

6/6/10

Romans 2

Paul the apostle makes a transition from the bleak picture of man's depravity and perversion to the moralist and self righteous who hold themselves as the standard before God.

It has been said that Paul gave us a telescopic view of man's sin in chapter one, while he gives us a microscopic view of man's in chapter two.

The argument whether it is directed to the Gentiles or the Jew is a constant conflict between commentators yet the important thing to keep in mind is that Paul is addressing both at the same time, when he focuses on the one the other is in the background.

1. In chapter one the Gentiles are the direct focus, denying the evidence creation, living in the sins mentioned. Rom. 1:18-32
2. In chapter two Paul moves to the self-righteous hypocritical moralist, which includes both Gentile and the Jew, who God will judge them for deeds and measure of light. Rom. 2:1-16
3. In the rest of the chapter the Jews are shown to be guilty by their privilege to the law and their misunderstanding the rite of circumcision as the badge of their salvation rather than circumcision of the heart. Rom. 2:17-29

4. Jews and Gentiles have been mentioned together three times to in these two chapters. Rom. 1:16, 2:9, 10

2:1-16 The proclamation to the moralist about the judgment of God.

- 2:1** The rebuke to the self righteous moralist for his hypocrisy.
- 1) The word therefore "dio" is not the conclusion of the previous chapter, but rather the continuation, now dealing with the moralist in the opening verse.
 - 2) The word inexcusable "anaplogetos" means without defense or apology. Rom. 1:18, 20
 - 3) The accused are both Gentile and Jew, without national or cultural identity.
 - a) O man "anthropos", identifies a human being, who is judging those practicing these sins of the previous chapter. Rom. 1:29-32
 - b) Whoever "pas", any, every and all persons refers to the category of men and women who would do likewise, be they Jew or Gentile.
 - 4) The word for judge "krino", means to pick out, describing a critical and censorious judgment of another.
 - a) Jesus warned against such self-righteous judgment like the Pharisees,

while having a plank in one's own eye and criticizing the sliver in another's eye, bringing self condemnation.

Matt. 7:1-5

b) Except your righteousness exceed that of the Scribes and the Pharisees you shall not enter the Kingdom of God.

Math. 5:20

c) The leaven of the Pharisee was hypocrisy. Lk. 12:1

d) David was guilty of this before Nathan the prophet in response to the parable. 2Sam. 12

2:2 The confirmation of the righteous judgment of God.

1) God's judgment in contrast is based on truth that is perfect and without error.

* The word truth "aleethia", means true to fact, the reality behind the facade.

2) The judgment of God is against those who practice such sins, as a life-style and judge as self-righteous moralist, as Pharisees.

* Like the Pharisee that prayed with himself in the temple, "I thank You God that I am not as other men, an extortioners, unjust, adulterers, or even as the tax collector." Lk. 18:11

2:3 The judgment of God is inescapable.

1) No amount of reasoning will avoid it.

* The word think "logizomai", means to reckon, compute or calculate implying the process of reasoning.

2) The amount of judging others will avert my own judgment before God, if I am practicing the same sins.

a) The word escape "ekpheugo" means to flee out of the judgment of God.

b) The self-righteous Gentile or Jew is as guilty as the depraved Gentile of chapter one by practicing sin in his own life.

* Everything is open and naked to God and it is appointed to every person to die and then the judgment. Heb. 4:12; 9:27

2:4 The arrogant contempt by the self-righteous moralist towards God.

Man looks down on the provisions of God for sinners in two ways.

1) By showing contempt for God's patient tolerance with sinner regarding His goodness, forbearance and long-suffering and interpreting it as indifference, weakness or permissiveness!

a) The word despise "kataphroneo" means to think down or think low of something.

- a) Goodness “chrestotes”, means loving-kindness.
 - b) Forbearance “anoche”, means patient toleration, to hold back for repentance.
 - c) Long-suffering “makrothumia”, means slowness to avenge the wrong.
- 2) By misunderstanding the goal of God and purpose of God’s riches towards man, repentance “metanoia”, which means a change of mind that brings about a change of life. 2Cor. 7:9-10; 2Pet. 3:9

2:5 The condemnation of the Hypocrite.

- 1) The problem is not with God, but man he refuses to repent by his heart becomes hard and removing further from repentance, through the rejected opportunities to repent.
 - * The heart becomes hard “sklerotes”, a callous and obstinate heart, the seat of personality where the intellect, emotions and the will interact to make moral decisions.
 - 2) The wrath of God is being dammed up, till the day of the white throne judgment.
 - * The word treasuring “thesaurozo”, means to gather, store up or heap up.
- a) The perilous outcome is that wrath will be in direct proportion to their

rejection of God’s goodness that leads them to repentance.

* The rich man in Hades was told that he had privilege and opportunities during life, but he bypassed them. Lk. 16:25

- b) The day of wrath will be unveiling at the righteous judgment of God, the White throne Judgment. Rev. 20:11-15
 - 1)) The holiness of God demands His wrath.
 - 2)) The judgment must be executed, either through repentance or the wrath of God!

2:6 The accountability of every person for their life choices.

- 1) God will recompense personally and individually.
 - * The word render “apodidomi” means to pay what is due.
- 2) God will recompense according to the deeds committed. Ps. 62:12
 - a) According “kata”, in proportion to the persons deeds.
 - b) Be not deceived God is not mocked whatsoever a man sows that shall he also reap. Gal. 6:7

2:7-10 The possible outcome of God's judgment.

- 1) Eternal life to those who submitted to God's righteousness. vs. 7, 10
 - a) By perseverance in patient continuance "hupomone", means steadfast endurance.
 - b) By doing good and seeking glory, honor and immortality resulting in glory, honor and the peace of God.
 - c) To the Jew first then the Greek.
- 2) Eternal punishment to those who are self seeking and do not obey the truth, but obey unrighteousness. vs. 8-9
 - a) They do not obey "apeitheo", allow themselves to be persuaded to believe, but rather allow themselves to be persuaded in unrighteousness.
 - b) The consequences are indignation "thumos", anger boiling up and soon subsiding again. Rom. 1:18; 2:5, 8, 3:5; 4:15; 5:9; 9:22; 12:19; 13:4, 5
 - c) Wrath "orge", means exhibited punishment, expressing God's attitude towards sin.
 - * A key in the letter. Rom. 1:18; 2:5, 8; 3:5; 4:15; 5:9; 9:22; 12:19; 13:4, 5
 - d) Tribulation "thlipsis", meaning to press together with pressure and used for crushing grapes.

- e) Anguish "stenocoria" means a narrowing of space, so as to not be able to escape.
 - * It is a fearful thing to fall into the hand of the living God. Heb. 10:31
- f) The recipient is every soul who does evil, Jew first also the Greek.

2:11 The purity and vindication of God's judgment.

- 1) There is no partiality with God, He does not judge giving favor to anyone.
 - * The word literally means to receive a man's face. Eph. 6:9; Col. 3:25; Ja. 2:1
- 3) The reality on this earth is that all of mankind is tempted to show favor to those who are beautiful in face, influential or famous. Ja. 2:1-4
 - * We are told that God does not show partiality nor take bribes. Deut. 10:17

2:12-15 The personal short-coming of the moralist be they Jew or the Gentile will be judge by the measure of light they posses.

- 1) All who have sinned without law will perish. vs. 12a
 - a) The word sinned "hamartano" means to miss the mark, implying there is a standard, they just do not live by any standard.

- b) The law refers to the law of Moses, in contrast to the moralist, be they self-righteous or not.
- 2) All who have sinned with law will perish. vs. 12b
 - a) The law of nature, man or Moses holds man responsible to a standard.
 - b) The law accuses and punishes man, it does not reward him.
- 3) All who are doers will be justified before God. vs. 13
 - a) He must live in them. Gal. 3:12
 - b) He must continue and keep all the law. Deut. 27:26, Ja. 1:22, 25
 - c) He in faith of the Coming Messiah promised by the Law is counted as faith, not that he thinks he can obey it perfectly. Rom. 4:3
- 4) All Gentiles by nature do the things contained in law and therefore are a law unto themselves. vs. 14
 - a) They understanding of right and wrong, as well as the responsibility to obey what is right.
 - b) Every person and civilization has know it is wrong to murder, steal, lie, etc.
- 5) All Gentiles show the work of the law written in their hearts, their conscience bearing witness, accusing and excusing one themselves. vs. 15

- a) Conscience “suneidesis”, means to know with, literally with knowledge and contradicting it.
 - b) Their conscience bearing witness to that purpose brings them to a point of decision. 1Cor. 10:25; 1Tim. 4:2; 1Pet. 3:16
 - c) Their sinful response is to accuse or excuse themselves.
 - * Shakespeare said, "Conscience makes cowards of us all."
- 2:16** The unbeliever will be judged by God one day.
- 1) God will judge the secrets of men’s hearts. vs. 16
 - a) A specific day, the White-Throne judgment. Rev. 20:11-15
 - b) Every idle word will be revealed. Matt. 12:36
 - c) Every deed will be revealed. Eccl. 12:14
 - d) As with the believer God will know the motives behind everything. 1Cor. 4:5
 - 2) A specific person will be the judge, Jesus Christ. Jn. 5:22; Acts 17:30-31
 - 3) The judgment is the affirmation and fulfillment of the gospel, “my gospel”.

2:17-29 The proclamation to the Jew about the judgment of God.

2:17-20a The privilege of the Jew.

- 1) National honor being selected by God. vs. 17a
- 2) Scriptural confidence, resting in the law. vs. 17b
- 3) Personal boasting in God. vs. 17c
- 4) Knowledge of God's will. vs. 18a
- 5) Affirmed the excellence of the law. vs. 18b
- 6) Affirmed they were instructed out of the law. vs. 18c
- 7) Affirmed they are guides to the blind. vs. 19a
- 8) Affirm they are a light to those who are in spiritual blindness. vs. 19b
- 8) An instructor of the foolish and a teacher of babes. vs. 20a-b

2:20b-24 The accountability of the Jew.

- 1) They had a form of knowledge and truth in the law but not in heart. vs. 20c
- 2) They failed to learn themselves what they were teaching others. vs. 21a-b
- 3) They preached they should not steal, did they steal? vs. 21c
- 4) They preached they should not commit adultery, did they commit adultery? vs. 22a-c

- 5) They preached they should abhor idols, did they rob temples? vs. 22d-e
- 6) They dishonored God through breaking the law. vs. 23
- 3) They gave opportunity for the Gentiles to blaspheme God as it was written, David included. vs. 24
* Jesus pronounced woes to the Scribes and the Pharisees. Matt. 23

2:25-29 The false assurance of the Jew.

- 1) They made ritual of circumcision to replace obedience, it wrong. vs. 25
- 2) They failed to realize that their disobedience nullified their rite of circumcision, the obedient Gentile as circumcision. vs. 26
- 3) They failed to see their judgment by the uncircumcised by their transgression of the law. vs. 27
- 4) They failed to realize that the ritual was a mere type not the very substance, the seal of the covenant. Gen. 17
* Always of the heart. Lev, 26:41; Deut. 10:16; Jer. 4:4; Rom. 4:9-12; Gal. 5:12; 6:15; Col. 2:11