Romans 2:1-11

- In chapter one Paul showed the result of man rejecting general revelation.
- Beginning in chapter 2:1 and going through 3:8 Paul addresses the issue of receiving special revelation (scripture) and rejecting that.
- The Jews are obviously the ones who at this time had heard the most of God's special revelation since they were the ones who received it and were responsible for bringing it to the world.
- The nation of Israel was chosen to receive the revelation, but only by the grace and calling of God. The very fact that they were Israel and chosen cannot save them.
- They had to respond appropriately to the message.

Some would say Israel was not as bad as the Gentiles in chapter one.

Romans 2:1-16 shows that God will judge everyone. Romans 2:1-4 the self-righteous or the moralist are warned.

- **In chapter 1**
  - the identification of sin in 1:18 is followed with
  - a detailed lists of accusations in 1:23, 26, 32.
- **In chapter 2**
  - the identification of sin in 2:1-16 is followed by
  - the accusations of 2:17-29.

Three Principles of Judgment

1. God's judgment is based on truth. Judgment is not arrived at by evaluating appearances or man's misrepresentations. Judgment is decided on reality and facts. (2:2)
   a. We are not judged on what we intended to do or wished we had done.
   b. We are not judged on our knowledge of right and wrong but on what we really did.
   c. It is not about knowing God's will but about doing God's will.
2. God's judgment is based on performance. Each man's judgment is based on what he has actually done.
   a. NIV: "to each person according to what he has done." (literally: "according to his works.") (2:6)
   b. 1 Cor. 3:13, "***His work*** will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality ***of each man's work***."
3. God's judgment is impartial. God does not show favoritism. (2:11)

This chapter picks up where chapter 1 left of by saying "You . . .have no excuse."
In 1:20 mankind was told they have no excuse.
Now, those who have received special revelation of the written word of God also have "no excuse."

Paul begins chapter 2 with change in style by entering into a dialog with an imaginary reader who has so far agreed with Paul's accusations against the godless heathen described in chapter 1.

Paul begins with the second person singular "you". Paul is using a style called a diatribe:

1. Paul is not accusing his readers. That would require the second person plural such as "you all", or "you Romans"
2. A Diatribe is a literary style where the writer addresses and frequently questions an imaginary person in an imaginary conversation through his writing.
3. Many ancient authors used this and it is found elsewhere in the NT including James.

Some of Paul's readers may have been able to say after reading chapter 1, "We've never done that."

They may not have gone to the extreme but they have:

- Committed some level of the sin in their actions
- Have had forms of this rebellion rise up in their thinking and in their hearts
- Matthew 5-7 Jesus says that sinful desires are sin as well as sinful deeds.

This verse is speaking to the rest of mankind who sit in judgment on those in chapter one.
This verse says,

"You do the same things but have no excuse because you have enough understanding to judge those in chapter one as being wrong."

2:1 - 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.

Point of this verse is that since God's wrath is revealed against all people

- all people have knowledge of God then even the person who knows this to be the truth
- Even the person who can explain this is also one of those people who are without excuse.
- Even the self-righteous are one of "all people." They are not judged for judging others, but for doing the same thing they judge other of doing. Their judging reveals/proves they know right and wrong

2:2 - We know that the judgment of God rightly falls on those who practice such things..

- "we know" is Paul making a statement both he and his imagine discussion partner agree on.

2:3 - 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?

We may think that since we have escaped judgment so far that God is:

- not going to judge our sins
- that our sins where not that bad and he did not count them.

The reason God has not called our sins to account is explained in the next verse.
He is showing us kindness so that we have time to repent.

2 Peter 3:9 –

"***The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance***."

Romans 2:1-3 is saying:

a) God will judge those who do "these things"
b) Those who claim to do right still do "these things."
c) Conclusion: Both those who admit they know and those who suppress the truth are come under the judgment of God

2:4 - 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?
(NIV – "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?")

	2228 [e]	3588 [e]	4149 [e]	3588 [e]	5544 [e]	846 [e]	2532 [e]	3588 [e]	463 [e]	2532 [e]	3588 [e]
	ē	tou	ploutou	tēs	chrēstotētos	autou	kai	tēs	anochēs	kai	tēs
4	ἢ	τοῦ	πλούτου	τῆς	χρηστότητος	αὐτοῦ ,	καὶ	τῆς	ἀνοχῆς ,	καὶ	τῆς
	or	the	riches	of the	kindness	of him	and	the	forebearance	and	the
	Conj	Art-GMS	N-GMS	Art-GFS	N-GFS	PPro-GM3S	Conj	Art-GFS	N-GFS	Conj	Art-GFS

usefulness, i.e. morally, excellence (in character or demeanor) - "gentleness, goodness, kindness"

self-restraint, i.e. tolerance

3115 [e]	2706 [e]	50 [e]	3754 [e]	3588 [e]	5543 [e]	3588 [e]	2316 [e]	1519 [e]	3341 [e]
makrothymias	kataphroneis	agnoōn	hoti	to	chrēston	tou	Theou	eis	metanoian
μακροθυμίας	καταφρονεῖς ,	ἀγνοῶν	ὅτι	τὸ	χρηστὸν	τοῦ	Θεοῦ ,	εἰς	μετάνοιάν
patience	despise you	not knowing	that	the	kindness	-	of God	to	repentance
N-GFS	V-PIA-2S	V-PPA-NMS	Conj	Art-NNS	Adj-NNS	Art-GMS	N-GMS	Prep	N-AFS

(μακρός - long)
(θυμός - wrath) **= longsuffering, patience.**

literally,
"a change of mind"
("after-thought")

- a change of thought resulting in a change in behavior

4771 [e]	71 [e]	
se	agei	
σε	ἄγει	?
you	leads	
PPro-A2S	V-PIA-3S	

The focus is God's kindness.
The words "tolerance/forbearance" and "patience" are descriptions of his kindness.

"Tolerance" or "Forbearance" is the translation of a Greek word that carries the idea of self-restraint. This word was used in many Greek writings of the ancient world to describe a temporary truce.

God's kindness and patience is not an indication that he is soft on sin or excuses sin.
Instead, God trying to create a situation for you to avoid the inevitable judgment that he will surely bring to each man.
God's kindness does not prover man's innocence.
God's kindness does not mean man does not need to repent.

2:5 - 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.
(NIV – **"**But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed**.")**

Judgment is coming. And the longer we fail to deal with our sin the more judgment we are building up for the Day of Judgment.

Jews were taught they would be in good standing with God on judgment Day because of their covenant relationship (Abrahamic Covenant, Mosaic Covenant)

This Day of Judgment refers to an eschatological day when we will be judged before God.
This is a day of personal judgment and it is in the future.

There are temporal judgments that occur in time. National judgments occur in time.

2:6 - He will render to each one according to his works:
(NIV – "God "will repay each person according to what they have done.")

- 2:6-11 – Judgment based on works
- 2:6 is the theme statement of 2;66-10
- Works judged:
    - Bema seat:
        - Romans 14:10-12 – "***Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God; for it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God." So then each of us will give an account of himself to God***."
        - 2 Corinthians 5:10 – "***For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil***."
    - Book or works and book of Life
        - Revelation 20:11-15 – ***"Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire***."

2:7 - to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life;
(NIV – "To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life.")

- Cornelius in Acts 10
- Ethiopian Eunuch in Acts 8

2:8 - but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury.

2:9 - There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek,
Two groups are mentioned:

1. Jews, who have received the Law of God
2. Gentiles, who have not received the Law of God through Moses, but still have a form of God's law revealed to each of them

2:10 - but glory and honor and peace for everyone who does good, the Jew first and also the Greek.

In 1:16 the Jews were the first to receive the message of salvation. Here they are the first to experience judgment.

2:11 - For God shows no partiality.

- Deuteronomy 1:17 – "***You shall not be <u>partial</u> in judgment. You shall hear the small and the great alike. You shall not be intimidated by anyone, for the judgment is God's. And the case that is too hard for you, you shall bring to me, and I will hear it.' And I commanded you at that time all the things that you should do***."
- Deuteronomy 10:17 – "***For the Lord your God is God of gods and Lord of lords, the great, the mighty, and the awesome <u>God, who is not partial and takes no bribe</u>***."
- Deuteronomy 16:18-20 – "***You shall appoint judges and officers in all your towns that the Lord your God is giving you, according to your tribes, and they shall judge the people with righteous judgment. You shall <u>not pervert justice</u>. You shall <u>not show partiality</u>, and you shall not accept a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous. Justice, and only justice, you shall follow, that you may live and inherit the land that the Lord your God is giving you***."