

¹ Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.

Therefore you are inexcusable ... whoever you are who judge, using the principle of 1:20-21: knowledge plus opportunity equals obligation. Unlike those of ch. 1, these acknowledge "right and wrong"; for you judge another, but in so doing you condemn yourself by violating the rule applied to others. You who judge practice the same things. Paul still addresses Gentiles, perhaps with Greek and Roman philosophers in mind, whose standard is "moral conscience"; but he is paving the way to address his Jewish brethren.

Reading Romans by Robert F. Turner p.28

In chapter two, Paul destroys their false sense of security. His aim is to show that all need the gospel. In order to do that, he must show that none will escape God's judgment on the basis of partiality. To accomplish this purpose, Paul first presents the general truth that all men will be held accountable at the judgment (vv. 1-16); then he makes specific application to the Jews (vv. 17-29).

Romans by Johnny Stringer pg.6

There is some question as to whether Paul was addressing Jews in 2:1-16, or whether his specific comments to Jews do not begin until verse 17. Verses 1 through 16 *can be applied* to any who depend on their moral uprightness for salvation. However, Paul's primary target in the first part of chapter 2 appears to be the same as in the last part of the chapter-Jews. Here are five reasons for that conclusion:

1. Paul's first objective in the body of his letter was to charge that "both Jews and Greeks are all under sin" (3:9). Having established that Gentiles were sinners, it would be natural for him to turn his attention next to the Jews-to show that they, too, were sinners.
2. Paul used the third person ("they" and "them") in the last part of chapter 1. In 2:1, he switched to second person ("you"): "Therefore *you* have no excuse." Verse 17 continues the same approach: "*You* bear the name 'Jew.'" The designation "Jew" in verse 17 seems to identify the "you" of verse 1.
3. In Romans 2:1-16, although the Gentiles are mentioned, they are described, not addressed. They are variously referred to as "the Greek" (2:9, 10), those "without the Law" (2:12), and "the Gentiles" (2:14, 15). However, they are never addressed in the second person ("you").
4. In 2:1, Paul accused those addressed of doing the very things they were condemning. In 2:21-23, Paul gave specific examples of that kind of inconsistency-on the part of Jews. Again, there appears to be a correlation between those who are addressed in 2:1-16 and the Jews in 2:17-29.
5. The sins of 2:1-16 were not exclusively Jewish sins, but they were sins with which Jews had been identified. Jews were prone to judge others (2:1, 3; Mt. 7:1, 2). They condemned others for sins they themselves committed (2:1, 3; Mt. 7:3-5). They thought that they could escape God's judgment because they were descendants of Abraham (2:3; Mt. 3:9). They were accused of having hardened, unrepentant hearts (2:5; Mk. 3:5). If Paul had Jews in mind from the beginning of chapter 2, why did he not identify them until verse 17? Perhaps the apostle was using the same approach that Nathan used with King David. Nathan first aroused David's sense of justice and *then* said, "You are the man!" (2 Sam. 12:1-7).

The comments that follow assume that Paul primarily had Jews in mind in the entire chapter.

Truth For Today Commentary Romans 1-7 By David L. Roper pg.135-136

Romans Chapter 2

² But we know that the judgment of God is according to truth against those who practice such things.

³ And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?

⁴ Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?

2 Peter 3:9 (NKJV) The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

⁵ But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God,

Negative Attitude --- **Acts 7:57, Acts 13:45-46 & 2nd Thessalonians 2:10-12**

⁶ who *"will render to each one according to his deeds"*:

Ecclesiastes 12:13-14 & 2nd Corinthians 5:10-11

⁷ eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;

⁸ but to those who are self-seeking and do not obey the truth, but obey unrighteousness--indignation and wrath,

⁹ tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek;

¹⁰ but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek.

¹¹ For there is no partiality with God.

Remember = **Acts 10:34-35 & 1st Peter 1:13-17**

¹² For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law

¹³ (for not the hearers of the law *are* just in the sight of God, but the doers of the law will be justified;

¹⁴ for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves,

¹⁵ who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*)

It is my understanding that "the law" in this text is in reference to the Law of Moses which was given to the Jew. (**Exodus 20 thru 23, Deuteronomy 5:1-5**) However, the Gentiles were under obligation to a moral conduct towards his fellow man. The principles of this moral conduct were also within the precepts of the Law of Moses.

The scriptures teach that sin is lawlessness (**1st John 3:4**) and in **Romans 3:23** it teaches that "all" have sinned, therefore one must conclude that both Jew (chapters 2-3) and Gentile (chapter 1) **violated Law.**

Verses 14-15: Even though the Gentiles did not have the Law of Moses, they were accountable for their conduct, for they were responsible for living in accordance with the knowledge of right and wrong that they had (vv. 14-15). They observed to some degree the principles taught in the Law of Moses - not because these principles were taught in the Law of Moses, but because of the knowledge of right and wrong they possessed "by nature" - that is, without a written revelation.

To some degree, the duties required by the Law were written in their hearts. Proof that they possessed this law within their hearts was the fact that they had a conscience that prompted them to do some things that were right and restrained them from doing certain things that were wrong. Due to their conscience, they sometimes accused and sometimes excused themselves for their conduct (v. 15). Gentiles would be held accountable for living in accordance with the knowledge they possessed within their hearts.

Romans A study by Johnny Stringer pg. 7

¹⁶ in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

This verse is short, but it contains surprises for many. For instance, some will be surprised to learn who will do the judging. "God will judge . . . through Christ Jesus." Throughout His personal ministry, Jesus "has been appointed by God as Judge of the living and the dead" (Acts 10:42). This verse is short, but it contains surprises for many. For instance, some will be surprised to learn *who* will do the judging: "God will judge ... through Christ Jesus." Throughout His personal ministry, Jesus taught that God had entrusted all judgment to Him (Jn. 5:22; see Mt. 7:21-23; 25:31-33). Peter told Cornelius that Jesus "has been appointed by God as Judge of the living and the dead" (Acts 10:42). In his sermon on Mars' Hill, Paul said that God "has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead" (Acts 17:31).

Many, when they think of Jesus, think of Him as a wonderful man, a powerful teacher, and our Savior-but not as our Judge. "Anyone who has a picture of Christ which does not include Him as Judge of the earth is laboring under a serious misapprehension of the true identity of the Savior."

Truth For Today Commentary Romans 1-7 By David L. Roper pg.150

¹⁷ Indeed you are called a Jew, and rest on the law, and make your boast in God,

¹⁸ and know *His* will, and approve the things that are excellent, being instructed out of the law,

¹⁹ and are confident that you yourself are a guide to the blind, a light to those who are in darkness,

²⁰ an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law.

²¹ You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?

²² You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples?

²³ You who make your boast in the law, do you dishonor God through breaking the law?

²⁴ For *"the name of God is blasphemed among the Gentiles because of you,"* as it is written.

²⁵ For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision.

²⁶ Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision?

²⁷ And will not the physically uncircumcised, if he fulfills the law, judge you who, *even with your written code and circumcision, are* a transgressor of the law?

²⁸ For he is not a Jew who *is one* outwardly, nor *is* circumcision that which *is* outward in the flesh;

²⁹ but *he is* a Jew who *is one* inwardly; and circumcision *is that* of the heart, in the Spirit, not in the letter; whose praise *is* not from men but from God.

Paul continued, **And circumcision is that which is of the heart.** This assertion was not something Jews had never heard. Old Testament writers had emphasized the importance of having "circumcised hearts" (see Lev. 26:41; Deut. 30:6; Jer. 9:25, 26; Ezek. 44:7, 9). Moses had commanded the Israelites, "So circumcise your heart, and stiffen your neck no longer" (Deut. 10:16). Jeremiah had delivered this message from God: "Circumcise yourselves to the LORD and remove the foreskins of your heart, men of Judah and inhabitants of Jerusalem, or else My wrath will go forth like fire and burn with none to quench it, because of the evil of your deeds" (Jer. 4:4).

Fleshly circumcision was "a cutting around" in order to remove the foreskin. Spiritual circumcision was "a cutting out"- a removal from the heart-of evil and rebellion so that a man might be committed to honoring his Lord. Fleshly circumcision involved physical surgery, while heart circumcision required "spiritual surgery."

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Questions Romans 2

1. What are the different views as to who is being spoken of by the phrase, ***"you are inexcusable O man"***?
2. The goodness, forbearance and longsuffering should lead one to do this.
3. List the verse that states, ***"Your hardness and your impenitent heart"***.
 - a. Give at least two bible examples which display a hard and impenitent heart.
 - b. Give a present day example which displays a hard and impenitent heart?

Questions Romans 2

4. Ecclesiastes 12:13-14 and 2nd Corinthians 5:10-11 can be identified with which verse in this chapter?
 - a. What important lesson can be learned from this?

5. Where does it address the issue of self-seeking and give an example of how this manifests itself today.

6. How would you explain verses 11-15 and what important lesson should we learn?

7. What type of role will Jesus have in the judgment?

8. Explain how the name of God was blasphemed among the gentile because of the Jew.
 - a. How might the name of God be blasphemed by the one who identifies himself as a child of God today?

9. Where does it speak of the circumcision of the heart and what issue is being addressed?

10. What will you remember from Romans chapter two? Why?