



## Chapter 2

**Verse 1-** *Therefore you have no excuse, you foolish person, everyone of you who passes judgment; for in that matter in which you judge someone else, you condemn yourself; for you who judge practice the same things.*

*Therefore-* This refers back to 1:18-32.

*you have no excuse-* In Chapter 1, the Gentiles had no excuse because of natural revelation. Here, the Jews have no excuse because of special revelation- the Word of God. God spoke His word and will to them, so they were even more guilty. They supposed they could not be found guilty because of their covenant with God.

## Chapter 2

**Verse 1-** *Therefore you have no excuse, you foolish person, everyone of you who passes judgment; for in that matter in which you judge someone else, you condemn yourself; for you who judge practice the same things.*

*practice the same things-* They succumb to their spiritual blind spot- Accusing others of that which they are guilty. (Secular psychology calls this “projection.”) (Hypocrisy)

Sometimes people will accuse you of the very things that make them guilty, but here is something to remember: **Time and truth walk hand in hand**. Eventually, the truth will be known.





ὑποκριτής

**hupokrités**

**hupo- under**

**krino- to judge**

**To judge a person  
based on the mask  
they are wearing**

## Chapter 2

**Verse 2-** *And we know that the judgment of God rightly falls upon those who practice such things.*

*judgment of God-* the judgment of God is right because He is impartial (based on the truth). The Gentiles were guilty because they denied what they knew of God (natural revelation) and replaced it with selfish sinfulness.



## Chapter 2

**Verse 3-** *But do you suppose this, you foolish person who passes judgment on those who practice such things, and yet does them as well, that you will escape the judgment of God?*

*yet does them as well-* The Jews were twisting the Law for their own purposes (e.g., divorce) thinking they were above judgment from God.

*you will escape the judgment of God-* Some Jews did believe that God would not cast them away for eternity because they were people of the covenant.

## Chapter 2

**Verse 4-** *Or do you think lightly of the riches of His kindness and restraint and patience, not knowing that the kindness of God leads you to repentance?*

*His kindness and restraint and patience-* This is the same thinking but from a different viewpoint. Since God has shown his kindness, restraint, and patience with us as Jews, we must be favored and above judgment.

The correct reason for God's kindness and restraint and patience is to lead all people (Jews and Gentiles) to repentance. There will come an end to His restraint, and mercy at His second coming.



## Chapter 2

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

*stubbornness and unrepentant heart* - God's kindness and restraint and patience had the opposite effect on the Jews. They grew accustomed to his grace and took advantage of it.

*storing up-* (*thēsauroizeis*) a treasury or storehouse.

*righteous judgment of God-* Everyone will be judged. Either at the bema seat of Christ or the Great White Throne Judgment.

## Chapter 2

**Verse 6-** *who will repay each person according to his deeds:*

*repay each person-* This repayment is eschatological. Paul is speaking of the Great White Throne Judgment at the end of time. Each unrighteous deed will be accounted for and repaid.

Those who have been saved (repented and believed) have had their sins covered by the blood of Christ and are no longer under God's wrath.



## Chapter 2

**Verse 7-** *to those who by perseverance in doing good seek glory, honor, and immortality, He will give eternal life;*

*Verses 7 and 8 are a couplet in reverse order (A B B A). In this verse.*

*in doing good-* Salvation is by grace through faith alone, but the evidence of true salvation is the desire to do what pleases the Savior. They do what is right in the eyes of God, not man.

## Chapter 2

**Verse 8-** *but to those who are self-serving and do not obey the truth, but obey unrighteousness, He will give wrath and indignation.*

*those who are self-serving-* This is the second part of the couplet and describes those who are opposite of the saved in verse 7. They seek to serve everything that does not honor God. In doing so, they are stockpiling (storing up) wrath for the final day.



## Chapter 2

**Verse 9-** *There will be tribulation and distress for every soul of mankind who does evil, for the Jew first and also for the Greek,*

Verses 9-10 are another couplet but in reverse order from verses 7-8. First, the unrighteous are described, then the righteous. There is an emphasis on the results of those acting, not the people themselves.

*tribulation and distress-* There is a future tribulation for those who stand in opposition to God. Here, however, Paul speaks of tribulation and distress in this life.

## Chapter 2

**Verse 10-** *but glory, honor, and peace to everyone who does what is good, to the Jew first and also to the Greek.*

*glory, honor, and peace-* The Jews were given the truth of God first and had a responsibility to first believe and obey. If they believe in Jesus, along with the Gentiles, Jesus will take the penalty of their wrath, and they will experience ultimate glory, honor, and peace in eternity.



## Chapter 2

**Verse 11-** *For there is no partiality with God.*

*no partiality-* The Christian ethic has always been to disregard the external and to focus solely on the internal. Racial background, gender, physical appearance, politics, position, wealth, or poverty is totally inconsequential to salvation.

To say that God was not partial to Jews over Gentiles was scandalous to Jews!

God will judge each person on what they have done, regardless of external differences.

## Chapter 2

**Verse 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;*

*sinned without the Law-* Paul is clarifying his previous comments about judgment according to deeds. Gentiles will perish and be judged even though they didn't know of God's special revelation (His Word- especially the 10 Commandments) because there is enough in natural/general revelation to show them of their Creator. They take that knowledge and pervert it. They will perish (be judged eternally).



## Chapter 2

**Verse 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;*

*sinned under the Law-* Jews will perish and be judged even though they knew of God through natural/general revelation and special revelation. Knowing the Law is not enough. Understanding that it was not meant to save us but to show us our need for a Savior is its purpose.

## Chapter 2

**Verse 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.*

*Paul focuses his argument on a finer point.*

*doers of the Law-* Paul is not saying that obeying the Law leads to salvation or teaching salvation by works. Later, as he summarizes his argument in 3:20, He will clearly state that “no one will be declared righteous in (God’s) sight by observing the law.” No one could keep the law perfectly enough to be justified, so it’s a moot point.



## Chapter 2

**Verse 14-** *For when Gentiles who do not have the Law instinctively perform the requirements of the Law, these, though not having the Law, are a law to themselves,*

Again, Paul extends his argument by making the point that those without the Mosaic law (Gentiles) act in a moral way (i.e.- caring for the sick, protecting their children, being kind, etc.) without knowing the law. Even though they did not have the law written on tablets, they had the law of God written on their hearts (conscience).

## Chapter 2

**Verse 15-** *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,*

*their conscience-* Those who do not have knowledge of the revealed will of God through the law still have the will of God revealed through their conscience. The problem is that a conscience can be hardened or softened.

*alternately accusing or else defending them-* A conscience is an imperfect guide because we debate in our own mind whether something is right or wrong and often make a wrong decision.



## Chapter 2

**Verse 16-** *on the day when, according to my gospel, God will judge the secrets of mankind through Christ Jesus.*

*the day-* Paul is once again referring to the Great White Throne Judgment mentioned in Revelation 20:11-15:

*Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead who were in it, and Death and Hades gave up the dead who were in them; and they were judged, each one of them according to their deeds. 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.*

## Chapter 2

**Verse 16-** *on the day when, according to my gospel, God will judge the secrets of mankind through Christ Jesus.*

*the secrets of mankind through Christ Jesus-* Every public and private action, thought, word and deed will be revealed on the final judgment day when Jesus will stand as Judge before those who are lost will be cast into the lake of fire.



## Chapter 2

**Verse 17-** *But if you call yourself a Jew and rely upon the Law and boast in God,*

*Paul describes three good things about being a Jew:*

- *Jews are members of the nation of Israel, God's chosen people (Deuteronomy 7:6).*
- *Jews may “rely on the law” as a gift, the revelation of God's standards for how to live on earth, given only to the Jews.*
- *Jews could rightly boast that the one true God was their God, and they were His people.*

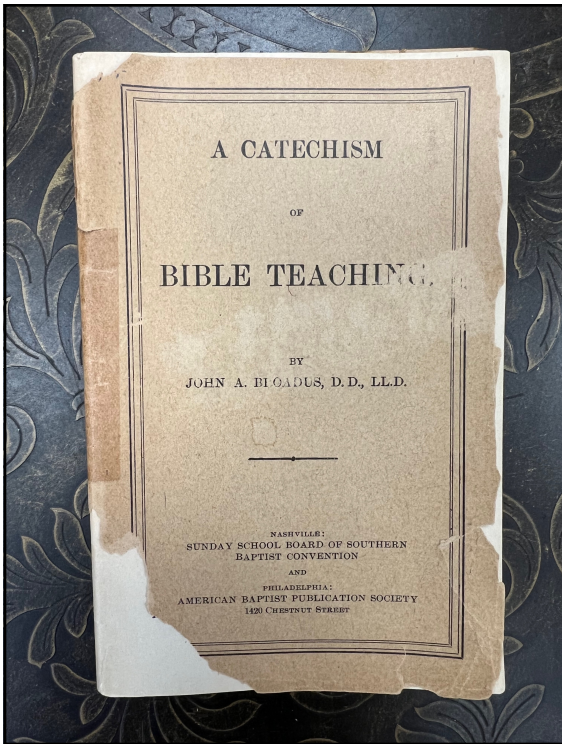
## Chapter 2

**Verse 18-** *and know His will and distinguish the things that matter, being instructed from the Law,*

Paul addresses another truth with his readers. They are Jews, God's chosen people. They have the Law, and they know the will of God through His law, but they do not obey His law.

*being instructed from the Law- (katēchoumenos)* The Jews were supposed to know the difference between things that matter and things that don't matter according to God. They had been instructed by rote from their childhood.





katēchoumenos

catechism

kata (down) + echo  
(hear/ear)

“To put down the ear”

“To teach orally”

## Chapter 2

**Verse 19-** *and are confident that you yourself are a guide to people who are blind, a light to those in darkness,*

*people who are blind-* Paul continues his case by stating that since Israel knew of God's law, they should be able to act as a guide for people who are spiritually blind. God's revelation was never meant as a private treasure for Jews alone. They were to act as a guide for other nations. The Jews were proud they had the light (God's Word) but forgot it was not of their making. It was given to them to give to others.

Gen. 22:18- *And in your seed **all the nations of the earth shall be blessed**, because you have obeyed My voice.*”



## Chapter 2

**Verse 20-** *a corrector of the foolish, a teacher of the immature, possessing in the Law the embodiment of knowledge and of the truth—*

*Paul continues a list of how the Jews saw themselves in relation to other people (non-Jews)*

- 1. A guide to the blind*
- 2. A light for those in darkness*
- 3. A corrector of the foolish*
- 4. A teacher of the immature*

## Chapter 2

**Verse 21-** *you, therefore, who teach someone else, do you not teach yourself? You who preach that one is not to steal, do you steal?*

*teach yourself-* Paul continues with an obvious question- If you are all these things you think yourselves to be, why don't you follow your own teaching? He gives three examples: stealing, committing adultery and robbing temples.



**Next week...**  
**Chapter 2 Continued**  
**“The Jews Under  
The Law”**

