

1Therefore 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. **2**And we know that the judgment of God rightly falls upon those who practice such things. **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? **4**Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? **5**But because of your stubbornness and unrepentant heart you are **storing up** wrath for yourself in the day of **wrath**⁷ and revelation of the righteous judgment of God, **6**who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS: **7**to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; **8**but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. **9***There will be* tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, **10**but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek. **11**For there is no partiality with God. **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 just before God, but the doers of the Law will be justified. **14**For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, **15**in that they show the **work of the Law** written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, **16**on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

1 Excuse from what?

2-3 Why is judging others a condemnation of the one who judges?

1-11 Why did Paul feel it necessary here to warn against God's judgment against judging?

4 Provide an example of how we "think lightly of His kindness and tolerance and patience?"

5 How does God's kindness lead to repentance? Would it not be better if He were more wrathful? Wrath = οργην ([3709](#))

5-6 What causes the "storing up" of wrath? [[2343](#), θησαυρίζω] See Matthew 6:19.

7-8 Compare and contrast those who persevere vs. those who are selfishly ambitious.

9-10 Why does the Jew who does evil get tribulation first? And honor and peace (εἰρήνη) first?

11-16 Since all have sinned and fall short (3:23), and thus we can not meet the expectations of the Law, why are we being judged by the Law?

13 Does Paul sound more like Paul here or James? How do you resolve this paradox?

15 ἐργον του νομου What is the ἐργον του νομου (work of the Law)? See Appendix E: The Law.

16 Why is it "good news" that God will judge the secrets of men "through" Christ Jesus?

⁷ οργη "to teem, swelling up to constitutionally oppose" – properly, *settled anger* (*opposition*), i.e. rising up from an ongoing (fixed) opposition. Proceeds from an internal *disposition* which *steadfastly* opposes someone or something based on extended personal exposure, i.e. solidifying what the beholder considers *wrong* (unjust, evil). It comes from the verb οργαζω meaning, 'to teem, to *swell*,' and thus implies not a sudden outburst, but rather (referring to God's) *fixed*, controlled, passionate feeling against sin.

17But if you bear the name “Jew” and rely upon the Law and boast in God, 18and know His will and approve the things that are essential, being instructed out of the Law, 19and are confident that you yourself are a guide to the blind, a light to those who are in darkness, 20a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth, 21you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal? 22You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?⁸ 23You who boast in the Law, through your breaking the Law, do you dishonor God? 24For “THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU,” just as it is written. [Isaiah 52:5; Ezekiel 36:22]

25For indeed circumcision is of value if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision. 26So if the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision? 27And he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the Law? 28For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. 29But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

17 Why are descendants of Hebrews called “Jews?” Why did they boast being a “Jew?”

17-20 God's People Are Supposed to:

1. _____ upon the Law
2. Boast in _____
3. Know _____ will
4. _____ that which is essential
5. _____ the blind; be a _____ to those in darkness
6. Teach the _____
7. Be the _____ of knowledge & the truth having the Law

21-24 What is the responsibility incurred from all the above attributes?

22 Where do we rob temples? See the footnote below.

24 What do God's people do to cause unbelievers to blaspheme (βλασφημέω, 987 “to slander, hence to speak lightly or profanely of sacred things”) the authority and reputation (“the name of”) of God?

25-29 What is the value of circumcision to followers of the Law? Transgressors of the Law?

29 Who is the Jew?

1. _____ constructed.
2. Circumcised _____.
3. Motivated by the _____, not by the letter.
4. Praise is sought from _____, not _____.

⁸According to historians, some Jews of the Dispersion actually made a self-righteous business venture of looting pagan temples and selling the idols, or the precious metals of which they were made, for profit. For the record, this was a direct violation of Deuteronomy 7:25: “You shall burn the carved images of their gods with fire; you shall not covet the silver or gold that is on them, nor take it for yourselves, lest you be snared by it; for it is an abomination to the Lord your God.”

Not only was this a violation of Old Testament law, it was also a violation of Roman law. Josephus and Philo both say that *hierosuleo*, robbery of temples, was a crime on a par with treason and murder in the Roman world, punishable by death. There was also a Roman law against stealing sacred books and monies from the Jewish Temple, promulgated by Caesar Augustus. But since Romans 2:22 refers to temples in the plural, and has “abhor idols” as the antithesis, it is highly doubtful Paul is asking Jews if they rob their own Temple. The notion, however, Jews would rob pagan temples, when even Roman law protected them against the robbery of their own Temple, would only add to their hypocrisy in the eyes of Gentiles/unbelievers.

Paul uses *hierosuleo* in Romans 2:22 because robbing pagan temples was one of the more blatant contemporary examples of Jewish hypocrisy, and would be a cause of blasphemy of the name of Jehovah among Gentiles/unbelievers (2:24).

CULT DILEMMA AND ANALYSIS

DILEMMA

YOUR RESPONSE: AT LEAST ONE POSITIVE AND ONE NEGATIVE COMMENT

The aboriginal people of this land know nothing of the Lord God Jehovah except through the creation. Unlike their neighbors who worship the hills, animals, and skies, these people seek Deity beyond themselves, or their social relationships, or their physical environment.

Analyze the "Cult Dilemma" above after Re-Reading Romans 1 to Romans 2:1-16

FOUR ASSESSMENTS OF THEISM IN GENERAL AND CHRISTIANITY IN PARTICULAR

ASSESSMENT

YOUR RESPONSE: ONE POSITIVE AND ONE NEGATIVE COMMENT

"Christianity will go. It will vanish and shrink. I needn't argue with that; I'm right and I will be proved right. We're more popular than Jesus now; I don't know which will go first—rock and roll or Christianity."

"Never has any one been less a priest than Jesus, never a greater enemy of forms, which stifle religion under the pretext of protecting it. By this we are all his disciples and his successors; by this he has laid the eternal foundation-stone of true religion; and if religion is essential to humanity, he has by this deserved the Divine rank the world has accorded him."

"If it could be proved today that not one of the miracles of Jesus actually occurred, that proof would not invalidate a single one of his didactic utterances; and conversely, if it could be proved that not only did the miracles actually occur, but that he had wrought a thousand other miracles a thousand times more wonderful, not a jot of weight would be added to his doctrine."

"Without our suffering, our work would just be social work, very good and helpful, but it would not be the work of Jesus [the] Christ, not part of the Redemption. All the desolation of the poor people, not only their material poverty, but their spiritual destitution, must be redeemed. And we must share it, for only by being one with them can we redeem them by bringing God into their lives and bringing them to God."