

[Romans 2.3-4 Judging according to Inescapability 029]

In Romans Paul stresses the nature of God including some of the more difficult characteristics.

**Nature of God**

1. Omnipotent - 1.16,20 *For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek...20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.*
2. Righteous - 1.17 *For in it the righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS man SHALL LIVE BY FAITH."*
3. Wrath - 1.18 *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, ...24 Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them....*

This one is more difficult. There are even some believers that deny the wrath of God. In verse 24 the phrase that illustrates His wrath is 'God gave them over'.
4. Revealer - 1.20 *For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse....18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,*

We have insight that cannot be ours apart from God as revealer.
5. Glorious - 1.23 *and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.*

In Exodus Moses asked to see the glory of God. God passed by him and the description was that Moses saw many attributes of God—not just a glorious light. Some theologians say that the glory of God encapsulates all the attributes of God.
6. Inmutable - 1.23 *and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.*

He is incorruptible, cannot be changed in any way.

7. Law Giver - 1.32 *and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.*
8. Judge - 2.2 *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?*

This is what is stressed in chapter two, God as judge.
9. Kindness ... - 2.4 *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?*

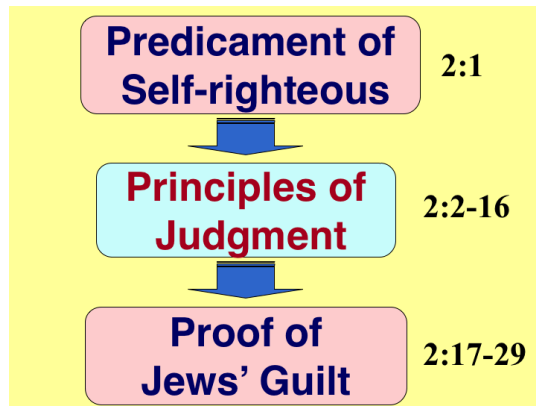
We stress more other attributes, like the love of God, but we should not neglect the wrath or justice of God. It is not until we get to 2.4 that he speaks of the kindness of God.  
The emphasis is that we ought to have a complete picture of who God is—or we don't appreciate the kindness of God. If you don't understand the wrath of God, you will never have an appreciation for the salvation or grace of God. It is important that we have an understanding of the totality of His nature.

Again, at this point Paul is talking to a new group: the Jews who had a self-righteous attitude and think that somehow the justice of God is not applicable to them or somehow they have a privileged position. We see a little of that in 3.1 *Then what advantage has the Jew? Or what is the benefit of circumcision? 2 Great in every respect. First of all, that they were entrusted with the oracles of God.* Yes, great advantage. But the Jews took it further in terms of pouring out grace upon them. One of the advantages was that they were given the oracles of God, the very word of God; it is from the Jewish people that we have the Bible, Old and New Testament. They were entrusted with the oracles of God.

Then, later on, Paul devotes a whole section to the issue, in chapter nine as well, 9.4 *who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises...* Very privileged but not escaping the evaluation or judgment; because of sin they also are in need of a savior and they anticipate a messiah that will accomplish that, but in the first century they took their position of privilege and thought they were exempt. They thought the gentiles would be punished but not themselves as Jews.

Today we can apply it to a lot of church people: raised in the church, even attending quite consistently but if they never come into a personal relationship with Jesus Christ, then they fall into the same

category that Paul is dealing with in 2.1. As all men in chapter one, they are in a predicament as well, having condemned themselves.



Next he gives principles of judgment, 2.2-16, to awaken that mindset to OT principles, alluding to things that Jewish people would have been familiar with. The first one is the justice of God. Explaining these principles he proves the guilt of the Jews.

### Justice of God

- I. Introduction 1.1-17
- II. Provision of God's Righteousness 1.18-8.39
  - A. Condemnation 1.18-3.20
    - 1. Guilt of Humanity 1.18-32
    - 2. Guilt of Jews 2.1-3.8
      - a. Predicament of Self-Righteous 2.1
      - b. Principles of God's Judgment 2.2-16

We actually want justice. The most significant work of God is when Jesus bore the penalty for sin on the cross. Every judgment in the Bible is an example of God dealing with evil, separating out the evil from what he loves from the consequences and the damages of evil. With self-judgment we ought to evaluate and sort out whatever damages or destroys our own lives. If we do not: there is discipline, Hebrews 12, separating out whatever is damaging us; this He will complete in the Great White Throne judgment. The essence of the judgment of God is good. There is grace as well, in the justice of God, in which Jesus bore the sin that we deserved to bear.

2.2 And we know that the judgment of God rightly falls upon those who practice such things.

'Rightly falls' is better translated 'according to truth'. Of course today the culture tells us that we can't really know 'truth' and it varies, is not absolute. But it is embodied by the Trinity and the judgment of God is according to truth.

### According to Truth

- > **κατα ἀλήθεια** (kah-tah ah-láy-thayee-a)
  - > Reality
  - > Truth as God sees it
  - > Absolute Truth
  - > Omniscient Knowledge
- God is Truth and Knows all Truth**  
and nothing will escape His notice

### Principles of Judgment

1. Based on Truth 2.2
2. Based on Inescapability 2.3-4

### No Escape from God's Judgment

- b. Principles of God's Judgment 2.2-16
  - 1) Based on Truth 2.2
  - 2) Based on Inescapability 2.3-4
    - a) Failure on Inescapability 2.3
      - (1) Perverse Reasoning

If someone thinks he can escape from God's judgment, his reasoning is wrong:

2.3 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?

'Do you suppose this', 'are you coming to this conclusion' or 'are you calculating'. The word for 'suppose' is λογίζομαι (lo-guíd-zo-ma-ée) which is an accounting term meaning 'to calculate'. Later it is translated 'reckon yourself' dead to sin—which is God's perspective, we are dead to sin; therefore we should not continue in a sinful lifestyle.

Here the word 'suppose' is in a negative sense; they are 'calculating' and coming to a wrong conclusion.

- b. Principles of God's Judgment 2.2-16
  - 1) Based on Truth 2.2
  - 2) Based on Inescapability 2.3-4
    - a) Failure on Inescapability 2.3
      - (1) Perverse Reasoning
      - (2) Passing of Judgment

2.3 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?

This is the word κρίνω (kreé-no) which in this context is used in a negative sense where we condemn others, look down on others. He is reviewing what he said in verse one.

### Judgment

1. κρίνω (kreé-no) - verb, to judge 2.1 (3x), 2.3, 12, 16, 27  
Clearly this passage is dealing with judgment; and in the case of man, wrongfully judging.

- b. Principles of God's Judgment 2.2-16
  - 1) Based on Truth 2.2
  - 2) Based on Inescapability 2.3-4
    - a) Failure on Inescapability 2.3
      - (1) Perverse Reasoning
      - (2) Passing of Judgment
      - (3) Practicing of the Same

2.3 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?

'Practicing the same' shows us that it is hypocritical judgment; they haven't cleaned up their own act and are judging others.

- b. Principles of God's Judgment 2.2-16
  - 1) Based on Truth 2.2
  - 2) Based on Inescapability 2.3-4
    - a) Failure on Inescapability 2.3
      - (1) Perverse Reasoning
      - (2) Passing of Judgment
      - (3) Practicing of the Same
      - (4) Persistence of Judgment

2.3 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?

From the beginning of the world, since the Fall, God continually judges. And it will be in the future, God intervening to judge on an individual basis. For the believer it is discipline. For the unbeliever it is consequences of sin, as we saw in chapter one.

'Do you suppose that you will escape the judgment of God?' The implied answer: absolutely not! There is no 'Great Escape', and no small escape. That's the principle: **no escape from God's judgment.**

In our culture you might be able to evade judgment. You might commit a crime and there is an escape; but in contrast there is NO escape from God. In civil law, though, there are ways:

### Civil Law

1. Conceal offense -
  - Omniscient - Psalm 147.5 Great is our Lord and abundant in strength; His understanding is infinite.  
33.13 *The LORD looks from heaven; He sees all the sons of men; 14 From His dwelling place He looks out On all the inhabitants of the earth, 15 He who fashions the hearts of them all, He who understands all their works.*  
You might be able to conceal your offense so that no one knows about it; you hide it well enough so that you cannot be identified. In this world there is no absolute justice, so some criminals get away with their crime.  
But as these verses show, with God you cannot hide or conceal. He knows all things.
2. Escape jurisdiction -
  - Omnipresent - Psalm 139.3 *Has escudriñado mi andar y mi reposo, Y todos mis caminos te son conocidos....7 Where can I go from Your Spirit? Or where can I flee from Your presence?*  
Or, in civil law, you can leave the State or even the country to be out of the jurisdiction. But can't do that with God; He is omnipresent, so you can't 'hide' from Him. Adam and Eve tried to hide from God, but we can't go anywhere to hide from the presence of God.
3. Process breakdown -
  - Righteous - Psalm 119.137 *Righteous are You, O LORD, And upright are Your judgments.*  
You might be able to escape by a breakdown of the legal process: there is not enough evidence, you have a bad lawyer, or the

prosecution doesn't do a good job of prosecuting. The system breaks down. Actually our system is designed to give some leeway in case someone is innocent; a certain level of proof is necessary in order to convict.

God is absolutely righteous in that the system never breaks down. The standards are always enforced and His justice always effected. There is no 'reasonable doubt' with God. He has absolute perception on all of it.

The Jews would be familiar with all these passages—not that Paul is quoting them, but the very words should elicit them to think: 'Oh, I can't escape; God is omniscient, omnipresent, absolutely righteous. His justice is perfect, no escape!'

#### 4. Escape from prison -

Omnipotent - Psalm 90.11 *Who understands the power of Your anger And Your fury, according to the fear that is due You?*

Even if someone is convicted and sent to prison, what happens? They escape from prison. Is there any escape from the justice of God? No. No parole. He is omnipotent and will effect everything that is intended.

Not only is the justice of God inescapable, but there is an interesting juxta-positioning of the justice of God with the *kindness* of God, His grace.

- b. Principles of God's Judgment 2.2-16
  - 1) Based on Truth 2.2
  - 2) Based on Inescapability 2.3-4
    - a) Failure on Inescapability 2.3
    - b) Failure on Kindness 2.4
      - (1) Perverted Thinking

Again, as in verse three, they use perverted thinking; he uses a similar word, but it is a stronger word. In other contexts it is used for despising something. Notice that a lot of these things start in the mind—or the heart as Jesus says. Again, Adam and Eve's sin was their faulty thinking concerning who God is.

2.4 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?

Next is the praiseworthiness of God.

- b. Principles of God's Judgment 2.2-16
  - 1) Based on Truth 2.2
  - 2) Based on Inescapability 2.3-4
    - a) Failure on Inescapability 2.3
    - b) Failure on Kindness 2.4
      - (1) Perverted Thinking
      - (2) Praiseworthiness of God

Paul is mentioning some of the aspects of God from a positive angle. He begins with the 'riches of His kindness and tolerance and patience'—three very specific perfections or attributes of God. But first of all look at the word *riches*. If you do a word study of it you find that it is related to the *glory* of God. Often the two words are put together. When we speak of riches it is in the context of glory.

2.4 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?

We look at verses using these words.

#### Grace

##### 1. Riches - often with His Glory

We cannot imagine His riches in glory. This is a motivator for us; it is what God is going to use to thwart sin. He is reminding us that God uses His goodness and glory to discourage sin and encourage godly living.

9.23 *And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,*

Ephesians 1.18 *I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,*

3.16 *that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man,*

##### 2. Kindness - His goodness

Then he speaks of His kindness which essentially is God's goodness. Again, one of the elements of the sin of Adam and Eve was a dissatisfaction with the goodness of God. When God said, 'You can eat from all of the trees of the garden' it is emphasizing the multitudes of the fruit that God had created, all of the kinds were available from one end of the spectrum to the other end of the spectrum of fruits. They could eat as much as they wanted to

without gaining weight—imagine that!—and enjoy them—except for one.

So they are saying, ‘You are restricting me in this one area? I want that one! That’s the one I want!’ It is an undermining or a denial of the goodness of God in the abundance, the richness of all the trees of the garden. There is only one we cannot eat and that is the one we choose.

11.22 *Behold then the kindness and severity of God; to those who fell, severity, but to you, God’s kindness, if you continue in His kindness; otherwise you also will be cut off.*

Ephesians 2.7 *so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.*

Psalm 34.8 *O taste and see that the LORD is good; How blessed is the man who takes refuge in Him!*

This is a different word for *good*; it is not the common one, ἀγαθός. It is a word that in this context is associated with God’s goodness. The same word as *kindness*.

145.9 *The LORD is good to all, And His mercies are over all His works.*

He is good to *all*, to the unbeliever—that is common grace: the rain falls on the just and the unjust—and He is also good to the believer because He has bestowed salvation. That goodness is to be a motivator as we will see later in the verse.

### 3. Tolerance - His holding back of wrath

The tolerance of God; this word is used only one time outside this passage, in 3.25. God, in His justice would be perfectly just to strike down everyone the moment they sinned; He could have struck down Adam and Eve, or started over. He could have judged all and not made a provision for Noah, for example He could have judged Noah as well. Lot could have been enveloped in the midst of God’s judgment. God did not have to send Jesus to die on the cross. He sent Jesus partly because He is tolerant and allows us to breathe in spite of our sinning. He is holding back wrath.

3.25 *whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;*

And the concept, not the word, is in this verse Acts 17.30 when Paul is speaking to the Athenian philosophers. He speaks of God’s tolerance.

Acts 17.30 *“Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent,*

### 4. Patience - His slowness to anger

También Su paciencia está enfatizado en el versículo.

Exodus 34.6 *Then the LORD passed by in front of him and proclaimed, “The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth*

This is in the context of Moses asking to see the glory of God, a revelation of the glory of God...slow to anger, compassion...

Psalm 86.15 *But You, O Lord, are a God merciful and gracious, Slow to anger and abundant in lovingkindness and truth.*

This is a major theme throughout Scripture, part of God dealing with evil.

Jonah 4.2 *He prayed to the LORD and said, “Please LORD, was not this what I said while I was still in my own country? Therefore in order to forestall this I fled to Tarshish, for I knew that You are a gracious and compassionate God, slow to anger and abundant in lovingkindness, and one who relents concerning calamity.*

This is the reason Jonah disobeyed God, the reason that Jonah went in the opposite direction. God said, ‘Go to Nineveh, present the gospel to them.’ And this is the reason Jonah gives for not going there: the Ninevites were extremely cruel and persecutors of the Jewish people, so Jonah said, ‘I don’t want to go there; if I present the gospel of salvation, God is going to be slow to anger and is not going to judge them! They might repent! He is compassionate; I don’t want them to receive salvation. I don’t want to spend eternity with them!’ So he goes in the opposite direction. In fact, after he was disciplined and he went, the Ninevites did repent. The point being that God is slow to anger.

This is a major theme in Scripture: God will work a work of grace: you see it in the garden of Eden, in the Genesis flood in the salvation of Noah and throughout time. The salvation that we have in Jesus Christ is a work of grace creating the church age. But we still have the sin nature; Noah still had the sin nature in him after the grace of saving him and his family, his drunkenness and the sin of one of his sons. (Genesis 9). Sin begins its corrupting effects; you will see this cycle over and over. This passage is an illustration of some aspects of that.

In Israel God performs tremendous miracles in bringing them out of Egypt and in the wilderness; and then we see the corrupting effects of sin and, in fact, that first generation has to go into the wilderness for 40 years.

And He establishes the Law which is by grace, gives them great victory in conquering the Canaanites, and then the corrupting effects of

sin in the nation of Israel. An as in this passage, God exhibits His tolerance and patience—until sin reaches its full corruption.

Adam and Eve saw the first corrupting effects in their first son, whom Eve thought would be the one to solve the problem of sin became the first murderer. They ate the forbidden fruit, Cain was the first murderer and then by chapter six, the whole culture is totally corrupt. This brings us to number 4: God intervenes to judge and save. We see this over an over again.

### Cycles of Sin

1. God's Work of Grace
2. Sin Begins Corrupting Effect
3. God Patiently Endures Sin  
    Sin Reaches Full Corruption
4. God Intervenes to Judge and Save

The church was founded by God's grace, and what does the Bible predict? At the end of the age there will be a great apostasy with it. We see the corrupting effects of sin and there will be judgment and salvation. The Rapture is salvation and judgment in that God leaves behind those that are unbelievers to go into the Great Tribulation. You even see it in the Millennial Kingdom; the grace of the establishment of the kingdom and at the end of the thousand years what happens? A final rebellion, followed by the Great White Throne judgment.

Looking at the Canaanite culture: God allows it to exist for over 400 years and at the conquest it is the time of full corruption so God uses the Israelites to judge them and give the Israelites the land.

- b. Principles of God's Judgment 2.2-16
  - 1) Based on Truth 2.2
  - 2) Based on Inescapability 2.3-4
    - a) Failure on Inescapability 2.3
    - b) Failure on Kindness 2.4
      - (1) Perverted Thinking
      - (2) Praiseworthiness of God
      - (3) Passing Over of His Kindness

2.4 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?

Paul summarizes all of this mentioning the *kindness* of God to say that we should be motivated by the grace of God. This is the purpose: to lead to repentance.

- b. Principles of God's Judgment 2.2-16
  - 1) Based on Truth 2.2
  - 2) Based on Inescapability 2.3-4
    - a) Failure on Inescapability 2.3
    - b) Failure on Kindness 2.4
      - (1) Perverted Thinking
      - (2) Praiseworthiness of God
      - (3) Passing Over of His Kindness
      - (4) Purpose for Repentance

2.4 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?

God is not inflicting immediate judgment because He is tolerant and kind. That should be the motive to lead the unbeliever to repentance. It is not just judgment and wrath, but actually kindness that is designed to lead to repentance.

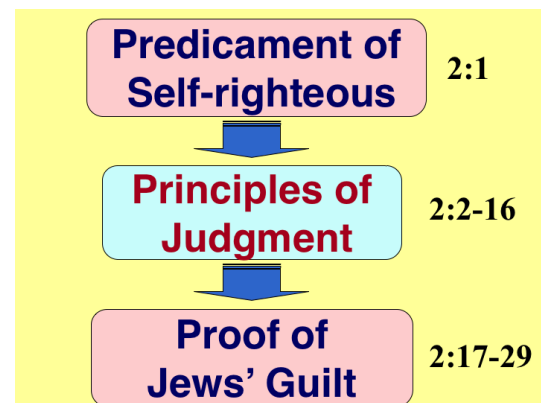
Everything we do should be motivated by His GRACE not from fear of His JUDGMENT!!!

[Romans 2.5-8 Judgment According to Works 030]

### Justice of God

Jeremiah 24.1-10

Israel is destroyed by the Babylonians and are captive in Babylon. But God will bring them back, a future, hope. He takes them out of the setting to restore them, still future to us now. The remnant will be scattered all over the world. There is a fear of judgment, in the midst of the judgment, and there is grace.



I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
A. Condemnation	1.18-3.20
1. Guilt of Humanity	1.18-32
2. Guilt of Jews	2.1-3.8
a. Predicament of Self-Righteous	2.1
b. <u>Principles of God's Judgment</u>	2.2-16

### Principles of Judgment

1. Based on Truth	2.2
2. Based on Inescapability	2.3-4
3. Based on Conduct	5-8
b. Principles of God's Judgment	2.2-16
1) Based on Truth	2.2
2) Based on Inescapability	2.3-4
3) Based on Conduct	2.5-8
a) Accumulation of Wrath	2.5

The unbelieving Jew is accumulating wrath. We start by reading the entire sentence. Here it appears to be 5-8. In the original, Greek, there is no punctuation, so we are depending on the grammar.

2.5 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, 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.

First: look for the main clause: subject +verb. If it is a compound sentence there are at least two main clauses (ones that can stand alone as a sentence).

2.5 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, 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.

Here is the main clause: *you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God.* Other

parts are telling us something about who the 'you' is, and something about the 'storing up of wrath'.

2.5 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, 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.

'But' connects us to the previous sentences, 3 and 4.

'Because' introduces us to a subordinate clause telling us what the person is doing: stubbornness and unrepentance.

2.5 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,

Here, some commentators put a period at this point at the end of verse 5.

2.5 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, 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.

The *who* after 'God' tells us about the wrath: it will be according to people's works or deeds.

'To those **who**' introduces another subordinate clause: '**who** by perseverance in doing good seek for glory and honor and immortality, eternal life;' This rendering to each person has a positive outcome, eternal life.

Verse 8, another subordinate clause: 'to those **who** are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.'

Now we look at the parts. In the light of the previous verses and what follows this one, he is talking about the principles of God's judgment. The essence is that His judgment is according to deeds or works.

2.5 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,

Throughout these chapters, one and two, he is describing the unbelieving heart—here, what the unbelieving heart is like; it resists, like in 1.18; the moral unbelieving audience is no different from the gentile or general unbelieving world, unrighteousness and suppressors of truth. They have the truth, the oracles of God, but they are resisting what God has revealed to them. But they do not want to change, don't want to make the effort to go in a different direction. They are stubborn. We can illustrate it with:

### Terms

1. **σκληροτής** - (sklay-ro-táys) - only here in NT, but there are other words similar and it combines with other roots.  
literally = hardness  
atherosclerosis = hardening of arteries → danger of heart attack

He is saying: 'Your spiritual arteries are clogged and you are in danger of collapsing, of a spiritual heart attack.'  
Stubbornness—literally means 'hardness'.

related - Hebrews 3.8 *DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME, AS IN THE DAY OF TRIAL IN THE WILDERNESS, ...13 But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin. ...15 while it is said, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS, AS WHEN THEY PROVOKED ME."*

Hebrews was also written to a Jewish audience and the author is writing to another generation that also had hardening of spiritual arteries. It is a slightly different word but of the same root, attaching the stem to the word for heart, making it one word.

Matthew 18.8 *"If your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than to have two hands or two feet and be cast into the eternal fire.*

'Crippled' means unable to live a normal life. Again they are changing their condition.

Here: hardening of spiritual arteries.

2.5 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,

### Terms

1. **σκληροτής** - (sklay-ro-táys) - only here in NT  
literally = hardness  
sclerosis - hardening of arteries  
related - Hebrews 3.8, 13, 15, Mateo 18.8  
here hardening of spiritual arteries
2. **θησαυρίζω** - (thay-sau-réed-zo) - store up Matthew 6.19-20 *"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal.*  
And accounting word: 'store up' good things to benefit us here and eternally in the future. A positive usage. Our thesaurus is a wealth of words, an accumulation of words that are related.  
2Peter 3.7 *But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men.*  
Similar idea: storing up for fire, ie, judgment.

2.5 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,

Chapter one speaks of present wrath. And there will be a specific time when God will bring judgment again. Future from our day as well.

2.5 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,

If you put a period here, it would suggest a day to give account even in this life. In 1.18 there is 'unrighteousness, wrath and revelation' as well. Those who put a period here see 'bookends' which in literature is called an *inclusio*. If that is correct, 1.18 through 2.5 is one passage. This is another way to look at it.

- |                                 |        |
|---------------------------------|--------|
| b. Principles of God's Judgment | 2.2-16 |
| 1) Based on Truth               | 2.2    |
| 2) Based on Inescapability      | 2.3-4  |
| 3) Based on Conduct             | 2.5-8  |
| a) Accumulation of Wrath        | 2.5    |
| b) Assertion of Principle       | 2.6    |

Now he states the principle in verse six.



2.5 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, 6 who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS:

‘He will render to each person according to his deeds.’ God evaluates on how we live or what we do or the things we accomplish . There are two possibilities: good and evil. The **who** introduces us to a new clause. The alternative here is to put a period here after ‘deeds’. Zane Hodges, a commentator that we appreciate does this. The little problem with this: the relative **who** clause is a normal one in the Greek text. But in a normal relative clause the ‘who’ can, in some contexts, be used in the sense of a normal noun, in this case it reading ‘**He** will render...’ and this puts a period at the end of verse five, making that a complete sentence as well.

2.5 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, 6 who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS:

But if we take it as a normal relative clause, the **who** refers back to God, as does the pronoun, ‘He’ who will render to each person... ‘Rendering’ is another accounting word that is also used in the courtroom. This word is ‘ah-po-dée-do-mah-i’

#### Terms

1. σκληροτής - (skle-ro-táys) - only here in NT
2. θησαυρίζω - (thay-sau-réed-zo) - store up
3. ἀποδίδωμαι - (ah-po-dée-do-mah-ee) - used 48 times
  - > to pay a debt or give what is owed, eg, house payment
  - > receiving of reward
  - > God paying according to deeds

2.5 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, 6 who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS:

In this context it is slightly different; we are creating a debt that God is going to pay for us. ‘The wages of sin is death.’ What is earned of sin is death. And God is paying it, according to deeds. It is capitalized in this version because it is from the OT where it appears twice, and it is quoted several times in the NT.

Again, it is an Old Testament principle of God judging according to truth. The idea in verses 3 & 4 of no escape also has lots of verses in the OT. Jews were aware of these and their works are going to be evaluated as well.

#### Terms

1. σκληροτής - (skle-ro-táys) - only here in NT
  2. θησαυρίζω - (thay-sau-réed-zo) - store up
  3. ἀποδίδωμαι - (ah-po-dée-do-mah-ee) -
    - > to pay a debt or give what is owed
    - > receiving of reward
    - > God paying according to deeds
    - > Matthew 16.27 “*For the Son of Man is going to come in the glory of His Father with His angels, and WILL THEN REPAY EVERY MAN ACCORDING TO HIS DEEDS.*”
    - Revelation 22.12 “*Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done.*”
- |                                 |        |
|---------------------------------|--------|
| b. Principles of God’s Judgment | 2.2-16 |
| 1) Based on Truth               | 2.2    |
| 2) Based on Inescapability      | 2.3-4  |
| 3) Based on Conduct             | 2.5-8  |
| a) Accumulation of Wrath        | 2.5    |
| b) Assertion of Principle       | 2.6    |
| c) Administering of Justice     | 2.7-8  |

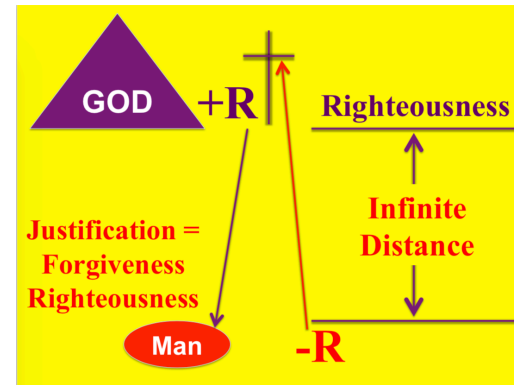
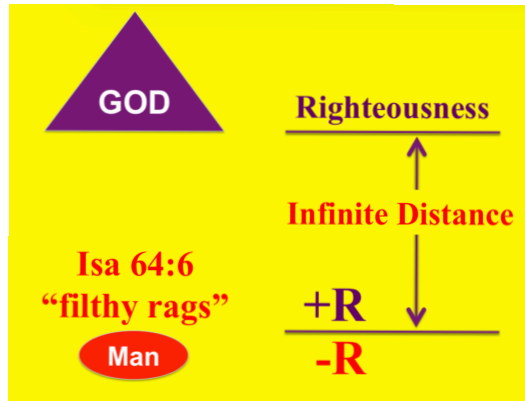
Judgment according to deeds is a very common concept in the Old and New Testaments. The administering of it is described in verses seven and eight.

2.7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;

Does this passage teach that, if you by perseverance by doing good and seek for glory, honor and immortality, you get eternal life as a result? Yes. The point being that he is not talking about *justification* yet; he is talking about *condemnation*.

2.7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;

If someone were able to persevere in doing good, never ‘slipping up’... of course we know that no one can do that because ‘All have fallen short of the glory of God’.



2.7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;

...In chapter three we will see ‘there is none that does good’, ie, has a perfect record. There is only one way to have eternal life:

God, the Trinity, is the only one righteous. In fact, our attempt at good works is ‘filthy rags’. The Hebrew text says ‘menstrual rags’. That is God’s view of our good works. We have a negative ‘righteousness’, filthy rags, and there is an infinite distance between us and God; we need something outside ourselves. You might set a world broad jump record, but even the best is not able to jump from the Catalina Island to the Hawaiian Islands. Every religious system is an attempt to reach God on our own good works; they fail every time—end up in the Pacific Ocean. If you were able to do it you would have earned eternal life; that’s why we needed an alternative way.

The gospel message: Paul is going to detail this later, in chapter three. There is none that seeks good; we have all gone astray and can’t make it on the basis of works. What Christ has done is that He has taken on Himself our negative righteous; He bore our sin on the cross so He has erased our unrighteousness, forgiven us. That is an aspect of justification. But there is also a ‘plus’. God has granted us or ‘imputed’ (another accounting word) His righteousness to us, declared us righteous.

There is a difference between being *declared* righteous and *being* righteous. *Being* righteous is in chapters six through eight, living the Christian life. Being *declared* righteous God views us with the same perfect righteousness of Christ. We escape judgment because we have been *justified*, the legal term, which, in our culture we call an acquittal, not because we are innocent but because somebody else paid the penalty.

2.7 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.

Then in verse eight everyone else fits into ‘those who are selfishly ambitious,...’

2.7 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.

... suppressors of the truth, stubborn, unrepentant... What do they get?

2.7 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.

...wrath—the same word in 1.18, 2.5, and he adds another word, ‘indignation’ which is used in some passages as the emotional aspect of it. It is the settled dealing with evil even with an emotional aspect.

### Works

1. Judgment - according to works
2. Man’s works - like filthy rags (Isaiah 64.6)
3. Man condemned - all fall short

3.10 *as it is written, “THERE IS NONE RIGHTEOUS, NOT EVEN ONE; 11 THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD; 12 ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE.” ...*

Justification is not by works. It is by *faith alone*; we receive what Jesus did for us. That is the only escape; you cannot make it on your own good works.

19 *Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; 20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.*

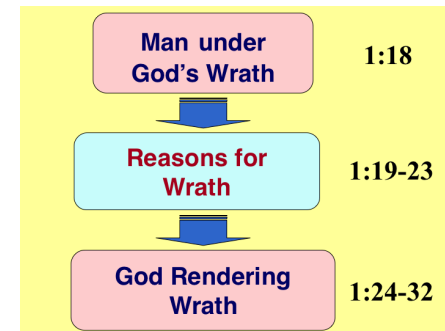
Luke 10.25-28 *And a lawyer stood up and put Him to the test, saying, “Teacher, what shall I do to inherit eternal life?” 26 And He said to him, “What is written in the Law? How does it read to you?” 27 And he answered, “YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF.” 28 And He said to him, “You have answered correctly; DO THIS AND YOU WILL LIVE.”*

We need salvation by faith. He starts on this in the middle of chapter three: salvation or justification by faith apart from works. In 3.28 it is stated very clearly: *For we maintain that a man is justified by faith apart from works of the Law.*

Our works as believers will also be judged at the bema!!! Once we become believers our works are still important, not for salvation—that is settled. But God will give rewards to believers who are also judged at what we call the βῆμα ‘báy-mah’.

[Romans 2.9, 1.1-28 Review and Judgment with Impartiality 031]

So far we have studied Paul’s long introduction to believers in Rome and then he states that God reveals His righteousness. This is followed by the provision of God’s righteousness for man. First, of course, he explains the guilt of man which results in his being under God’s wrath, including the reasons for it and how He renders His wrath—because man reacts to God’s internal Revelation of Himself by suppressing this truth, rejecting God and eventually replacing Him with idols.

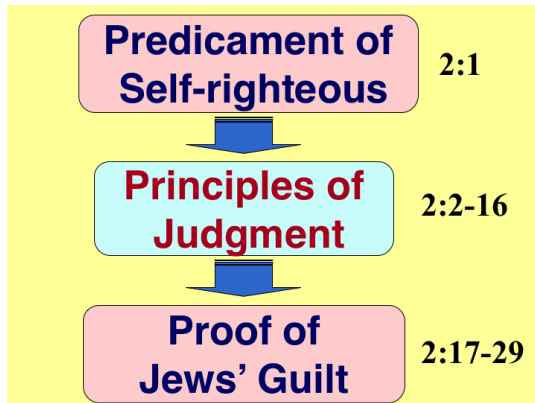


Man did not conclude that there has to be a God which means he is accountable, did not glorify Him or give thanks using distorted thinking. Depravity follows with sin nature and he substitutes ‘idols for God’. God pours out His wrath on man by letting man do what he wants.

Then Paul turns from the situation of mankind in general, which would make the Jews think of the gentiles (or non-Jews) because they considered themselves ‘righteous’ following the Ten Commandments

and other laws in the Old Testament—the unbelieving Jew having rejected Jesus as their messiah savior.

So, in chapter two Paul explains the predicament of the self-righteous Jew (or anyone, even today) who cannot meet God’s standard and therefore is also under the wrath of God.



He continues with the Principles of God’s Judgment and we have seen so far that they are based on Truth, Inescapability and Conduct. Now we look at the next Principle, Impartiality.

**Principles of Judgment**

- 1. Based on Truth 2.2
  - 2. Based on Inescapability 2.3-4
  - 3. Based on Conduct 5-8
  - 4. Based on Impartiality 9-11
- b. Principles of God’s Judgment 2.2-16
    - 1) Based on Truth 2.2 absolute truth
    - 2) Based on Inescapability 2.3-4 no escape!
    - 3) Based on Conduct 2.5-8 no one perfect
    - 4) Based on Impartiality 2.9-11 no preference

2.9 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.

The sentence is verses nine and ten.

2.9 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.

Subject: ‘tribulation and distress’ Verb: ‘will be’  
The rest: explains this independent clause.

There will be some kind of bad situation—distress. This is the consequence of disobedience:

**Emphasis**

> Principle of consequences

A very important principle. We can apply it in the family. God has built the universe with consequences. In the physical world, the sciences, there is a well-known material physical principle of cause and effect. So, if there is a universe there has to be a universe maker, an ultimate cause of the universe that we can observe. This applies to the spiritual realm as well. Every effect has a greater cause and all the causes that follow that. It is a universal principle.

The observation one can make is that this is probably the main reason that parents fail in raising children. We learn through a variety of means. School, books, mentors: that is one method of learning. Also we can learn from the experiences of others: older people, parents. And we learn spiritual things from God’s revelation.

But a very important area of learning is *consequences of actions*. Children have to learn this concept. Sometimes we tell them not to do something that is dangerous for them, but this seems to motivate them to want to do it even more—and they learn when they touch the hot stove. Corporal punishment is designed to teach: I told you not to do that and the consequences are painful but I have to ‘paddle’ you. Some parents see their children suffering and their natural instinct, especially of mothers, is to try to ‘fix it’ or remove the consequences. When you do that you are taking away a learning tool that God has designed. People die young, for example, because they use alcohol or drugs—not caring about the consequences.

**Learning**

- > School, books, teachers,...
- > Experience of others, parents
- > Scripture - spiritual things
- > Consequences - right and wrong
- > Examples

Paul makes it clear that there are consequences for what we do:

2.9 There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,

In some contexts ‘soul’ refers to the total person, and it applies to everyone—no one is exempt from these consequences. Even if you are the most brilliant person in the world, if you jump off a ten-story building, there will be consequences. The law of gravity doesn’t look at whether you have a degree after your name; the consequence is the same. Similarly, in the spiritual realm.

### **Emphasis**

- > Principle of consequences
- > No exclusions - ‘every soul’

2.9 There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,

It includes the privileged: ‘the Jew first’, priority. But there are not ‘privileged’ people when it comes to the justice of God. And it is not those externals that are going to satisfy the unrighteous condition. He has to convince the Jewish mindset that there is only one solution and it comes through the messiah.

[Romans 2.9-11 Judgment with Impartiality 032a]

### **Emphasis**

- > Principle of consequences
- > No exclusions - ‘every soul’
- > Including privileged - ‘Jew first’. privileged, but accountable  
Amos 3.2 *“You only have I chosen among all the families of the earth; Therefore I will punish you for all your iniquities.”*  
Luke 12.48 *but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more.*

With all that we have of the Word, more is required of us.

2.9 There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,

He is not talking about justification; we cannot do enough for that, not enough to compensate for sin.

2.9. 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.

If it were possible, this is what you would have gained, ‘glory and honor and peace’.

### **Emphasis**

- > Principle of consequences
- > No exclusions - ‘every soul’
- > Including privileged - ‘Jew first’ privileged but accountable  
Amos 3.2, Luke 12.48
- > Principle of blessing

2.9. 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.

Anyone would be blessed by ‘doing good’. This is a principle, not reality; it is in the context of condemnation—to possibilities.

2.9. 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.

‘To the Jew first and also to the Greek’ or gentile. It applies to everyone—‘there is no partiality with God’.

2.11 For there is no partiality with God.

Don’t get sidetracked with doing good works; the Scripture is very clear: justification by faith and faith alone. These are principles and this one is the main one, ‘no partiality’. The Jews, even though they had privileges, they are not living up to them (2.17-29). And, there are many other passages showing impartiality.

### **Emphasis**

- > Principle of consequences
- > No exclusions - ‘every soul’
- > Including privileged - ‘Jew first’ privileged but accountable  
Amos 3.2, Luke 12.48
- > Principle of blessing: common grace = God blesses all and on the basis of good actions as well, even the unbeliever.
- > No partiality - Galatians 2.6 *But from those who were of high reputation (what they were makes no difference to me; God shows*

*no partiality)--well, those who were of reputation contributed nothing to me.*

Reputation means nothing!

1Peter 1.17 *If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth;*

God judges impartially.

Deuteronomy 10.17 *"For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality nor take a bribe.*

The Jews were familiar with this—is part of the law

1Corinthians 1.26 *For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; 27 but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, 28 and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, 29 so that no man may boast before God.*

Since God judges impartially we should be impartial in our treatment of others!!!