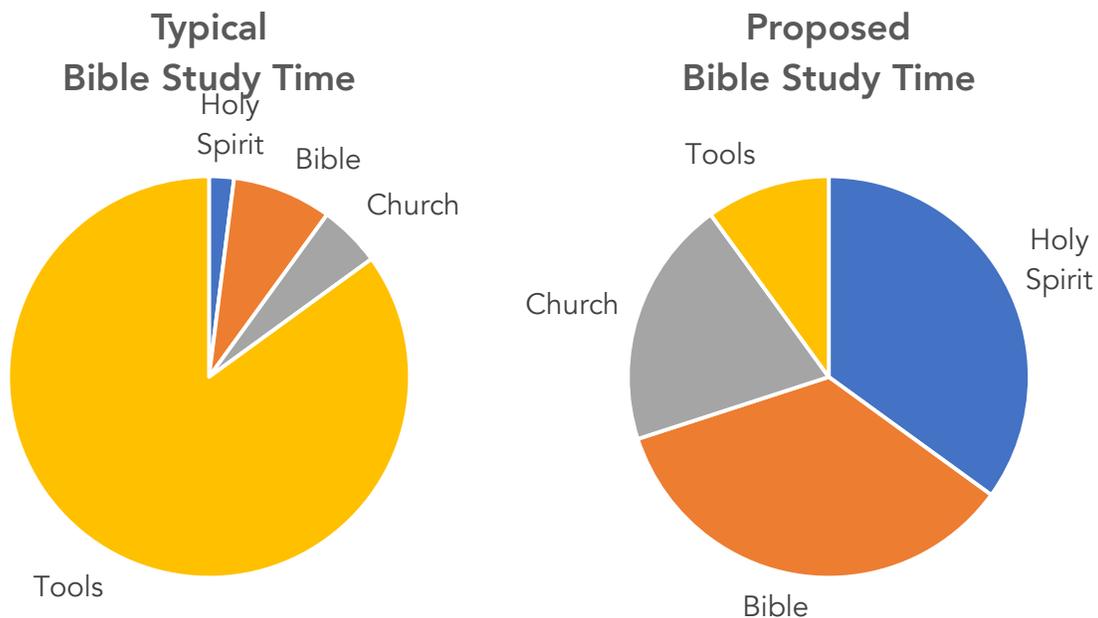


Romans

God's Judgment and the Law ([Romans 2:12-29](#))

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.

God's Righteous Judgment

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.

Read: 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.

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

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

Today, we're going to review, "How to Get a Grasp on My Bible" from Growth Track 2.

1. **Hear** (listening to the Bible being read)
2. **Read** (reading the Bible ourselves) → Read (the "what does it say?")
3. **Study** (asking and answering questions)
4. **Memorize** (hiding the Bible our hearts)
5. **Meditate** (thinking about the Bible to apply the Bible to our lives)
6. **Apply** (living the Bible out in community)
 - **What did it mean to the original hearers? Interpretation** → Explain (the "what does it mean?" structure, words, repetitions, topics, observations, etc.)
 - **What is the underlying timeless principle? Implication** → Apply (the "so what is the point?")
 - **Where or how could I practice that principle? Implementation** → Personalize (the "now what do we do with that?")

We are walking through this process each week in **Romans**. Today, we will walk through the "read" and the first few steps of the "explain" on this passage. Next week, we will walk through the remaining "explain" steps on this passage. (This passage is too big for all the steps in one lesson.)

Are there any literary/structural observations?

Last week we saw that Paul shifted from “they” in **Romans 1** to “you” in **Romans 2**. Paul continues his usage of the “you” pronouns (called a diatribe) in this passage—and even clarifies in **Romans 2:17** that he is speaking specifically to Jewish believers.

What do the words mean?

12 For all who have sinned [second aorist active indicative; missed the mark and not share in the prize, erred, sinned, offended, trespassed] **without the law** [lawlessly, without the law] **will also perish** [future middle indicative; be destroyed fully, perish, lose, die] **without the law** [lawlessly, without the law; same word used earlier in **Romans 2:12**], **and all who have sinned** [second aorist active indicative; missed the mark and not share in the **prize**, erred, sinned, offended, trespassed; same word used earlier in **Romans 2:12**] **under the law** [*nomos*; regulation, law of **Moses**, law; this word will be repeated **19** times in this passage] **will be judged** [*krino*; future middle indicative; distinguish, decide, try, condemn, punish, avenge, conclude, condemn, damn, decree, determine, esteem, judge, sue, ordain, call in question, sentence, think; showed up three times in **Romans 2:1, 3**] **by the law** [*nomos*]. **13 For it is not the hearers** [listeners, hearers] **of the law** [*nomos*] **who are righteous** [equitable, innocent, holy, just, righteous; same word used in **Romans 1:17**] **before God, but the doers** [**performers**, doers (used of poets)] **of the law** [*nomos*] **who will be justified** [future middle indicative; rendered just, rendered innocent, freed, justified, righteous]. **14 For when Gentiles** [non-Jewish, Gentiles, heathens, nations, peoples], **who do not have** [present active participle; have, hold] **the law** [*nomos*], **by nature** [growth, **natural** production, native disposition, usage, kind, nature; used in **Romans 1:26**] **do** [present active subjunctive; make, do] **what the law** [*nomos*; used in **Romans 2:12, 13, 14**] **requires, they are** [present middle indicative; have, hold] **a law** [*nomos*]; **to themselves, even though they do not have** [present active participle] **the law** [*nomos*]. **15 They show** [present middle indicative; indicate, do, show] **that the work** [toil, act, deed, doing, labor, work] **of the law** [*nomos*] **is written** [inscribed, written] **on their hearts** [heart, thoughts, feelings, mind], **while their conscience** [co-perception, moral consciousness, conscience] **also bears witness** [present active participle; testifies jointly, corroborates by **evidence**, bears witness], **and their conflicting thoughts** [computations, reasonings, imaginations, thoughts] **accuse** [present active participle; **object**, accuse, be a plaintiff, charge with some offense] **or even excuse** [present middle participle; give a legal plea of oneself, exculpate, answer for, make a **defense**, excuse, speak for self] **them** **16 on that day when, according to my gospel** [good message; used in **Romans 1:1, 16**], **God judges** [*krino*; future active indicative; used in **Romans 2:1, 3, 12**] **the secrets** [concealed, privates, hidden, secrets] **of men by Christ** [“anointed”] **Jesus** [“Jehovah is salvation;” used in **Romans 1:1**].

17 But if you call [present middle indicative; named further, denominated, call] **yourself a Jew and rely on** [present middle indicative; settle on, remain, rely on, rest in] **the law** [nomos] **and boast** [vaunt, boast, glory, joy, rejoice] **in God** **18 and know** [present active indicative; know, are aware of, feel, perceive, understand] **his will** [determination, choice, purpose, decree, volition, inclination, desire, pleasure, will] **and approve** [present active indicative; test, approve, allow, discern, examine, like, prove, try] **what is excellent** [present active participle; borne through, transported, reported, bettered, excellent, published, of more value; (JF note: I am confused on the proper application of the definition of this word—and so was A.T. Robertson)], **because you are instructed** [katecheo; present middle participle; sounded down into the ears, indoctrinated, **catechized**, apprised of, informed, taught, instructed] **from the law** [nomos]; **19 and if you are sure** [second perfect active indicative; convinced, assented, rely, agreed, assured, believed, have confidence in, contented, make friend, obeyed, persuaded, trusted, yielded] **that you yourself are** [present middle infinitive] **a guide** [conductor, teacher, **guide**, leader] **to the blind** [opaque, **smoky**, blind], **a light** [luminousness, **fire**, light] **to those who are in darkness** [**shadiness**, obscurity, darkness], **20 an instructor** [trainer, teacher, discipliner, instructor] **of the foolish** [mindless, stupid, ignorant, egotistic, rash, unbelieving, foolish, unwise], **a teacher** [instructor, doctor, master, teacher] **of children** [infants, simple-minded, **immature** Christians, babes, childish], **having** [present active participle; having, holding] **in the law** [nomos] **the embodiment** [formation, appearance, semblance, formula, form] **of knowledge** [knowing, knowledge, science] **and truth—** **21 you then who teach** [present active participle] **others, do you not teach** [present active indicative; same word used earlier in **Romans 2:21**] **yourself? While you preach** [present active participle; **herald**, preach, proclaim, publish] **against stealing** [present active infinitive], **do you steal** [present active indicative]? **22 You who say** [present active participle; lay forth, relate, discourse, ask, bid, boast, call, describe, give out, name, put forth, say, speak, tell, utter] **that one must not commit adultery** [present active infinitive], **do you commit adultery** [present active indicative; same word used earlier in **Romans 2:22**]? **You who abhor** [present middle participle; are disgusted by, detest, abhor, abominate] **idols** [images, heathen gods, worship of heathen gods], **do you rob temples** [present active indicative; commit sacrilege, rob temples]? **23 You who boast** [present middle indicative; vaunt, boast, glory, joy, rejoice; same word used in **Romans 2:17**] **in the law** [nomos] **dishonor** [present active indicative; render infamous, despise, dishonor, suffer shame, entreat shamefully] **God by breaking** [violating, breaking, transgressing] **the law** [nomos]. **24 For, as it is written** [perfect middle indicative; written, described], **“The name of God is blasphemed** [present middle indicative; vilified, spoken impiously of, blasphemed, defamed, railed on, reviled, spoken **evil** against] **among the Gentiles because of you.”**

25 For circumcision [the rite of circumcision] **indeed** [indeed, truly, verily] **is of value** [present active indicative; is useful, benefits, advantages, betters, prevails, profits] **if you obey** [present active subjunctive; perform repeatedly or **habitually**, execute, accomplish, collect, fare, commit, do, exact, keep, require; used in **Romans 1:32; 2:1, 2, 3**] **the law** [*nomos*], **but if you break** [present middle subjunctive; violation, breaking, transgression; used in **Romans 2:23**] **the law** [*nomos*], **your circumcision** [the rite of circumcision; same word as earlier in **Romans 2:25**] **becomes** [second perfect active indicative] **uncircumcision** [not circumcised, uncircumcised]. **26 So** [a connecting word], **if a man who is uncircumcised** [not circumcised, uncircumcised; used in **Romans 2:25**] **keeps** [present active subjunctive; watches, guards, preserves, obeys, keeps, saves] **the precepts** [equitable deeds, statutes, decisions, judgments, justifications, ordinances, righteousness] **of the law** [*nomos*], **will not his uncircumcision** [not circumcised, uncircumcised; used in **Romans 2:25**] **be regarded** [future middle indicative; **inventoried**, estimated, concluded, despised, esteemed, imputed, laid, numbered, reasoned, reckoned, supposed, thought of] **as circumcision** [the rite of circumcision; same word as used twice in **Romans 2:25**] **27 Then he who is physically** [growth, natural production, native disposition, usage, kind, nature; used in **Romans 1:26; 2:14**] **uncircumcised** [not circumcised, uncircumcised; used in **Romans 2:25**] **but keeps** [present active participle; completes, executes, concludes, discharges, accomplishes, makes an end, expires, **fills** up, finishes, goes over, pays, performs] **the law** [*nomos*] **will condemn** [*krino*; future active indicative; used in **Romans 2:1, 3, 12, 16**] **you who have the written code** [writing, letter, note, epistle, book, learning, scripture] **and circumcision** [the rite of circumcision; same word as used in **Romans 2:25, 26**] **but break** [violate, break, transgress] **the law** [*nomos*]. **28 For no one is** [present middle indicative] **a Jew who is merely one outwardly** [shiningly, apparently, publicly, openly, outwardly, manifestly], **nor is circumcision** [the rite of circumcision; same word as used in **Romans 2:25, 26**] **outward** [shiningly, apparently, publicly, openly, outwardly, manifestly; same as used earlier in **Romans 2:28**] **and physical** [flesh, meat, human, physical]. **29 But a Jew is one inwardly** [concealed, privately, hidden, inwardly, secretly], **and circumcision** [the rite of circumcision; same word as used twice in **Romans 2:25, 26, 28**] **is a matter of the heart** [heart, thoughts, feelings, mind], **by the Spirit** [current, breath, soul, spirit], **not by the letter** [writing, letter, note, epistle, book, learning, scripture; same as used in **Romans 2:27**]. **His praise** [laudation, commendable thing, praise] **is not from man but from God.**

Your homework: complete the rest of the handout (page 18 in the student notes; page 107 in the teacher notes) on your own (remember to ask, read (use the English text, the meanings of the Greek words, and the Basics of Greek Verbs to help), talk, and then use resources: commentaries, etc.).

Basics of Greek Verbs

A Greek verb has a person, a number, a tense, a voice, and a mood.

Person (the form of the verb)

- First person: the person speaking
- Second person: the person being spoken to
- Third person: the person being spoken of or about

Number (the reference of the verb)

- Singular: referencing one
- Plural: referencing more than one

Tense (the time and kind of action of the verb)

- Present: right-now continuous
- Aorist: simple occurrence without regard for the amount of time taken to accomplish the action
- Imperfect: action continually or repeatedly happening in past time
- Perfect: completed action with the results continuing
- Future: anticipated action
- Pluperfect: completed action that existed at some point in the past

Voice (the performer of the verb)

- Active: the subject performs the action
- Passive: the subject is the recipient of the action
- Middle: the subject acts in his own interest or performs action on himself or for his own benefit

Mood (the relationship to reality of the verb)

- Indicative: statement of fact
- Imperative: a command
- Subjunctive: probability or possibility
- Optative: possibility (more remotely possible than subjunctive)
- Participle: verbal adjective—can add an -ing
- Infinitive: verbal noun—"to" plus the word

Summarized and adapted from Corey Keating (ntgreek.org) and Strong's Concordance

Are there any repeated words?

law (*nomos*), judge (*krino*), and many more

Are there any repeated topics?

What are some observations of the text?

Apply (What is the point?)

Personalize (What do we do with that?)

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

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)