

## 005 Romans 2:1-16: The Impartiality of God in Edward Rangel

### Pre-Service Loop

0 slides in 0 items • 0s

### Warm-up

0 slides in 0 items • 0s

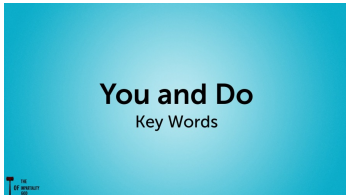
### Service

55 slides in 29 items

#### Romans

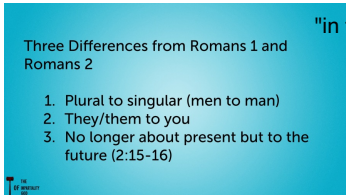


#### You and Do



You, yourself 32 times in 29 verses in the NASB

#### 3 Differences

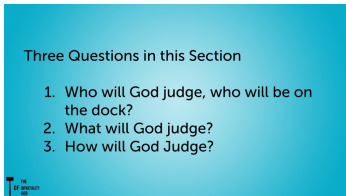


"in that they show the work of the Law written in their

hearts, their conscience testifying and their thoughts alternately accusing or else defending them, **16** on the day when, according to my gospel, God will judge the secrets of mankind through Christ Jesus."

Romans 2:15-16

#### 3 Questions



Who will God judge, who will be on the docket?

What will God judge?

How will God Judge?

By what standard? Is it fair? Will God judge a person for a thing they never knew about? Those that never knew Christ, Bible, 10 Commandments...would it be right, fair for God to condemn them?

Let's begin with Abraham's question about the guilt of Sodom and Gomorrah:

Genesis 18:23-25

## Genesis 18:23–25

23 Abraham came near and said,  
"Will You indeed sweep away the  
righteous with the wicked?"

Genesis 18:23–25

## Romans



## God is concerned with what has b...

God is Concerned with what has been  
done in the Body

- 2 Corinthians 5:10

## 2 Corinthians 5:10

10 For we must all appear before the  
judgment seat of Christ, so that each  
one may be recompensed for **his  
deeds in the body**, according to  
what he has **done**, whether good or  
bad.

2 Corinthians 5:10

## Romans 2:1–5

1 Therefore you have no excuse,  
everyone of you who passes  
judgment, for in that which you  
judge another, you condemn  
yourself; for you who judge practice  
the same things.

Romans 2:1–5

## Who will be on the docket?

Who will be on the docket?

- Fountain pen salesman

## Romans 2:21

21 you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal?

Romans 2:21

## Matthew 23:27

27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness.

Matthew 23:27

## Who will be on the docket?

Who will be on the docket?

- Seneca
- Hypocrisy
  - Politicians
  - Religious people
- Condemn sinners from Romans 1, then you must condemn yourself in Romans 2

Seneca was an adviser to Nero and condemned the empire and society, yet he chose wealth over poverty by becoming Nero's adviser.

Many a politician and preacher has been guilty of being a hypocrite

Self-righteousness sits in many church pews:

gossips

boasting

slanderers

foolishness

etc

Basically, Paul is saying to the Jews in Romans 2, if you condemn the sins of Romans 1, you are condemning yourself because you practice the same or worse (Romans 2:1--2, 22-23)

## Who will be on the docket?

Who will be on the docket?

It is natural to think that disasters will never happen to us. Cancer is what happens to the neighbor, fires burn others' people's homes, not ours. Murders happen in other cities.

Four ways to escape human judgment/condemnation

++that your crime may never be found out

that you can move out of the jurisdiction

find a loophole

escape on way to prison

Many feel the same way about the day of judgment. They believe that they will escape judgment.

## Romans 2:3

3 But do you suppose this, O man, when you pass judgment on those who practice such things and do the same *yourself*, that you will escape the judgment of God?

Romans 2:3

## Who will be on the docket?

Who will be on the docket?

- Even so, many take God's kindness and tolerance for granted
  - "We haven't said grace for years and we still have food."
- Farmer: "I've purposely planted and harvested on Sunday's and have had the best results. God has rewarded me."
- Romans 2:5-6

Who will be on the docket?

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"We haven't said grace for years and we still have food."

Farmer: "I've purposely planted and harvested on Sunday's and have had the best results. God has rewarded me."

While disaster may not come upon us as soon as we sin (like in the OT), what we are doing is piling up God's wrath and the pile get bigger and bigger for the future until God unleashes His full wrath on use.

It is worse to face God's full degree of wrath FOR ETERNITY than to suffer in this life.

Romans 2:5-6

## Romans 2:5–6

5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

Romans 2:5–6

## Who will be on the docket?

Who will be on the docket?

- Everyone, no matter what has been said or done
- Especially what has been done in secret

## What Will God Judge?

### What Will God Judge?

When God Judges, He Judges Deeds - Deeds are Seeds

When God judges He judges seeds

## Matthew 3:12

12 "His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire."

Matthew 3:12

## Matthew 25:31–33

31 "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.

Matthew 25:31–33

## What Will God Judge?

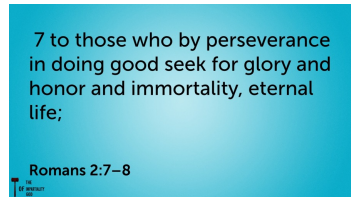
Hot and Cold, not warm

- What does God want?
- Righteous and unrighteous? Which one are you?
- Good and bad? Which one are you?
- Sometimes bad, sometimes good?
- Does this fit in hot and cold? Goat and lamb? Righteous and unrighteous?
- Scripture is clear: good and bad, not in between.

### Who is Righteous Among Us?



### Romans 2:7-8

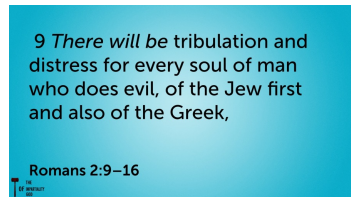


### How will God Judge?



When God judges He judges seeds

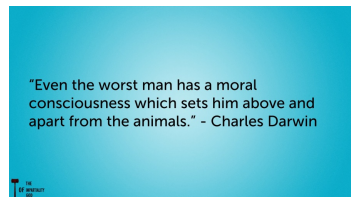
### Romans 2:9-16



### How Can God Condemn a Person...



### Charles Darwin



## Romans 3:19

19 Now we know that everything in the Law applies to those who live under the Law, in order to stop all human excuses and bring the whole world under God's judgment.

Romans 3:19

## Post-Service Loop

3 slides in 3 items • 16s

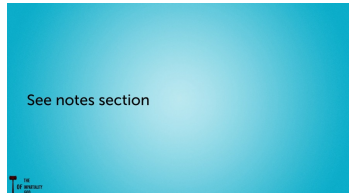
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## Works Cited



## Works Cited

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Cottrell, J. (1996). *Romans* (Vol. 1). Joplin, MO: College Press Pub. Co.

Fitzmyer, J. A., S. J. (2008). *Romans: a new translation with introduction and commentary* (Vol. 33). New Haven; London: Yale University Press. In developing his argument, Paul treats of six topics. First, he enunciates the general principle of God's impartial judgment (2:1–11) and cites the OT to declare that God will recompense all human beings according to their deserts. Second, Paul shows that knowledge and possession of the Mosaic law are no guarantee against the outpouring of divine wrath (2:12–16). Third, he announces that it will be manifested against the Jew as well as the pagan because of the way the Jew lives (2:17–24). Fourth, Paul insists that the Jew is vulnerable in spite of circumcision (2:25–29). Circumcision has value, if one observes the law, but it does not make the real Jew. Fifth, Paul answers objections about the privileges of the Jews (3:1–9). Sixth, Paul affirms that all human beings, Jews and Greeks alike, are sinners and subject to divine wrath. So runs Paul's argument at this point in the letter.

Pawson, Dr. David. "Romans Chapter 2 v1 to 16." *DavidPawson.org*, Anchor Recordings Ltd, 1972, [www.davidpawson.org/resources/resource/352?return\\_url=https%3A%2F%2Fwww.davidpawson.org%2Fresources%2Fcategory%2Fnew-testament-studies%2Ffromans%2F](http://www.davidpawson.org/resources/resource/352?return_url=https%3A%2F%2Fwww.davidpawson.org%2Fresources%2Fcategory%2Fnew-testament-studies%2Ffromans%2F). Accessed 2 Mar. 2021.

Sanday, W., & Headlam, A. C. (1897). *A critical and exegetical commentary on the Epistle of the Romans* (3d ed.). New York: C. Scribner's Sons.

Spence-Jones, H. D. M. (Ed.). (1909). *The Pulpit Commentary: Romans*. London; New York: Funk & Wagnalls Company.

Wuest, K. S. (1997). *Wuest's word studies from the Greek New Testament: for the English reader*. Grand Rapids: Eerdmans. "The Jew is ready enough to judge the Gentile. But he forgets that the same principle on which the Gentile is condemned, namely, that he does evil in spite of better knowledge (1:32), condemns him also. His very assent to the impeachment in chapter 1:18–32 is his own condemnation. This is the force of deo (de?), 'therefore.' " As to the words "Thou that judgest, dost the same things," Denney says, "Not, you do the identical actions, but your conduct is the same, i.e., you sin against light. The sin of the Jews was the same, but their sins were not." "Inexcusable" is anapologetos (?ap????t?), "without an apology or defence," the word "apology" being used here not in the sense of begging one's pardon, but in the sense of talking one's self off from a charge. The Jew is unable to talk himself off from the charge of failing to live up to the light he has. "Judgest" is krino (?????), "to pick out, separate, approve, determine, pronounce judgment." The word here refers to censorious criticism and judgment. It refers to a derogatory appraisal of another's character, the forming of a judgment of his character. "Condemn" is katakrino (?ata????), the word krino (????), "to judge," and kata (?ata), "down," "to judge down," thus, "to condemn." Translation. Therefore, you are without a defense, O man, everyone who judges, for in that in which you are judging another, yourself you are condemning, for you who judge, practice the same things.(2:2) Vincent defines the judgment of God here as not the act of judging but the contents of the judgment. Denney says that "God's judgment squares with the facts." "Know" is oida (?da), "absolute knowledge." Translation. But we know that the judgment of God is according to truth against those who practice such things.(2:3) "Thinkest" is logizomai (?????ma?), "to reckon, compute, calculate, to take into account, to deliberate, weigh." The word implies a process of reasoning. The "thou" is emphatic, "you the Jew." Denney comments, "su (s?) (you) has strong emphasis. The Jew certainly thought, in many cases, that the privilege of his birth would of itself ensure his entrance into the kingdom (Matt. 3:8, 9): this was his practical conviction, whatever might be his proper creed. Yet the su (s?) (you) indicates that of all men the Jew, so distinguished by special revelation, should least have fallen into such an error. He is 'the servant who knew his Lord's will,' and whose judgment will be most rigorous if it is neglected." Translation. And do you reason thus, O man who judges those who practice such things, and (you yourself) do the same things, that as for you, you will escape the judgment of God?(2:4) "Despises" is kataphroneo (?ataf???e?), phroneo (f???e?), "to have understanding, be wise, to feel, to think, to direct one's mind to a thing," kata (?ata), "down," thus, "to think a thing down," in present-day parlance, "to look down one's nose at a thing." Vincent says: "The indicative mood unites a declaration with a question, 'Do you despise? Aye, you do.'" "Goodness" is chrestotes (???stt?), "benignity, kindness." "Forbearance" is anoche (????), "a holding back." In classical Greek mostly of a truce of arms. It implies something temporary which may pass away under new conditions. Hence used in connection with the passing by of sins before Christ (Rom. 3:25). " 'It is that forbearance or suspension of wrath, that truce with the sinner, which by no means implies that the wrath will not be executed at the last; nay, involves that it certainly will, unless he be found under new conditions of repentance and obedience' (Trench)" (Vincent). "Longsuffering" is makrothumia (ma????μa), "patience, slowness in avenging wrongs." Denney says: "The goodness of God summarizes all three (goodness, forbearance, longsuffering) in the concrete. It amounts to contempt of God's goodness if a man does not know (rather, ignores: compare Acts 13:27, I Cor. 14:38, Rom. 10:3) that its end is, not to approve of his sins, but to lead him to repentance." The same authority says, "Not knowing, in that thou dost not know. This very ignorance is contempt." Translation. Or, the wealth of His kindness and forbearance and longsuffering are you treating with contempt, being ignorant that the goodness of God is leading you to repentance?(2:5) "Treasurer" is thesaurizo (???sa????), "to gather and lay up, to heap up, store up." "Hardness" is sklerotes (s????t?) "obstinacy, stubbornness, hardness." Vincent, commenting on the words, "wrath against the day of wrath," says, "A very striking image—treasuring up wrath for one's self. Rev., better, in the day, etc. The sinner stores it away. Its forthcoming is withheld by the forbearance of God. It will break out in the day when God's righteous judgment shall be revealed." Translation. But according to your obstinate and unrepentant heart you are storing up for yourself wrath in the day of wrath and revelation of the righteous judgment of God.(2:6–10) Alford's note on this difficult passage is most helpful. "The apostle is here speaking generally, of the general system of God in governing the world,—the judging according to each man's works—punishing the evil, and rewarding the righteous. No question at present arises, how this righteousness in God's sight is to be obtained—but the truth is only stated broadly at present, to be further specified by and by, when it is clearly shown that by works of law no flesh can be justified before God. The neglect to observe this has occasioned two mistakes: (1) an idea that by this passage it is proved that not faith only, but works also in some measure justify before God, and (2), an idea that by a good work here is meant faith in Christ. However true it be, so much is certainly not meant here, but merely the fact, that everywhere, and in all, God punishes evil, and rewards good." "Render" is apodidomi (?p?d?d?μ?), "to pay off, discharge" what is due, "to requite, recompense." The word has in it the idea of reimbursing a person for doing something. "Deeds" is ergon (????), "works." "Patient continuance" is hupomone (?p?μ????), "steadfastness, constancy." The root idea is that of remaining under some discipline, subjecting one's self to something which demands the acquiescence of the will to something against which one naturally would rebel. "Immortality" is aphtharsia (?f?a?s?a), "incorruption, perpetuity." "Contentious" is eris (????), "factious." "Do not obey" is in its verb form apeitheo (?pe???e?), "not to allow one's self to be persuaded, to refuse or withhold belief."



The noun means “obstinacy, non-persuasibleness.”