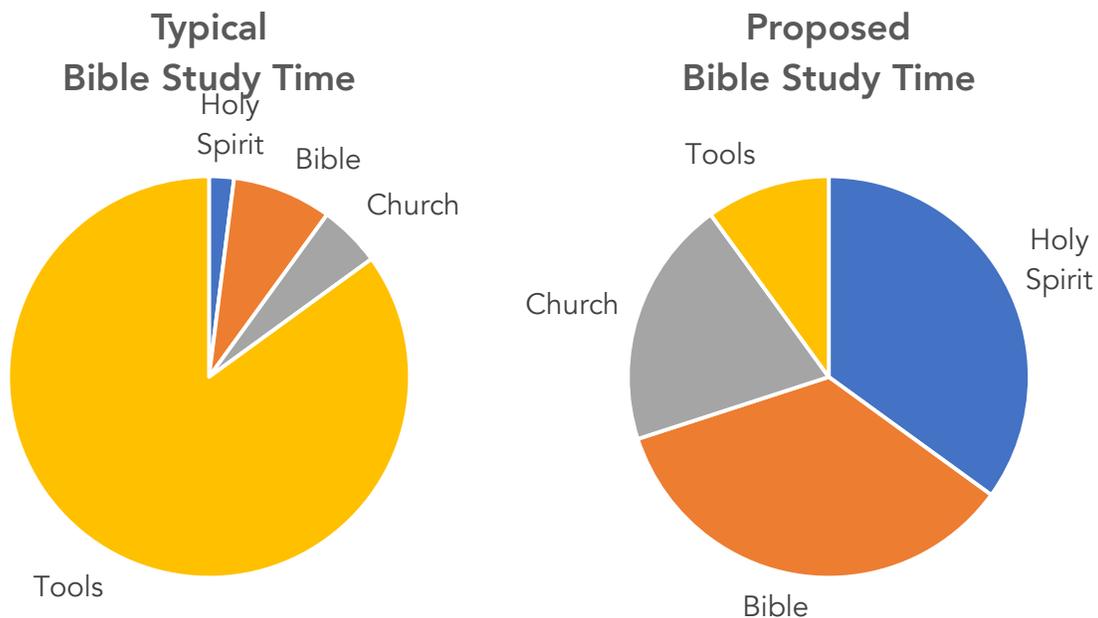


Romans

God's Righteous Judgment ([Romans 2:1-11](#))

Introduction

A gentle review: **Did we do this?** Spend more time with God and His Word than with anyone and anything else.



Our approach each week will be REAP (read, explain, apply, personalize).

Let's read the text that leads into this week's text.

Greeting

1 Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, 2 which he promised beforehand through his prophets in the holy Scriptures, 3 concerning his Son, who was descended from David according to the flesh 4 and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, 5 through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, 6 including you who are called to belong to Jesus Christ,

7 To all those in Rome who are loved by God and called to be saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Longing to Go to Rome

8 First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world. **9** For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you **10** always in my prayers, asking that somehow by God's will I may now at last succeed in coming to you. **11** For I long to see you, that I may impart to you some spiritual gift to strengthen you— **12** that is, that we may be mutually encouraged by each other's faith, both yours and mine. **13** I do not want you to be unaware, brothers, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles. **14** I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. **15** So I am eager to preach the gospel to you also who are in Rome.

16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. **17** For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

God's Wrath on Unrighteousness

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. **19** For what can be known about God is plain to them, because God has shown it to them. **20** For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. **21** For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. **22** Claiming to be wise, they became fools, **23** and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.

24 Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, **25** because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

26 For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; **27** and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

28 And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. **29** They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, **30** slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, **31** foolish, faithless, heartless, ruthless. **32** Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

Read: God's Righteous Judgment (2:1-11)

1 Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. **2** We know that the judgment of God rightly falls on those who practice such things. **3** Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? **4** Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? **5** But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.

6 He will render to each one according to his works: **7** to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; **8** but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. **9** There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, **10** but glory and honor and peace for everyone who does good, the Jew first and also the Greek. **11** For God shows no partiality.

Explain: God's Righteous Judgment (2:1-11)

Bible study is asking and answering questions about the text. Let's ask some questions.

Are there any literary/structural observations?

Paul shifts from "they" in [Romans 1](#) to "you" in [Romans 2](#). This literary technique is called a diatribe and it's used when you want to illustrate a larger truth by writing to one person. [Side note about outlines and mismatched commentary sections.]

Most Biblical scholars believe the "they" in [Romans 1](#) are primarily Gentiles and the "you" in [Romans 2](#) are primarily Jews. In my view, the theological points Paul makes in [Romans 2](#) are not dependent upon a Jewish audience, so I won't hold too tightly to it.

What do the words mean?

1 Therefore [a word that connects what comes before] **you have** [present (right-now-continuous) middle (the subject acting in his own interest) indicative (statement of fact)] **no excuse** [indefensible, without excuse, inexcusable; an open-and-shut case in a courtroom; same word used in **Romans 1:20**], **O man, every one of you who judges** [*krino*; present (right-now-continuous) active (the subject performs the action) participle (can add an -ing); distinguish, decide, try, condemn, punish, avenge, conclude, condemn, damn, decree, determine, esteem, judge, sue, ordain, call in question, sentence, think; shows up **three** times in **Romans 2:1**]. **For in passing judgment** [*krino*; present (right-now-continuous) active (the subject performs the action) indicative (statement of fact)] **on another you condemn** [*katakrino*: down + *krino*; present (right-now-continuous) active (the subject performs the action) indicative (statement of fact); judge against, sentence, condemn, damn] **yourself, because you, the judge** [*krino*], **practice** [present (right-now-continuous) active (the subject performs the action) indicative (statement of fact); perform repeatedly or habitually, execute, accomplish, collect, fare, commit, do, exact, keep, require; same word used in **Romans 1:32**] **the very same things.** **2 We know** [present (right-now-continuous) active (the subject performs the action) indicative (statement of fact); present active indicative; see, know, are aware, behold, consider, know, look, perceive, see, are sure, tell, understand] **that the judgment** [*krima*; decision, avengement, condemnation, damnation, judgment] **of God rightly falls** [present (right-now-continuous) middle (the subject acting in his own interest) indicative (statement of fact)] **on those who practice** [present (right-now-continuous) active (the subject performs the action) participle (can add an -ing); perform repeatedly or habitually, execute, accomplish, collect, fare, commit, do, exact, keep, require; same word used in **Romans 2:1**] **such things.** **3 Do you suppose** [present (right-now-continuous) middle (the subject acting in his own interest) indicative (statement of fact); take an inventory, estimate, conclude, despise, esteem, impute, lay, number, reason, reckon, suppose, think on], **O man—you who judge** [*krino*; present (right-now-continuous) active (the subject performs the action) participle (can add an -ing)] **those who practice** [present (right-now-continuous) active (the subject performs the action) participle (can add an -ing); perform repeatedly or habitually, execute, accomplish, collect, fare, commit, do, exact, keep, require; same word used in **Romans 2:1, 2**] **such things and yet do** [present (right-now-continuous) active (the subject performs the action) participle (can add an -ing)] **them yourself—that you will escape** [flee out, escape] **the judgment** [*krima*; decision, avengement, condemnation, damnation, judgment; same word used in **Romans 2:2**] **of God?** **4 Or do you presume** [present (right-now-continuous) active (the subject performs the action) indicative (statement of fact); think against, disesteem, despise] **on the riches** [wealth, fullness,

money, possessions, abundance, richness, valuable bestowment, riches] **of his kindness** [usefulness, moral excellence, gentleness, goodness, kindness] **and forbearance** [self-restraint, tolerance, forbearance] **and patience** [longanimity, forbearance, fortitude, longsuffering, patience], **not knowing** [present (right-now-continuous) active (the subject performs the action) participle (can add an -ing); not knowing (through lack of information or intelligence), ignoring (through disinclination), being ignorant, not understanding, unknowing] **that God's kindness** [employment, usefulness (in manner or morals), **betterness**, easiness, goodness, graciousness, kindness] **is meant to lead** [present (right-now-continuous) active (the subject performs the action) indicative (statement of fact); to lead, to bring, to drive, to go, to pass time, to induce, to bring forth, to carry, to let go, to keep, to lead away, to be open] **you to repentance** [compunction for guilt including reformation, reversal of decision, repentance]? **5 But because of your hard** [**callous**, stubborn: hard] **and impenitent** [unrepentant, impenitent] **heart you are storing up** [amassing, reserving, laying up, keeping in store, heaping treasure together] **wrath** [desire, violent passion, abhorrence, punishment, anger, indignation, vengeance, wrath; same word in **Romans 1:18**] **for yourself on the day of wrath** [same word as earlier in this verse] **when God's righteous judgment** [just sentence, righteous judgment] **will be revealed** [disclosed, appeared, coming, lightened, manifested, revealed, revelation].

6 He will render [future (anticipated action) active (the subject performs the action) indicative (statement of fact); give away, deliver, give, repay, perform, recompense, render, requite, restore, reward, sell, yield] **to each one according to his works** [toil, effort, occupation, act, deed, doing, labor, work]: **7 to those who by patience** [cheerful/hopeful endurance, constancy, endurance, patience, patient continuance, waiting] **in well** [good, benefit]-**doing** [toil, effort, occupation, act, deed, doing, labor, work; same word as in **Romans 2:6**] **seek** [present (right-now-continuous) active (the subject performs the action) participle (can add an -ing); seek, worship, plot, desire, endeavor, enquire, require, seek after] **for glory** [very apparent glory, dignity, glory, honor, praise, worship; same word as in **Romans 1:23**] **and honor** [value, money paid, valuables, esteem dignity, honor, preciousness, price] **and immortality** [incorruptibility, unending existence, immortality, incorruption, sincerity], **he will give eternal** [perpetual, eternal, for ever, everlasting] **life**; **8 but for those who are self-seeking** [intrigue, faction, contentious, strife] **and do not obey** [disbelieve (willfully and perversely), not believe, disobedient, obey not, unbelieving] **the truth, but obey** [present (right-now-continuous) middle (the subject acting in his own interest) participle (can add an "-ing")]; convince, pacify, conciliate, assent, rely, agree, assure, believe, have confidence, be content, make friend, obey, persuade, trust, yield] **unrighteousness** [legal injustice, moral wrongfulness of character, life, or act, iniquity, unjustness, unrighteousness, wrong; same word as in **Romans 1:18**], **there will be wrath** [desire, violent passion, abhorrence,

punishment, anger, indignation, vengeance, wrath; same word as in **Romans 1:18; 2:5** **and fury** [passion (as if breathing **hard**), fierceness, indignation, wrath]. **9 There will be tribulation** [pressure, affliction, anguish, burden, persecution, tribulation, trouble] **and distress** [narrowness of room, calamity, anguish, distress] **for every human being** [breath, spirit, soul, life] **who does** [present (right-now-continuous) middle (the subject acting in his own interest) participle (can add an "-ing"); works fully, accomplishes, finishes, fashions, causes, does, performs, works out] **evil** [worthless, depraved, injurious, bad, evil, harm, ill, noisome, wicked], **the Jew** [the Jewish people] **first** [first in time, place, order, or importance] **and also** [and ('also' isn't there)] **the Greek** [non-Jewish people; exact phrase as in **Romans 1:16**], **10 but** [a word that contrasts what came before] **glory** [very apparent glory, dignity, glory, honor, praise, worship; same word as in **Romans 1:23; 2:7**] **and honor** [value, money paid, valuables, esteem dignity, honor, preciousness, price; same word as in **Romans 2:7**] **and peace** [one (to join), peace, quietness, rest; same word as in **Romans 1:7**] **for everyone who does** [present (right-now-continuous) middle (the subject acting in his own interest) participle (can add an "-ing"); toils, effects, engages in, commits, labors, trades, ministers, works] **good** [benefit, good, good things, well], **the Jew** [the Jewish people] **first** [first in time, place, order, or importance] **and also** [and ('also' isn't there)] **the Greek** [non-Jewish people; exact phrase as in **Romans 1:16; 2:9**]. **11 For God shows** [present (right-now-continuous) middle (the subject acting in his own interest) indicative (statement of fact); is] **no partiality** [partiality, **favoritism**, respect of persons].

Are there any repeated words?

Are there any repeated topics?

What are some observations of the text?

1 Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things [Amy Valovcin: We cannot turn God's attention away from our sin by calling out **others**. Keller: My heart is by nature just like theirs; it just shows itself differently.]. **2 We know that the judgment of God rightly falls on those who practice**

such things. **3** Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? [Hughes: God knows instantly and effortlessly everything about us. . . . And His judgment will be perfect.] **4** Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance [Robertson: The very kindness . . . of God is trying to lead . . . thee to a right-about face, a change of mind and attitude . . . instead of a complacent self-satisfaction and pride of race and privilege.]? **5** But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed [Schreiner: Instead of storing up for themselves eternal reward, the Jews were storing up eschatological **wrath**].

6 He will render to each one according to his works [Proverbs 24:12b]: **7** to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; **8** but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury [Murray: The impossibility of leniency resides in the fact that the judgement of God is according to truth and therefore knows no respect of person.]. **9** There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, **10** but glory and honor and peace for everyone who does good, the Jew first and also the Greek [Robertson: The Jew is first in privilege and in penalty. Maclaren: Paul affirms that God's election of the Jews made their responsibility and accountability even greater.]. **11** For God shows no partiality.

Apply (What is the point?)

1. God will judge our **hypocrisy**
2. God's **judgment** is coming
3. God's judgment is **impartial**

Personalize (What do we do with that?)

1. **Repent** of our **sin**

I'll leave you with some words from Chris Arnold: We all fall into the "comparison game." Who's doing better professionally? Who has a better car? A bigger house? I'm not as bad as >insert name here<. I don't run around on my wife. I'm not hooked on >whatever<.

God doesn't compare us to each other. He compares us to the law: His Word. Since we can't stand up to His word we set our sights lower and miss the mark.

And that's why we need Jesus.

Next week: God's Judgment and the Law (2:12-29) (1/2)

12 For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. **13** For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. **14** For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. **15** They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them **16** on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

17 But if you call yourself a Jew and rely on the law and boast in God **18** and know his will and approve what is excellent, because you are instructed from the law; **19** and if you are sure that you yourself are a guide to the blind, a light to those who are in darkness, **20** an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth— **21** you then who teach others, do you not teach yourself? While you preach against stealing, do you steal? **22** You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? **23** You who boast in the law dishonor God by breaking the law. **24** For, as it is written, "The name of God is blasphemed among the Gentiles because of you."

25 For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. **26** So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? **27** Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. **28** For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. **29** But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com) by Wed)

Quotes & Observations

Albert Whiting (Calvin)

Amy Valovcin (Hughes)

We all sin and we all must be accountable for what we do. We must not think that by pointing out other peoples' sins we will somehow distract God from what we do ourselves. Thinking that since other people do it, it somehow makes our sin better or not so bad is a slippery slope. Thinking that other peoples' sins are "bigger" than ours does not negate our sin. **"Such thinking suggests that since we are human we are under moral obligation to sin, and that God is under moral obligation to forgive us."**

We deserve the wrath that God displayed at the cross, but because he is merciful and loving the righteous get His forgiveness.

He talks about God's perfect judgement even on the religious. **"God sees sin in their hearts that they do not see-and condemns them."** He talks about how we can twist our sins into something they are not. We didn't really commit adultery, we just thought about it. We didn't steal, we just thought about it. We somehow think that because we didn't actually commit the sin that we are better than those that do. We all have a tendency to forget our own sin because we are too busy pointing out others sins to God. **"God sees all this! He is not deceived by our indulging in self-righteous delusion by renaming our personal sins."** Ouch! Talk about heart prick!

He talks about how sinners can justify their sins by thinking that since they are continually blessed by God that He must be okay with the way they are living. **"He also draws people to repentance through 'kindness and forbearance and patience.' No one should assume that he is all right with God because life is easy for him at a given time. God calls people through sunshine as well as through rain."**

"God knows instantly and effortlessly everything about us. A man may be a 'good' person-upright, outwardly moral, sure of his goodness. But when he dies without Christ, Christ will say to him 'you have no excuse (Romans 2:1).' And His judgment will be perfect."

God will be perfect and impartial in His judgement. There is nothing we can do to sway God on this, all will be judged. **"Apart from the blood of Christ He will not be moved."**

Extremely eye opening verses. No matter the sin, no matter the sinner, God knows our hearts and sees our true intentions behind everything we do and say. No matter who we are, how eloquent we sound, no matter our position or our power. . . God will judge all. We cannot turn God's attention away from our sin by calling out others. We

cannot change God's mind about our sin by praying about the severity of other peoples' sins. What a merciful God we serve, that He loves us through all of this.

Chris Arnold (Barclay)

Barclay says that Paul is directly talking to the Jews here. Since the tail end of [chapter one](#) outlines the "grim and terrible picture" of the heathen/gentile world, Barclay states that the Jews were essentially sitting back and saying "Yeah! They are bad sinners," but ignoring that the Jews were just as guilty of sin. Barclay seems to feel that the Jews felt a "special privilege" by virtue of their Jewish heritage. But **"Paul is pointing out forcibly to the Jew that he is just as much a sinner as the Gentile is and that when he is condemning the Gentile he is condemning himself. He will be judged, not on his racial heritage, but by the kind of life that he lives."**

I find it interesting that Barclay juxtaposes the Jewish belief of "favored son" status with the righteous judgment of God. Righteous is partially defined as "acting in accord with divine or moral law." It also means "morally right or justifiable."

So, as I read it, Paul is saying that there is a group of people who are comparing themselves to each other and each is trying to argue their own holiness and sanctity, irrespective of the law, and based upon their own perceptions of who they are (the "I'm a good person" argument). But Paul states that God's law has defined sin, not man's ideas. Since the law defines the crime, and since the punishment meted out by God is righteous, then the logical conclusion is that any punishment is in accordance with the law; which Paul has ALREADY argued is for EVERYBODY—Gentile and Jew. Since the law applies to everyone equally, then the punishment for breaking the law is meted out to all offenders equally. This completely destroys any relativism or cultural bias. No one gets a pass because of who they are in the community.

And people are thinking that because God doesn't always smite with a thunderbolt the sinner at the spot of his sin, that he must have a sliding scale. Paul states that God's delay in disciplining people is because of His mercy and love and is a call for repentance (more flies with honey than vinegar). He also states that God will reward each for his deeds . . . in God's own time and in an appropriate manner.

We all fall into the "comparison game." Who's doing better professionally? Who has a better car? A bigger house?

I'm not as bad as >insert name here<.

I don't run around on my wife.

I'm not hooked on >whatever<

God doesn't compare us to each other. He compares us to the law: His Word. Since we can't stand up to His word we set our sights lower and miss the mark.

And that's why we need Jesus.

Christen Barber (Luther)

Darla Skinner (Mounce)

But in the immediate context Paul was not teaching how we are made right with God but how God judges the reality of our faith. Faith is not an abstract quality that can be validated by some spiritual test unrelated to life. God judges faith by the difference it makes no person actually lives. A.M. Hunter is right in saying that "a man's destiny on Judgment Day will depend not on whether he has known God's will and whether he has done it." that is why Jesus taught that those who respond to the needs of hungry, thirsty, the stranger, the sick, and the prisoner will be rewarded with eternal life; but those who fail in these down-to-earth tasks will "go away to eternal punishment" (Matt 25:31-46).

David Barber (his college notes)

Doug Skinner (Phillips)

George Jackson (Murray)

God's truth and equity govern his judgments and there are special privileges for none. The impossibility of leniency resides in the fact that the judgement of God is according to truth and therefore knows no respect of person.

There is no wrath of God except as the reaction of his justice and truth against sin.

It's good to consider the wrath of God. We cannot properly study the work of Christ without properly studying the wrath of God.

Is it mean to sentence a criminal? We have all sinned. We're all criminals. God's wrath is the enactment of the sentence. It's a just sentence. God's wrath isn't mean. It's just. How marvelous that Christ took that wrath, that judgement.

Jessica Miller (Stott)

Jessica Norris (Kroll)

Paul is "calling out" those that were judging others and those that were unable to see their own sins. In the previous chapter Paul spent a lot of time discussing people sinning outwardly which is much easier to identify and therefore judge. I see this running rampant in today's church as well showing that little to nothing has changed in

the thousands of years since Paul penned these words. In [Romans 2](#), Paul begins discussing those that sin inwardly which is bad enough but then are judging the others on top of that.

I like the reminder of how sin is sin no matter how big or small and my author made comparisons to each:

| | | |
|----------------|---|------------|
| Outward Sin | | Inward Sin |
| Adultery | = | Lust |
| Stealing/Theft | = | Covet |
| Murder | = | Hate |

Author notes: In the Old Testament the Jews followed the Old Testament laws. Although the Gentiles did not follow the same laws, they intuitively did things that were similar and found in the Jewish law. Their morals grew from their hearts which is not true for the Jews. When the Gentiles did not follow their own self-imposed code, their conscience kicked in which caused them to feel guilty. The Gentiles excused their sin by making excuses and/or defenses for their acts. **“Being moral is insufficient to be righteous.”** God demands both.

[Justin Harness \(Wiersbe\)](#)

[Jim Fleming \(Moo\)](#)

[Julia Gregg \(Schreiner\)](#)

Overall thought that emerged for me this week is **“sounding brass and tinkling cymbal.”** Just because the practices . . . appear righteous—Christianity is a matter, truly, of the heart. It is then the heart should drive the actions. Action without connection is merely a performance. Paul seems to be speaking to the judgmental Jews who condemn the Gentile believers for a lack of performance/good works; while the Jews continue to maintain the show with no connection. Paul reminds them that it is God, the ultimate judge who sees the heart and that they (Jews) will be without excuse. Despite the old saying- possession is 9/10th of the law . . . Paul emphasizes here that this is not the case in Christianity for the believer. The connection for these verses, especially [verse 1](#) is that Paul is emphasizing the truth of gospel is a heart issue- this is essential, because simple knowledge of the law is not enough . . . the Jews were guilty of self-deception and inconsistency (page 108) rendering them just as guilty as the Gentiles who were committing transgressions. **“Instead of storing up for themselves eternal reward, the Jews were storing up eschatological wrath.”** (page 109) **To whom much is given much is required.** [[Luke 12:48](#)] Quite honestly this has been a favorite for years but its meaning has deepened from the shallow and direct

perspective I took it to mean 20 years ago. Knowledge brings awareness which then begs for wisdom in lifestyle and choices . . . it also brings burden because once you see "it" you cannot unsee it which demands responsibility. (Reminds me of *The Green Mile* movie—the power John Coffey has borne a heavy burden of responsibility.) In **verses 6-11** as the focus moves to works- it is not the works themselves that matter but the nature of the works . . . heart—motive! Even though Jews were comfortable with judgment based on works—Paul deepens this thought by reminding them that God is impartial and no respecter of persons when giving reward "**according to works.**" The critical element here is that God examines the heart and not necessarily the "work." We all fall short of God's righteousness—Paul reminds the Jews that do as well—in spite of their works-based approach to the gospel. Paul does seem to agree with James (page 115) that participation in good works are necessary for the coming age—but this is more about spreading the gospel. Overall—it must be "lived-out."

Julie Fleming (Keller)

To pass judgment is to believe that others are worthy of God's judgment while you are not.

My heart is by nature just like theirs; it just shows itself differently.

Verses 9-10 repeat the teaching of **verses 7-8**, with one difference. Twice he says: '**first for the Jew, then for the Gentile.**' That is '**God does not show favoritism**' (v 11).

Judgement is impartial. What matters is not who we are, but what we do: what matters is not our family or cultural background-Jewish, Christian, church-going, completely cut off from the Bible, and so on—but how we decide to relate to God.

Karrie Harness (MacArthur Bible Study)

Michelle Erickson (MacArthur)

Olivia Swint (MacArthur)

Rachel Samsel (McGee)

These verses talk about God's judgement for man. A few things that stood out that also summarize are below.

First, **verse 1** talks about how God will judge man and judge our sin. Some Jews were even being hypocritical because they were judging the Gentiles for their sin, yet the Jews sins were the same. And God will not excuse this, he will judge all sin and also will judge the hypocrisy. He also touches this again in **verse 3**.

Second, God's judgement is according to the truth. You can't argue with the truth and God knows how they have lived better than anyone.

Thirdly, God is not biased. No favorites. No “teacher’s” pets. God judges according to the law and will judge the same. Jew or Gentile.

Lastly, He does not like those with selfish hearts, those who are stubborn or those with hardened hearts and the storing up of wrath will be judged. He does however reward for good deeds. But that is NOT what gets you to Heaven but he does acknowledge them.

Sean McGarvey (Ironsides)

“To praise virtue while practicing vice may enable one to get by with his fellows, but it will not deceive Him who is of purer eyes than to behold iniquity.” (p. 25)

“Men are inclined to consider that God is condoning their ways, if ‘sentence against an evil work is not executed speedily’ (Eccl. 8:11), whereas He waits in longsuffering mercy that men may have opportunity to face their sins and own their guilt, thus finding mercy.” (p. 25) How beautiful that we have a Father who is patient! I wish I had exercised this kind of patience so many times rather than just jumping in with course correction and punishment. I regret these moments. I wonder how many times when I could have exercised wisdom in patience that a sense of guilt would have led one of my kids to seek forgiveness and our relationship could have been made deeper in that moment. His Fathering vs mine: mine sucks.

“Properly, I believe, we should consider verses 7-15 as parenthetical, not merely 13-15, as indicated in the Authorized Version. In these verses great principles of judgment are laid down that should forever silence the caviler who would charge God with unrighteousness because some have light and privileges that others do not enjoy. . . . Men will be judged by the light they have had, not by the light they never knew.” (p. 26) I think that arguing against God’s nature and attempting to find flaws in His character just points back to our own depravity and trying to justify our shortcomings by either saying 1) “At least I’m not as bad as. . .”, 2) “He does ____ also”, and 3) “At least I’m not doing ____”, rather than admit the shortcomings and have it settled in our minds that He is God and we are not. His is a job for which I am in no way adequately educated, equipped, or able to endure. Remember “Bruce Almighty”? (Morgan Freeman, you are a freckled genius!)

Stephen Archer

Stephen Mays (Stott)

One can almost envisage him as he dictates his letter, suddenly picking out the complacent individual who has been enjoying the exposure of those sins he ‘has no mind to,’ and telling him that he is no better than anyone else. He imagines an interruption by some objector, and turns to refute his objection, first squashing it with

'By no means!' ('Perish the thought!') and then giving a reasoned to reply to it. He starts a new phrase of his argument with such a rhetorical question as 'What shall we say?' or 'What then?' and all the time his thought races ahead of his words, so that his words have to leap over a gap to catch up with his thought.

He preached the equality of all human beings, he acknowledged the pervasive character of evil ('all vices exist in all men, though all vices do not stand out prominently in each man').

Stephen Samsel (Stott)

We even gain a vicarious satisfaction from condemning in others the very faults we excuse in ourselves. Freud called this moral gymnastic "projection," but Paul described it centuries before Freud. This device enables us simultaneously to retain our sins and our self-respect.

Tim & Mila Archer (Maclaren—but Wiersbe since Maclaren was silent on this passage)

When God Gives up: Romans 2:1-11

It would not be an easy task to find the Jews guilty, since disobedience to God was one sin they did not want to confess. The Old Testament prophets were persecuted for indicting the Israel for her sins, and Jesus was crucified for the same reason.

Paul summoned for witnesses to prove the guilt of the Jewish nation; two are covered in this week's study.

A. The Gentiles (2:1-3)

Jewish national and religious pride encourage them to despise the religious pride and encouraged them to despise the "Gentile dogs" and have nothing to do with them. They thought that they were free from judgment because they were God's chosen people. But Paul affirms that God's election of the Jews made their responsibility and accountability even greater.

B. God's Blessing (2:4-11)

The blessings they received from Him gave them greater responsibility to obey Him and glorify Him. It is not the judgment of God that leads men to repentance, but the goodness of God; but Israel did not repent.

God judges according to deeds, just as He judges according to truth. Ex:

- David committed some terrible sins; but the total emphasis of his life was obedience to God.

- Judas confessed his sin and supplied the money for buying a cemetery for strangers; yet the total emphasis of his life was disobedience and unbelief.
- True saving faith results in obedience and godly living, even though there may be occasional falls.

C. God's Law (2:12-24)

D. Circumcision (2:25-29)